Saṁyutta Nikāya

The Book of the Kindred Sayings

Translated from the Pali
by Mrs. Rhys-Davids
and F.L. Woodward, M.A.

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Namo tassa Bhagavato arahato Sammā-sambuddhassa

Honour to that Exalted One, Arahant, the Fully Enlightened One

Credits

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There have been some good faith alterations to the original hard copy text, and many of the suttas which were abridged originally have been fully rolled out. Some archaic word spellings have been modernized, but most words were left as they were in the original. Certain editorial comments contained in the text and made by the BuddhaDust editor are identified by [Ed.:] in the footnotes.

This December 2025 edition includes minor spelling corrections, formatting consistency improvements, and additional rolled-out sections that were abridged in the previous editions.

I give much appreciation and gratitude to Stephen J. Torrence, who spent many tedious hours writing RegEx macros to transform the Buddhadust.net website into a proper e-book. Stephen also did the covers and many other action items including manually creating the Tables of Contents for the SN and AN. Without his help, this project would probably never have come to fruition or would have been far from the professional “look and feel” I believe we have achieved.

I would also like to thank Brad Garrison, Michael Rickicki, and Peter N for helping with the spell checking process, and especially Lean Lim who checked several batches I sent her. It is also worthe noting that the most

recent updates were facilitated by AI tools Google's Gemini and Anthropic's Claude.

May all beings share in the fruits of this great merit!

— *Bhante Bhikkhu Subhūti*

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Table of Contents

Title
Credits
Table of Contents

Part I: Kindred Sayings with Verses
1. The Devas
1. The 'Reed' Suttas | 1-10
2. The 'Paradise' Suttas | 11-20
3. The 'Sword' Suttas | 21-30
4. The 'Satullapa-Group' Suttas | 31-40
5. The 'Burning' Suttas | 41-50
6. The 'Decay' Suttas | 51-60
7. The 'Over-Under' Suttas | 61-70
8. The 'Slaughter' Suttas | 71-80
2. The Sons of the Devas
1. Kassapa | Suttas 1-10
2. The 'Anāthapiṇḍika' Suttas | 11-20
3. The 'Divers Sectaries' Suttas | 21-30
3. Kosala
1. Bonds | Suttas 1-10
2. Childless | Suttas 11-20
3. [Untitled] | Suttas 21-30
4. The Māra Suttas | 1-25
5. Suttas of the Sisters | 1-10
6. The Brahmā Suttas
I: Suttas 1-10
II: The Quintuplet | Suttas 11-15
7. The Brāhmana Suttas
I: Arahants | Suttas 1-10
II: The Lay Adherents | Suttas 11-21
8. The Vaṅgisa Suttas | 1-12
9. The Forest Suttas | 1-14
10. The Yakkha Suttas | 1-12

11. The Sakka Suttas
I: Suttas 1-10
II: Suttas 11-20
III: The Sakka-Quintuplet | Suttas 20-25
Part II: On Cause and Other Subjects
12. The Kindred Sayings on Cause
1. The 'Buddha' Suttas | 1-10
2. Sustenance-Suttas | 11-20
3. The 'Ten Powers' | Suttas 21-30
4. Kaḷāra the Nobleman | Suttas 31-40
5. The Housefather | Suttas 41-50
6. 'The Tree' Suttas | 51-60
7. The Great Chapter | Suttas 61-70
8. Recluses and Brahmins Suttas | 71-81
9. Abridged Contents Suttas | 81-93
13. On Understanding | Suttas 1-11
14. Kindred Sayings on Element
1a. Internal Element | Suttas 1-5
1b. External Element | Suttas 6-10
2. Suttas 11-22
3. Suttas 23-29
4. Suttas 30-39
15. On the Incalculable Beginning
1. Suttas 1-10
2. Suttas 11-20
16. On Kassapa | Suttas 1-13
17. On Gain and Favours | Suttas 1-43
18. About Rahula
1a. The Eye (a) | Suttas 1-10
1b. The Eye (b) | Suttas 11-22
19. On Lakkhana's Questions
1. Suttas 1-10
2. Suttas 11-20
20. On Parables | Suttas 1-12
21. About Brethren | Suttas 1-12
Part III: Kindred Sayings on Elements

22. Sensory Existence and Other Subjects
I.1. On Elements (Khandhā) | Suttas 1-11
I.2. On Impermanence | Suttas 12-21
I.3. On the Burden | Suttas 22-32
I.4. On Not Yours | Suttas 33-42
I.5. On Being an Island to Self | Suttas 43-52
II.1. On Attachment | Suttas 53-62
II.2. On the Arahant | Suttas 63-72
II.3. On what Must be Devoured | Suttas 73-82
II.4. The Elders | Suttas 83-92
II.5. On Flowers | Suttas 93-102
III.1. Suttas 103-112
III.2. Suttas 113-125
III.3. Suttas 126-135
III.4. Suttas 136-148
III.5. Suttas 149-158
23. On Rādha
I. Suttas 1-10
II. Suttas 11-22
III. Requests | Suttas 23-34
IV. Confidential | Suttas 35-46
24. On Views
1. The Stream-Winner | Suttas 1-18
2.1. First Repetition | Suttas 19-36
2.2. Second Repetition | Suttas 37-44
3. Third Repetition | Suttas 45-70
4. Fourth Repetition | Suttas 71-96
25. On Entering | Suttas 1-10
26. On Genesis | Suttas 1-10
27. On the Corruptions | Suttas 1-10
28. On Sāriputta | Suttas 1-10
29. On Nāgas
Suttas 1-10
Suttas 11-20
Suttas 21-30
Suttas 31-40

Suttas 41-50
30. On Harpies | Suttas 1-46
31. On Gandharvas | Suttas 1-112
32. On Cloud-Spirits | Suttas 1-57
33. On Vacchagotta | Suttas 1-55
34. On Jhāna (or Samādhi) | Suttas 1-55
Part IV: On the 'Six-Fold Sphere' of Sense and Other Subjects
35. On the Sixfold Sphere of Sense
I.1. On Impermanence | Suttas 1-12
I.2. On the Pairs | Suttas 13-22
I.3. On the All | Suttas 23-32
I.4. On Quality of Rebirth | Suttas 33-42
I.5. On Impermanence | Suttas 43-52
II.1. On Ignorance | Suttas 53-62
II.2. On Migajāla | Suttas 63-73
II.3. On the Sick Man | Suttas 74-83
II.4. On Channa and Others | Suttas 84-93
II.5. The Chapter of the Six | Suttas 94-103
III.1. On Winning Security | Suttas 104-113
III.2. On the Worldly Sensual Elements | Suttas 114-123
III.3. On the Householders | Suttas 124-133
III.4. On Devadaha | Suttas 134-144
III.5. On 'New and Old' | Suttas 145-154
IV.1. On the Destruction of the Lure | Suttas 155-166
IV.2. The Sixty Summaries | Suttas 167-186
IV.3. On the Ocean | Suttas 187-196
IV.4. On the Snake | Suttas 197-207
36. Kindred Sayings about Feeling
1. With Verses | Suttas 1-10
2. On Solitude | Suttas 11-20
3. The Method of the Hundred and Eight | Suttas 21-29
37. Kindred Sayings about Womankind
First Repetition | Suttas 1-4
The Dark Side 1 | Suttas 5-14
The Dark Side 2 | Suttas 15-24
Suttas 25-34

38. About Jambukhādaka | Suttas 1-16
39. About Sāmaṇḍaka | Suttas 1-16
40. About Moggallāna | Suttas 1-11
41. About Citta | Suttas 1-10
42. About Headmen | Suttas 1-13
43. About the Uncompounded
I. Suttas 1-11
II. Suttas 12-44
44. About the Unrevealed | Suttas 1-11
Part V: The Great Chapter
45. Kindred Sayings on the Way
1. On Ignorance | Suttas 1-10
2. Dwelling | Suttas 11-20
3. Perversion | Suttas 21-30
4. On Conduct | Suttas 31-40
5. Of Other Views | Suttas 41-48
The Sun i. | Suttas 49-55
The Sun ii. | Suttas 56-62
One-Condition i. Seclusion | Suttas 63-69
One-Condition i. Restraint | Suttas 70-76
One-Condition ii. Seclusion | Suttas 77-83
One-Condition ii. Restraint | Suttas 84-90
Gaṅgā i. | Suttas 91-102
Gaṅgā ii. | Suttas 103-114
Gaṅgā iii. | Suttas 115-126
Gaṅgā iv. | Suttas 127-138
Gaṅgā v. | Suttas 139-148
Gaṅgā vi. | Suttas 149-160
Gaṅgā vii. | Suttas 161-170
Gaṅgā viii. | Suttas 171-180
46. On the Limbs of Wisdom
1. The Mountain | Suttas 1-10
2. The Sick Man | Suttas 11-20
3. Udāyi | Suttas 21-30
4. On Hindrances | Suttas 31-40
5. Roller of the Wheel | Suttas 41-50

6. Perseverance | Suttas 51-56
7. Breathing | Suttas 57-66
8. Cessation | Suttas 67-76
9. Gaṅgā Repetition | Suttas 77-88
10. Earnestness | Suttas 89-98
11. Deeds Requiring Strength | Suttas 99-110
12. On Longing | Suttas 111-120
13. The Flood | Suttas 121-130
47: On the Stations of Mindfulness
1. Ambapālī | Suttas 1-10
2. Nālandā | Suttas 11-20
3. Habit and Permanence | Suttas 21-30
4. Unheard Before | Suttas 31-40
5. The Deathless | Suttas 41-50
6. Gaṅgā Repetition | Suttas 51-62
7. Earnestness | Suttas 63-72
8. Deeds Requiring Strength | Suttas 73-84
9. Longing | Suttas 85-94
10. The Flood | Suttas 95-104
48. On the Faculties
1. Purity | Suttas 1-10
2. In A Less Degree | Suttas 11-20
3. The Six Faculties | Suttas 21-30
4. The Faculty of Ease | Suttas 31-40
5. Old Age | Suttas 41-50
6. Untitled | Suttas 51-60
7. On the Side of the Wisdom | Suttas 61-70
8. Gaṅgā Repetition | Suttas 71-82
9. Earnestness | Suttas 83-92
10. Deeds Requiring Strength | Suttas 93-104
11. Longing | Suttas 105-114
12. The Flood | Suttas 115-124
49: On the Right Efforts
1. Gaṅgā-Repetition | Suttas 1-12
2. Earnestness | Suttas 13-22
3. Deeds Requiring Strength | Suttas 23-34

4. Longing | Suttas 35-44
5. The Flood | Suttas 45-54
50. Kindred Sayings on the Powers
1. Gaṅgā Repetition | Suttas 1-12
2. Earnestness | Suttas 13-22
3. Deeds Requiring Strength | Suttas 23-34
4. Longing | Suttas 35-44
5. The Flood | Suttas 45-54
51. On the Bases of Psychic Power
1. Cāpāla | Suttas 1-10
2. The Shaking of the Terraced House | Suttas 11-20
3. [Untitled] | Suttas 21-32
4. Gangā-Repetition | Suttas 33-44
5. Earnestness | Suttas 45-54
6. Deeds Requiring Strength | Suttas 55-66
7. Longing | Suttas 67-76
8. The Flood | Suttas 77-86
52. Kindred Sayings about Anuruddha
1. In Solitude | Suttas 1-10
2. Thousandfold | Suttas 11-24
53: On the Four Trances
1. Gangā-Repetition | Suttas 1-12
2. Earnestness | Suttas 13-22
3. Deeds Requiring Strength | Suttas 23-34
4. Longing | Suttas 35-44
5. The Flood | Suttas 45-54
54. About In-Breathing and Out-Breathing
1. The One Condition | Suttas 1-10
2. The One Condition 2 | Suttas 11-20
55. Kindred Sayings on Streamwinning
1. Veḷudvāra | Suttas 1-10
2. Thousandfold, or Royal Park | Suttas 11-20
3. Sarakāni | Suttas 21-30
4. Flood of Merit | Suttas 31-40
5. Flood of Merit with Verses | Suttas 41-50
6. Discreet | Suttas 51-61

7. Great Insight | Suttas 62-74
56: Kindred Sayings about the Truths
1. Concentration | Suttas 1-10
2. The Foundation of the Kingdom of the Norm | Suttas 11-20
3. Koṭigāma | Suttas 21-30
4. Siṅsapā Grove | Suttas 31-40
5. The Precipice | Suttas 41-50
6. Comprehension | Suttas 51-60
7. Cyclic-Repetition | Suttas 61-70
8. Few Abstain | Suttas 71-80
9. Uncooked-Grain Repetition | Suttas 81-90
10. More Numerous | Suttas 31-101
11. The Five Destinies | Suttas 102-131

Saṃyutta Nikāya
I. Sagātha Vagga
1. Devatā-Saṃyutta
I. Naḷa-Vagga

I. Kindred Sayings with Verses

1. The Devas[1]

I. The 'Reed' Suttas[2]

Suttas 1-10

Honour to that Exalted One Arahant Buddha Supreme!

---

[1] **[1]**

Sutta 1

Ogha Suttaṃ

Crossing the Flood

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came **[2]** into the presence of the Exalted One,
and coming, saluted him and stood at one side.

So standing he spake thus to the Exalted One: —

"Tell me, dear sir,[3]
how didst thou cross the flood?"[4]

[*The Exalted One: —*]

"Unstayed, friend, and unstriving
did I cross the flood."[5]

"But how didst thou, dear sir,
without stay, without striving,
cross the flood?"

"When I, friend, kept myself stayed,
then verily I sank;
when I, friend, strove hard,
then verily was I whirled about.[6]

And so, friend,
unstayed, unstriving
did I cross the flood."

[*The deva: —*]

"Lo! now what length of time since I beheld[7]
A perfect saint[8] [from evil] wholly free,
One who, nor stayed nor striving in the flood,
Hath safely crossed where all the world sticks fast."[9]

[3] Thus spake that deva,
and the Master approved.

And the deva, noting that approval,
made salutation 'by the right'[10]
and vanished there and then.[11]

Sutta 2

Nimokkha Suttaṃ

Deliverance

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.

So standing he spake thus to the Exalted One: —

"Dost thou, dear sir, know for them that live deliverance, freedom, detachment?"[12]

"Yea, I know, O friend, for them that live deliverance, freedom, detachment."

"As what, dear sir, dost thou know for them that live deliverance, freedom, detachment?"

"When life-lust,[13] when becoming is no more,
When mind that marks and works by sense is dead,
When feeling's turmoil ceases, laid to rest: —
I know, 0 friend, that thus, to them that live,
Deliverance, freedom, and detachment come."

Sutta 3

Upaneyya Suttaṃ

Led to It's Doom

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.

So standing, the deva spoke this verse before the Exalted One: —[14]

[4] "Life to its doom is led.[15] Our years are few.[16]
Led to decay, for us no shelters stand,
Whoso doth contemplate this fear of death,
Let him so act that merit brings him bliss."

[*The Exalted One: —*]

"Life to its doom is led. Our years are few.
For us, led to decay, no shelters stand.
Whoso doth contemplate this fear of death,
Let him reject the bait of all the worlds.
Let him aspire after the final peace."[17]

Sutta 4

Accenti Suttaṃ

Passing by

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.
So standing, the deva spoke this verse before the Exalted One: —

"The hours[18] pass by. Nights drive us ever on.
Stages of life in turn abandon us:—
Whoso doth contemplate this fear of death,
Let him so act that merit brings him bliss."

[*The Exalted One: —*]

"The hours pass by. Nights drive us ever on.
Stages of life in turn abandon us.
Whoso doth contemplate this fear of death,
Let him reject the bait of all the worlds,
Let him aspire after the final peace."

---

[5]

Sutta 5

Kati Chinde Suttaṃ

How Many Should He Cut?

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.
So standing, the deva spoke this verse before the Exalted One: —

"How[19] many should he cut? How many leave?
How many should he further cultivate?
How many ties transcending can he win
The name of Brother 'Who-hath-crossed-the-Flood'?"

[*The Exalted One: —*]

"Tis Five that he should cut, Five should he leave,
And Five that he should further cultivate.
Five ties transcending, his it is to win
The name of Brother 'Who-hath-crossed-the-Flood.'"

Sutta 6

Jagara Suttaṃ

Vigil

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.
So standing, the deva spoke this verse before the Exalted One: —

"How[20] many sleep, when others are awake?
How many wake, when others are asleep?
How many working, do we gather dust?
And through how many are we wholly cleansed?"

[*The Exalted One: —*]

"Tis five that sleep for five that are awake,
And five that wake whenother five do sleep.
By work of five it is we gather dust,
By five again are we made wholly clean."

---

[6]

Sutta 7

Appaṭividitā Suttaṃ

Not Grasped

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.
So standing, the deva spoke this verse before the Exalted One: —

"They who ne'er having pierced[21] the truth of things[22]
Are led astray errant 'mong other creeds,
Asleep they waken not. Now is the hour
For them to wake!"[23]

[*The Exalted One: —*]

"They who well having pierced the truth of things
Are nowise let astray 'mong other creeds,
Wholly awake are they, they fully know,[24]
Walk through th'uneven with an even stride."[25]

Sutta 8

Susammuṭṭhā Suttaṃ

Wholly Blurred

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.
So standing, the deva spoke this verse before the Exalted One: —

"In whom the truth of things is wholly blurred,[26]
And they thus led astray 'mong other creeds,
Asleep they waken not. Now is the hour
For them to wake!"

[7] [*The Exalted One: —*]

"In whom the truth of things is nowise blurred,
And they not led astray 'mong other creeds,
Wholly awake are they, they fully know,
Walk through th'uneven with an even stride."

Sutta 9

Mānakāma Suttaṃ

Desire for Delusion

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.
So standing, the deva spoke this verse before the Exalted One: —

"Are vain conceits[27] wished for by him and welcomed,
Ne'er wins he here taming [of mind and body].
Lone in the woods though he dwell, if he daily,
Ne'er may he pass over the Death-realm confines."

[*The Exalted One: —*]

"All vain conceits leaving, well concentrated,
Lovely in heart,[28] wholly emancipated,
Lone in the woods dwelling at work and earnest,
Well may he cross over the Death-realm confines."

Sutta 10

Araññe Suttaṃ

In the Forest

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.
So standing the deva addressed the Exalted One in a verse: —[29]

"Who in the forest make their wonted haunt —
The saintly livers of the holy life —
Who by one daily meal do break their fast:
Tell me how look they so serene of hue?"

[8] [*The Exalted One: —*]

"They make no lamentation o'er the past,
They yearn not after[30] that which is not come,
By what now is do they maintain themselves;
Hence comes it that they look serene of hue.[31]
By yearning after that which is not come,
By making lamentation o'er the past,
Hence come it that the foolish wither up
E'en as a tender reed by sickle shorn."

---

[1] Devatā The term, literally 'diety,' refers to a being difering only in details of physical constitution, and in habitat from a human being, and may mean either a *deva, devaputta,* or a *devadhītā* (daughter of the gods, goddess; see below I, 4, § 9). [?] This deva, says the commentatarial tradition, is one who in past ages had beheld, since the last Buddha, Kassapa, passed away, no other like him till this occasion. His beauty *(abhikkantavaṇṇa)* lay in the luminance emitted by his skin. As a Rūpa-world or higher heaven) deva, he had to assume a grosser materialization than a lower deva need do, or he could not have moved in this atmosphere (*cf. Dialogues of the Buddha,* ii, 244). Devas usually visited Buddhas and their disciples just beffore dawn. *Comy*. JetaGrove, presented by Anāthapiṇḍika the merchant millionaire, to the Buddha, implies the vihāra built there. This has been recently excavated.

[2] So named after the simile in Sutta 10, p. 8: 'a tender reed.'

[3] *Mārisa*. B. assigns to this word the meaning *niddukkha,* 'sorrowless one,' and calls it a kindly fashion (*piya-samudācāra)* of address customary

among devas.

[4] *I.e*. the fourfold wave of craving for sensual joys, rebirth, erroneous opinions, and ignorance-begotten desires. *Comy*.

[5] The Buddhas, says B., teach either by reproving or by encouraging. This deva is conceited, deeming he knows all about the saintship of a Buddha. Hence he is reproved by an enigmatic reply, forcing him to put a further question.
The key to the little riddle is, that a wrong support of footing, and misdirected effort are as fatal as drowning straight away. 'Nor unstayed, nor without effort, absolutely, but rightly stayed with right effort, did I cross.' ... The *Comy*. names seven pairs of wrong supports and efforts.

[6] *Nibbuyhāmi*.

[7] Some Singh. MSS. read *passāma* 'we behold.' His beholding includes siritual discernment, says B.

[8] *Brāhmaṇa,* with all *kilesa's* (passions) extinct.

[9] B. here drops the false etymology of *visa,* 'poison,' in *visattika Attasālinī,* 264), and calls craving (*taṇhā*) the cause of *cleaving āsatta-visattanādīhi kāraṇehi; /saj*).

[10] Keeping his right side toward the saluted one as he passes round and away — a mark of respect.

[11] Lit. 'just there' 'There and then' is our equivalent idiom.

[12] These three terms *nimokkha, pamokkha, viveka* — are *exegetically* identified by B. with the Path, Fruition, and Nibbāna respectively, or all three of them, with Nibbāna alone. The deliverance is from *kilesa's* — let us say 'sin' — the 'detachment' is from misery, sorrow.

[13] *Nandi,* 'delight-in,' is the root, *bhava,* 'becoming,' is the *kamma-bhava,* or activities, whence comes rebirth. B. sees in these, and in the next two lines, as he is apt to do, a statement of the four 'khandhas' making up our mental personality.

[14] The text leaves us to upply the introductory description as in §§1, 2.

[15] The verb is in either the middle or passive voice: *approaches* death, as cattle *are led* by the cowherd. *Comy. Cf. Dhammapada,* 135. The verses recur below II, 2, §9; the former half occur *A*. i, 155; the first quarter, *Jātaka* iv, 398.

[16] A span of life is short as a whole and also in its component procedure, for at every moment of consciousness a being ceases and is reborn: such is the gist of B.'s discursus here. The deva, he thinks, considers his own heaven as a 'bait' to stimulate deeds of merit. The rejoinder sweeps aside all heavens.

[17] 'The final peace (*accanta-santi*) termed Nibbāna. *Pekkho:* wishing for, aspiring to.' *Comy.*

[18] Lit. times. 'Nights' corresponds in Indian poetry to our 'days.' *Cf*. the repetition of the first three lines, with varying conclusion in *Jāt*. iv, 487.

[19] *Dhammapada,* 370; *Theragāthā,* 15. The four Fives are by B. explained as in the Commentaries on these works, viz.: (1) the first 'five fetters,' (2) the second do., do.; (3) the five spiritual powers; (4) the five ties (sangā). See *Pss. of the Brethren,* p. 20, n.2. *Cf*. Also Rhys David's *American Lectures,* 1896, pp. 142-50.

[20] This riddle is held to refer to the Five Hindrances and the Five Spiritual Powers, which sleep and wake respectively, and soil or cleanse, according to the spiritual health of the individual. 'Dust' (*raja*) is always symbolical of worldly interests. *Cf*. below, VI, 1, § 1.

[21] *Nāṇena paṭividdhā*. By an exegetical pun, B. indicates the *intuitional* nature of the cognitive act in *paṭividitā*.

[22] 'The doctrines (or matters) of the Four Truths.' *Comy.*

[23] *I.e.* the great conjuncture of a Buddha's advent. *Comy.* To waken and to be wise are both conveyed by the word *pabujjhanti*.

[24] The wholly awake, the rightly *buddhā,* says B., are the enlightened who are (1) omniscient, (2) paccheka (i.e. cannot save others), (3) masters of the four truths, (4) learned. The lines refer to the first three.

[25] Lit. 'Walk evenly in the uneen.' 'The uneven' may refer to one's environment, one's sphere of being, or to moral corruptions. *Comy.* Thus in *A.* i, 35; iii, 50, it is rough or inaccessible places; ii, 74 *f.* astronomical irregularities; i, 154, conduct. *Cf. M.* i, 36; *S.* iv, 117. The *Mininda* frequently uses the term.

[26] *Su-sammuṭṭhā,* a strong term from *muyh; cf. moha*. B. illustrates by a man who having ploughed two fields and sown one, sees only the other lying fallow and laments that no crop appears.

[27] *Māna,* often rendered pride, but always implying the illusions or conceits besetting pride. 'Imagining a vain thing' in *Psalms* ii, 1, is *māna*. Error about the soul is often referred to it.

[28] *Sucetaso:* 'A beautiful consciousness conjoined with insight.' *Comy.* B. has here a discursus making out that the first three phrases refer to the three-fold *sikkhā,* or training in ethics, mental control, and insight (*cf. Buddhism,* Lond. 1912, p. 199 f.).

[29] This *devatā*. unlike those of the preceding verses, says B., was just a forest-dwelling fairy, impressed by witnessing the simple life of brethren in the woods.

[30] *Pajappanti = patthayanti. Comy.*

[31] After their meal, they retire to meditate, and attain to 'one-pointed' consciousness, distractions to the attention being overcome; and thought

becomes coherent and concentrated. Thence the mind grows serene, thereby the blood is soothed and physical results generally are cleansed, and the complexion is cleared and beautified — so the *Comy*.

Saṃyutta Nikāya
I. Sagātha Vagga
1. Devatā-saṇyutta
II. Nandana Vagga

I. Kindred Sayings with Verses

1. The Devas

2. The 'Paradise' Suttas

II.
The 'Paradise' Suttas

Sutta 11

'Paradise'

---

[8]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

And the Exalted One addressed the brethren saying, "Bhikkhus!"

"Lord," they replied.

And he said:

"In times gone by, bhikkhus, a certain deva of the Three- **[9]** and-Thirty gods, while wandering as he listed in Nandana Wood,[1] attended by a troop of nymphs,[2] and supplied and provided with and surrounded by celestial sensuous enjoyments, uttered this verse: —

'They know no bliss who see not Nandana,
Abode of folk divine, splended Thrice-Ten!'

When he had so said, a certain deva rejoined with a verse: —

"Dost thou not know, O fool, how saints[3] have said:
Impermanent are all conditioned things;[4]
Their nature 't is to rise and pass away.
They come to pass, they cease ...
Happy the mastery of them and the peace!"[5]

Sutta 12

Gladness Ariseth

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.
So standing he spake thus to the Exalted One: —

"Parent of sons in his sons is glad,
and glad is the swain in his herds of kine;
Gladness ariseth in man through sense,[6]
and gladdened is no man where sense is not."

[10] [*The Exalted One: —*][7]

"Parent of sons through his sons doth mourn,
and mourneth the swain through his herds of kine.
Mourning ariseth in man through sense,
and saddened is no man where sense is not."

Sutta 13

As We Love the Child

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.
So standing, the deva spoke this verse before the Exalted One: —

"Naught love we as we love the child that's ours;[8]
No treasure rivals his who owneth kine;
Radiance to match the sunlight is there none;
The ocean among waters is supreme."

[*The Exalted One: —*]

"Naught love we as we love the inner self;[9]
No treasure rivals his who owneth corn,
Radiance with wisdom to compare there's none;
The rain among all waters is supreme."

Sutta 14

Of Noble Blood

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.
So standing, the deva spoke this verse before the Exalted One: —

"Best[10] of all bipeds[11] he of noble blood,
And best of things four-footed is the steer;
Best among wives[12] the maiden nobly bred,
And he of sons who cometh first to birth."

[11][*The Exalted One: —*]

"Best biped he of full enlightenment,
And of four-footed things the finely trained,[13]
Best among wives she that best ministers,
And he of sons who parents' word obeys."

Sutta 15

Forest Sounds

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.
So standing, the deva spoke this verse before the Exalted One: —

"'Tis the high hour of noon;
the birds rest silently[14]
Boometh the mighty forest;[15]
fearsome that sound to me."

[*The Exalted One:* —]

"'Tis the high hour of noon;
the birds rest silently.
Boometh the mighty forest;
enchanting that sound to me."[16]

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[12]

Sutta 16

Sloth, Drowsiness

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.
So standing, the deva spoke this verse before the Exalted One: —

"Sloth, drowsiness, the languid frame, distaste
For noble effort, surfeit after meals;[17]
By all such things to creatures here below
The Ariyan Path is ne'er made manifest."

[*The Exalted One:* —]

"Sloth, drowsiness, the languid frame, distaste
For noble effort, surfeit after meals:—
Expelling these by noble energy,
The Ariyan Path is cleansed and purified."

Sutta 17

Hard to Fulfil,
or
The Tortoise

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.
So standing, the deva spoke this verse before the Exalted One: —

"Hard to fulfil, hard to endure for him
Who lacketh wisdom is the holy life.[18]
Many the difficulties, and 'tis there
The fool doth falter verily and fail.[19]
How many are the days[20] when he can live
The holy life, if he cannot restrain
His impulses? Now in this thing, now that[21]
He'd sink[19] engrossed, slave to his purposes."

[*The Exalted One: —*]

"E'en[22] as the tortoise in its own shell's shelter
Withdraws its limbs, so may the brother holding,
[13]Composed, intent, thoughts in his mind arisen,[23]
Leaning on naught,[24] injuring ne'er his neighbour,
From evil freed wholly,[25] speak ill of no man."

Sutta 18

Conscientiousness

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.
So standing, the deva spoke this verse before the Exalted One: —

"Where will ye look throughout the world to find
The man by conscientiousness restrained;
He who at slightest hint forestalleth blame,
As mettled horse at shadow of the whip?"[26]

[*The Exalted One: —*]

"The [chosen] few, by conscientiousness
Restrained, constant in the heedfulness their life,
Have won the end of sorrow and of ill;[27]
Walk through th'uneven with an even stride."[28]

Sutta 19

The Hut

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,

and coming, saluted him and stood at one side.
So standing, the deva spoke this verse before the Exalted One: —

"Hast thou no little hut? Hast thou no nest?
Hast thou no line stretched out? Art free from ties?"

[*The Exalted One: —*]

"Nay,[29] never hut is mine, nor any nest.
Nor line stretched out. Yea, I am free from ties."

[*The Deva: —*][30]

"What do I mean who speak to thee of 'hut,'
And 'nest,' and 'line stretched out,' and 'ties'?"

[14] [*The Exalted One: —*]

"Mother thou meanest when thou sayest 'hut,'[31]
And wife thou meanest whenthou speak'st of 'nest,'
And children, when thou sayest 'line stretched out,'[32]
And man's desires, when thou doest speak of 'ties.'"

[*The Deva: —*][30]

"O well is thee for whom no hut doth wait!
O well is thee who hast no nest at night![33]
Thou hast no line stretched out — O well is thee!
And happy thou who from all ties art free!"

Sutta 20

Samiddhi[34]

THUS HAVE I HEARD:

The Exalted One was once staying at Rājagaha in the Tapodā Park.[35]

Now the venerable Samiddhi as the dawn drew near arose and went to the Hot Springs to bathe. And after his bath, he came out of the Hot Springs and stood clad in a single garment, drying his limbs.

Then a certain deva, when the night was far spent, illuminating all the Hot-Spring lake with her effulgent beauty, came up to the venerable Samiddhi and, floating in the air, uttered these verses:—

[15] "Ne'er having had thy fill thou seekest alms,
O almsman; yea, nor taking now thy fill
Thou seekest alms. O almsman, take thy fill
Then seek thine alms. Let not the hour slip by!"[36]

[*Samiddhi:* —]

"Naught of thine 'hour' know I. Mine hour is hid,
Not manifest. Therefore I seek mine alms
Not taking first my fill, lest the hour pass me by."

Now that fairy took her stand on the earth and spoke to Samiddhi thus:

"Thou are young, bhikkhu, to have left the world, and callow, black-haired and blessed with the luck of youth; thou hast not in thine early prime had the fun that belongs to natural desires. Take thy fill, bhikkhu, of human

leasures. Give not up the things of the present to pursue that which involves time."[37].

"I, friend, have not given up the things of the present to pursue that which involves time. Nay, I have given up that which involves time to pursue the things of the present. Things involving time, friend, as the Exalted One hath said, are the pleasures of the sense, full of ill, full of anxiety; that way lies abundant disaster. A thing of the present is this Norm, not involving time, inviting to come and see, leading onward, to be regarded by the wise as a personal experience."

[16] "In what way, bhikkhu, hath the Exalted One pronounced the pleasures of the sense to involve time, to be full of ill, full of anxiety, conducive to abundant disaster? In what way is this Norm a thing of the present, not involving time, inviting to come and see, leading onward, to be regarded by the wise as a personal experience?"

"I, friend, am a novice;[38] I have but lately left the world, and am newly admitted. I am not able to explain the Norm and Rule in detail. But the Exalted One, who is Arahant, fully enlightened, he is staying at Rājagaha in the Tapodā Park. Go to that Exalted One and ask him of this matter. Bear in mind that wherewith he shall answer you."

"Not easy is it, bhikkhu, for us to approach the Exalted One, so is he surrounded by other and mighty devas. If thou, bhikkhu, wilt approach the Exalted One and ask him of this matter, we too may come to hear the doctrine."

"Very well, friend," responded the venerable Samiddhi. And he went to the Exalted One, saluted him with obeisance, and sat down on one side. So seated, he spake to the Exalted One, telling him of the fairy's interview after his bathe in the Tapodā, and of his reply, and of the fairy's further questioning, and of her fear of not gaining access. "If, lord, that fairy spoke truly, she is just here, not far from us."

And when he had so said, that fairy said to the venerable Samiddhi:

"Ask, bhikkhu! Ask, bhikkhu, for I have won through!"

Then the Exalted One addressed the fairy in verses:—

"Men, 'ware alone of what is told by names,
Take up their stand on what is so expressed.
If this they have not rightly understood,
They go their ways under the yoke of death.
He who hath understood what is expresssed,
Concerning him-who-speaks no fancies builds,
[17] Nor do to such a man such things occur,
As might be laid, as faults, to his account.[39]

If thou knowest [such a man], tell me, fairy."[40]

"Lord, I do not comprehend fully the matter of that which the Exalted One has stated in outline. Well for me if the Exalted One would himself declare in full the matter he has thus stated, that I may come to know it."

[*The Exalted One:* —]

"Whoso doth build fancies concerning values:—
'Equal [am I], better, or worse [than thou art]'—
Hereby he may quarrels provoke. But whoso
In all three ways holdeth his mind unshaken,
'Equal [am I], or 'different' occurs not.[41]

If thou knowest [such a man], tell me, fairy."

"Neither of this, lord, which the Exalted One has stated in outline, do I fully comprehend the meaning.

Well for me **[18]** if the Exalted One would himself declare in full the matter he has thus stated that I may come to know it."

[*The Exalted One:* —]

"He hath renounced [bondage to] name and notion;[42]
His mind is not set to imagine vain things;[43]
For life in this world hath he cut all craving.
Him freed from bonds,[44] happy, and void of longing,[45]
Him gods and men here on this earth, or yonder,[46]
Or in the heavens, in every sphere of being
Seeking, they seek vainly, they will not find him.

If thou knowest such a one,fairy, tell me."

"Of this, lord, that the Exalted One has stated in outline,
I have come to know the meaning fully thus:—

Let him commit no evil whatsoevr
Throughout the world, in speech, or mind, or body.
Dropping desires, mindful and understanding,
Let him not work torment on self that is useless."[47]

---

[1] *Nandānā,* corresponding in meaning to a paradise: the grove in Sakka's or Tāvatiṇsa heaven, lowest of the deva-worlds (alluded to both as of the Thirty-three, and the Thrice ten; *cf. Dialogues* ii, 241 *f.; Pss. of the Sisters,* vers. 121, 181). We have no list of the 33; there were hosts of retinue-devas. According to tradition, devas were sent to the park by Sakka, when their decease was imminent, there to dissolve like snow, or like a windblown lamp-flame, and be reborn.

[2] *Accharā:* 'daughters of devas.' *(Comy.)*

[3] Arahants.

[4] *Sankhārā:* everything belonging to life or the universe, living activities, natural processes. All deva-worlds are included. These famous lines recur

below, IX, 6, and in VI, 2, §5, are put into the mouth of Sakka (*cf*. *Dialogues* ii, 176).

[5] *Vūpasamo* expresses both 'mastery' and 'peace.' A synonym for Nibbāna, says B.

[6] *Upadhīhi;* not usually rendered as above. Meaning 'bases, or substrate of rebirth,' it refers to such dispositions in character and conduct as form those bases, in other words, the common life of sense and desire. Thus the *Comy*. paraphrases it here by *pañcakāmaguṇā* (*cf*. §I: "sensuous enjoyment"), but in IV, 1, §6, by the five *khandhas* (mind and body). The term became also applied to the *kilesa's* and the *kāma's* (*cf*. Childers' Dicty. s.v. *upadhi*). The verses recur in IV, 1, §8, where an alternative rendering is given.

[7] The Master, writes B., seeing his false (or, rather, his one-sided) view, breaks into his speech with an opposite conclusion, as one may bring down a fruit by throwing another fruit at it.

[8] Though it be ugly, we deem it beautiful, cherishing it in spite of all its indecencies. Comy.

[9] *Cf*. below, III, 1, §8.

[10] The text henceforth omits even the fragment of introductory prose.

[11] *Dvipadaṃ*.

[12] 'Among other wives' *(sesa-)* says B., whether in one household, or generally, is not clear.

[13] *Ājānīyo* is literally 'the knowing,' 'intelligent one.' 'Who knows the reason why,' says B., whether he be horse, elephant, or steer. Such was King Kūṭakaṇṇa's horse, who, when drawing the royal chariot to the Hill of Shrines, would not cross the Kalamba river (see Geiger's *Mahāvaṇsa* Translation, Map of Anurādhapura: Cetiyapabbata, Kalamba-nadī). The driver assured the annoyed monarch that the beast was not mutinous, but so

well trained that he feared lest, by wetting his tail, he might spurt water over his master. 'Lift up his tail, Sire!' The King complied, and the horse entered the ford. (This king reigned over Ceylon A.D. 16-38.)

[14] During siesta, creatures are weak *(dubbalya-kālo),* here symbolized by the perching birds.

[15] '*Sanate* or *sanamāno:* sounds as though uttering a deep roar, the cause being the breezes among the trees, the stems of bamboos rubbing together, etc. *Comy*. Recurs below, IX, 12. We need, of course, the useful Teutonic *rauschen:*

'the sough of the crests of the forest
Swayed by the wind-gods.'
— *Pss. of the Sisters* (372)

[16] 'Because of the opportunity ... of strenuous yet blissful practice in concentrated thought. To a brother who has penetrated to some empty spot, pure in heart, endowed with right insight, bliss not of men arises.' *Cf. Dhammapada* 373, quoted by Comy., also:—

If there be none in front, nor none behind
Be found, is one alone and in the woods,
Exceeding pleasant doth his life become.'
— *Pss. of the Brethren,* (537).

[17] These two lines occur *Jāt* vi, 57. *Cf*. also *Vibhanga* 352, cited by B., and *S*. v, 64; *A*. i.3. *Metri causā,* I invert the order of the first two words.

[18] Lit. recluseship *(sāmaññā)*.

[19] *Visīdati, visīdeyya*. *Cf*. this word in Pss. of the Brethren, 1154:—

...fail
And faint, as in a swamp an aged ox.

[20] *Katihay.*

[21] *Pade*.

[22] The Pali here changes in metre to the *triṣṭhubh*. See *S*. iv, 177 f. In this Tortoise Sutta, referred to by B., the jackal and Māra, the tempter, are represented as getting no entrance, the former by the tortoise's action. The verse occurs in Jain literature: *Sūyagaḍaṇgu Sutta* I, 8, 13; *cf*. *JPTS*. 1891. 49. Presumably the Buddha is the speaker, but B. is not explicit.

[23] *Manamhi uppannavitakko*. *Comy.*

[24] Neither on natural desires, nor wrong opinions. *Comy.*

[25] The *parinibbāna,* or complete extinction, of passions *(kilesā)*. *Comy.*

[26] = *Dhammapada,* 143.*Cf*. Childers' Dict. *s.v. appabodhati;* and see below * Index.

[27] 'Having attained Nibbāna.' *Comy.*

[28] See I, 1, §7. Presumably the Buddha's reply.

[29] *Taggha*. [Ed. This footnote is indicated by '*' in the text. (an artifact of hot metal typography, a footnote introduced in a second printing without the need to reset the numbers of the other footnotes). Is this the '*' intended in n.26 above?]

[30] 'He thinks: this recluse answers my enigmas with Yea and Nay, though I had girded on the armour of my wits to put them. Does he follow my hidden meaning?' *Comy.*

[31] *Cf*. the 'hut' stanzas in *Pss*. *of the Brethren, e.g*. LVII, CCXXVIII. No mother waits "10 months" for an Arahant's rebirth.

[32] *Santānaka:* a continuum.

[33] 'As birds ranging for food all day come homing to the nest at night.' *Comy.*

[34] The verses on the next page are *verbatim* those in the Samiddhi Jātaka (vol. ii, No. 167). The story is the same, the diction a little different. The *devatā* of the Nikāya is shown in the Jātaka to be a deva-dhītā or 'goddess,' and the Burmese MSS. so allude to her: — '*anuppattā,*' '*yakkhī*.' The Singhalese MSS. ignore the Jātaka, and write *anuppatto* and *yakkha*.

[35] A *Vihāra* built near the river Tapodā (hot waters), which ran beneath the Vebhāra of Vaibhāra Hill near Rājagaha (*Pss. of the Brethren,* pp. 45, n. 1; 364). It broadened into a pool where was a hot sring due to its proximity to the Brazon Purgatory beneath. *Comy.*

[36] The little riddle turns on the ambiguity of *bhutvā,* having eaten,' 'having enjoyed thyself in general,' — in other words 'sown your wild oats.' The significance of the 'hour,' or 'moment' recalls the '*Psalms*' (I, p. 12 *f.;* II, vers. 231, 403, 653, 1005), albeit neither commentator on this story brings out that point. The hour that is hidden is that of Samiddhi's death. *Cf.* below, IV, 3, § 1. Hence we have three points of time: — season of youth, opportunity for the Nibbāna-aspirant, death. *Cf.* the riddle of the flag, *Pss. of the Brethren,* LXIV.

[37] *Kālika,* lit. 'time-ish' (cf. the Greek *chrōñ-ios*). Of the negative form — *akālika,* often used in describing the Dhamma — B. says 'the Dhamma of the Ariyan Path gives its fruit (fruition-bliss) immediately after process' (or procedure to attain). In other words, the Path-graduate has his heavens at hand, not as postmortem events. *Cf. Pss of the Brethren,* 314, *n.*1.

[38] B. names alternative terms for noviciate, medium rank and theraship, vis.: to 5, 10 years, and after, or to 10, 20 years, and after.

[39] The verses occur *Iti-vuttaka,* § 63. The last two lines are quite different: —

Touched hath his thought the goal of liberty,
The station of incomparable peace.

The Buddha rebukes the fairy for her suggestive ambiguities.

The burden of the verses is doctrinally and philosophically of high importance, and the bewilderment of the frivolous fairy, abruptly confronted with them, is ironically pathetic. 'Told by names,' lit., 'what may be expressed' (*akkheyyāni,* from *ā-khā,* to pro-claim); *cf. D.* i, 4; *Dhammapada,* 275; *A.* ii, 17, etc. Mankind, says B., have many notions (*saññino* — are 'ware of) about the many compounds of the five aggregates (*i.e.,* of mind and matter), expressed in names, *e.g.* god, man, layman, recluse, person, individual, Tissa, Phussa, etc. He who understands sees in these compounds as such no realities, nor a permanent entity in the declarer of them. The only realities are the several components (the five khandhas), and these, though real, are ever changing.

[40] *Yakkhī; cf.* below, Chapter X.

[41] These are the three forms of false opinion and strife springing from *māna*. See above I, 1, § 9; *S.* iii, 48; *Bud. Psy. Eth.,* p. 298 *f.* Expanded also to nine: *Vibhanga,* 389 *f.* Comparisons invalid in the ever-changing collocations that make up individuals.

[42] *Sankhā*. The arahant has put away such notions as 'lusting,' 'being angry,' 'confused.' *Comy.*

[43] The *Comy.* reads *na ca mānam ajjhagā,* and it is very likely, since this agrees with the context, that Feer read *vi-* erroneously if he consulted here only Singhalese MSS. Nevertheless B. allows the alternative sense, in *mānan* of an abode, *i.e.,* in rebirth, a matrix, *as if* he had a *v.l. = vimānaṇ* before him.

[44] *Cf. Sutta-Nipāta* 219.

[45] *Ibid.* 460, 1060, etc.; a frequent half-line in *S.N.*

[46] *Huran, i.e.,* other worlds. With 'heavens' added, *cf. ibid*. 224.

[47] The fairy has rightly discerned, says B., the Middle Path between self-indulgence and self-torture. In fact she gives the whole Eightfuld Path: — 'in speech, or body': Angas 305; 'mindful': Angas 6-8; 'understanding': Angas 1,2. 'It was in fact the occasion of a mighty teaching.'

Saṃyutta Nikāya
I. Sagātha Vagga
1. Devatā-Saṃyutta
III. Satti Vagga

I. Kindred Sayings with Verses

1. The Devas

3. The 'Sword' Suttas

Suttas 21-30

III.
The 'Sword' Suttas

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[19]

Sutta 21

By Impending Sword

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.
So standing he spake thus to the Exalted One: —

"As one downsmitten by impending sword,
As one whose hair and turban are aflame,
So let the brother, mindful and alert,
Go forth, all worldly passions left behind."

[*The Exalted One: —*]

"As one downsmitten by impending sword,
As one whose hair and turban are aflame,
So let the brother, mindful and alert,
Go forth, leaving soul-fallacy behind."[1]

Sutta 22

The Touch

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.
So standing he spake thus to the Exalted One: —

"Who toucheth not, to him cometh no touch.
But if he touch, thence to him touch may come,
Hence if he touch, wreak injury upon
The innocent, cometh on him the touch."[2]

[20][*The Exalted One: —*]

"Whoso doth wrong the man that hath no guile:—
The pure in heart and from all error free —
On him, poor fool, his wicked act recoils,
Like fine dust that is thrown against the wind."[3]

Sutta 23

The Tangle

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.
So standing, the deva spoke this verse before the Exalted One: —

"Tangle within, without, lo! in the toils
Entangled is the race of sentient things.[4]
Hence would I ask thee, Gotama, of this:
Who is't can from this tangle disembroil?"

[*The Exalted One:* —]

"The man discreet, on virtue planted firm,
In intellect and intuition trained;[5]
The brother ardent and discriminant:
'Tis he may from this tangle disembroil.

They that have lust and hate and nescience spurned,
The Arahants immune from deadly Drugs,[6]
For them the tangle all unravelled lies.
Where mind and body wholly cease to be,
And earthly sense and sense celestial: —[7]
Here is the tangle riven utterly."

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[21]

Sutta 24

Mind-checking

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.
So standing, the deva spoke this verse before the Exalted One: —

"Since whencesoe'er the mind is held in check,
It goeth not that way to misery,
On every side mind should be held in check,
Thus everywhence from woe is it set free."

[*The Exalted One: —*]

"Not on all sides should mind be held in check.
Restrain it not if self-control be won.[8]
But whence soever evil things do rise,[9]
Thence should the mind be curbed and held in check."

Sutta 25

The Arahant

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.
So standing, the deva spoke this verse before the Exalted One: —

"He of the Brethren who is Arahant,
Who hath accomplished all there was to do,[10]
Who Drug-immune doth live the final life:
He might say thus: — '"I" say'; 'they say 't is "mine"' ..."[11]

[*The Exalted One:* —]

"He of the Brethren who is Arahant,
Who hath accomplished all there was to do,

Who Drug-immune doth live the final life:
[22]He might say thus: '"I" say'; 'they say 't is "mine"'
So sayng he, expert in usages
Of men, 'ware of the worth of common names,
Would speak merely conforming to such use."

[*The Deva: —*]

"He of the Brethren who is Arahant,
Who hath accomplished all there was to do,
Who Drug-immune doth live the final life,
If he said thus: — '"I" say'; 'they say 't is "mine"' —
Would such a brother thereby show
Proneness to notions of a self or soul?"

[*The Exalted One: —*]

"For him who hath renounced them utterly,
Chains of illusion as to self or soul
Exist no more. Scattered are all such bonds.
He rich in wisdom hath escaped beyond
Conceits and deemings[12] of the errant mind.
He might say thus: '"I" say'; 'they say 't is "mine."'
So saying he, expert in usages
Of men, 'ware of the worth of common names,
Would speak merely conforming to such use."

Sutta 26

Light

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.
So standing, the deva spoke this verse before the Exalted One: —

"How many things light up the world, making it clear and plain?
To ask this question, Sir, we've come. Thy word to learn we're fain."

[*The Exalted One: —*]

"Four things give light unto the world; a fifth ye'll not descry.
By day the sun doth shine; by night the moon makes bright the sky.
[23]And fire gives light by day and night, shining now here, now there.
But, of all things that shine, as best, light of a Buddha stands confessed,[13]
Glory without compare."

Sutta 27

The Tides

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.
So standing, the deva spoke this verse before the Exalted One: —

"Whence ebb the flooding tides? where whirls no more
The whirlpool? Where to utter ending comes
This compound thing of body and of mind?"

[*The Exalted One:* —]

"Where the four elements that cleave, and stretch,
And burn, and move no further footing find.
Hence ebb the flooding tides; here whirls no more
The whirlpool; here to utter ending come
This compound thing of body and of mind."[14]

Sutta 28

Goodly Treasures

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.
So standing, the deva spoke this verse before the Exalted One: —

"Princes with goodly treasures, ample wealth,
And broad domains, ever in sense-desires
Insatiate,[15] envey each other's goods.
[24]'Mong these who thus in strain and ferment dwell,[16]
Drifting adown the current of rebirth,
Are any found who, having left behind
Envy and greed, serene and restful dwell?"[17]

[*The Exalted One: —*]

"There are who have abandoned home and child,
And herds, and all that heart of man holds dear,
Yea, lust have they abandoned and ill-will
And no more truck have they with ignorance.

These are the Drug-destroyers, Arahants.
They 'mong all men serene and restful dwell."

Sutta 29

The Four-wheeled

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.
So standing, the deva spoke this verse before the Exalted One: —

"Lo! the four-wheeled, the nine-doored fulsome thing,[18]
Guided by greed, begotten from a bog: —[19]
Great hero, say! how shall there egress be?"[20]

[*The Exalted One: —*]

"Let but the traces, let the thong be cut —[21]
Let but the evil wish, the greed, yea, let
Thy craving with its root be utterly
Drawn out and banned[22] — then shall there egress be."

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[25]

Sutta 30

The Antelope

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain deva,
when the night was far spent,
shedding radiance with his effulgent beauty
over the whole Jeta Grove,
came into the presence of the Exalted One,
and coming, saluted him and stood at one side.
So standing, the deva spoke this verse before the Exalted One: —

"Limbed like the antelope,[23] lean, vigorous,
In diet sober, craving not t'indulge,
Like lion lonely faring, elephant,
Indifferent to the calls of sense: — lo! we

Into Thy presence come that we may ask,
How we from every ill may be set free?"

[*The Exalted One:* —]

"Five sensuous faculties are manifest
'Mong living beings, and the sixth is mind.
On these do ye no longer set desire.
Thus may ye be from every ill set free."

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[1] In *Pss. of the Brethren* (vers. 39, 40, 1162, 1163) these verses are put in the mouth of Tissa (the Buddha's stepbrother), Vaḍḍhamāna and Vangīsa. In that work for 'fallacy of soul' we read 'lust of living' (*bhavarāga, not sakkāyadiṭṭhi*). B. ignores this, and makes the Master judge that the deva had poorly grasped the force of the metaphor. This is, that escape is only effectual when the real stumbling-block is surmounted — the soul-fallacy. This happens when the First Path is entered, the only right way of escape. 'Go forth,' *i.e.,* 'leave the world.' The verses recur below, II, 2, § 6.

[2] The little enigma bears on the double meaning of touch; active and passive — to make to feel, and to feel — the act *(kamma)* and its result-in-sentience (vipāka). On the latter, *cf. Pss. of the Brethren,* ver, 783 — *phassa-phuṭṭha;* 'touched by the touch, rendered 'all feel the touch.'

[3] These lines recur VII, 1, §4, and occur *S.N.* 662, *Dhp.* 125. B. does not explicitly place them here in the mouth of the Teacher. The case of the innocent seems to be given *a fortiori,* to wit, from the more general statement.

[4] Desire or craving is likened to the interwoven foliage of ferns or bamboos, 'within, without' being referred to self and others, organs and objects of sense. *Comy.*

[5] Developing concentration and insight. *Comy.*

[6] The *Āsavas:* — sensuality, lust for renewed life, delusions, nescience. The figure means a poisonous flux or ooze.

[7] B. explains this line as (1) *kāmabhava,* 'life in the worlds of desire' — i.e., from purgatory to the five lowest deva-worlds; and (2) *rūpabhava,* 'life in the higher (not highest) heavens.'

[8] The *Comy.* reads *mano-yatattan*. Both this and the following *pada* fail in scansion. The SS. MSS. omit *ca,* and the *Comy.* substitutes *uppannan*.

[9] The Teacher is made to think: 'I will better this deva's misguided talk by distinguishing (*vibhajetvā, cf.* the name for his School: — *Vibhajjavādin*) where mind should be (1) checked, (2) developed, fostered, made to grow.' *Comy.*

[10] *Katāvī*.

[11] This, says B., was a forest fairy, who had listened to the talk of the forest-dwelling brethren and heard them say like any worldling: 'I' am eating ... sitting ... 'my' bowl, 'my' robe ..., when they hold that not 'I,' but a compound of *khandhas* is in activity. 'Have they then,' is the further question, no *māna* at all? See above, I, 1, §9. This is reckoned as the eighth to go, of the Ten Fetters, before Arahantship is won. On conventional usage and philosophic meaning, see above, I, 2, § 10; also *Points of Controversy,* p. 68, n.2.

[12] *Yamataṇ*.

[13] The light, namely, of insight, of enthusiasm *(pīti),* of trust *(pasāda),* and of his taching. *Comy.* The verses recur II, 1, §4. Line 2, along with other similes, occurs, *Dhp*. 387.

[14] With these lines *cf.* the more elaborate versions in *D*. i, 223; (*Dialogues* i, 283), *Udāna* I, No. 10. B.'s comments here are brief. The streams =

saṇsāra, the endlessly reborn life-flux of beings. The whirlpool *(vaṭṭa)* = the same (*cf. S*. iii, 63 *f.;* iv, 180: *āvaṭṭa* = the pleasures of the five senses). The four elements, in Buddhist doctrine, mean, not simply 'water, earth, fire, air,' but the elemental forces of which these are concrete manifestations: the cohesive, extending, calorific, mobile elements in matter. This appears in the Nikāyas, if unformulated till later — *e.g*. in *M*. i, No.62, the Buddha speaks of the internal 'earth' in each of us — *i.e.,* the stretched-out surface in the phenomenon of body.

By 'hence,' 'here,' Nibbāna is meant; not the Nibbāna during life, known by the Arahant, but the absolute farewell to life, which can only be conceived or expressed as cessation of life.

[15] *An-alaṇ-katā*

[16] 'Who have produced divers works to bring about things that had notcome to pass, and have striven for power in that which had come to pass.' *Comy.*

[17] *Anussukā*.

[18] *I.e*. the body, with its four types of deportment — standing, sitting, lying, going — and its nine orifices. *Cf. Pss. of the Buddhists* II, vers. 1150-52, I and II *passim*.

[19] 'Bog, morass' *(panka)* and 'great hero' are associated also in *op.cit*. II, 1154.

[20] *Yātrā*. *Cf*. below, I, 5, §6.

[21] This *pada* occurs *Dhp*. 398; *Sn*. 622; both verses below, II, 3, §8.

[22] Reading *abbhuyha,* as in *S*. iii, 25, from *abhi-ud-han*. *Cf*. below, IV, 3, §3, *n*. 9.

[23] This was one physical characteristic of the Superman: World-ruler of Buddha. *Cf. Dialogues* ii, 14.

Saṃyutta Nikāya
I. Sagātha Vagga
1. Devatā-Saṃyutta

I. Kindred Sayings with Verses

1. The Devas

4. The 'Satullapa-Group' Suttas

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[16] **[25]**

Sutta 31

With Good Men

THUS HAVE I **HEARD:**

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

And a great number of the Satullapa company of devas,[1] **[26]** when the night ws far spent, shedding radiance with their effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, one of the devas spoke this verse before the Exzlted One: —

"See that with good men only ye consort,[2]
With good men do ye practise intercourse.
Knowledge of how the good do shape their life[3]
Maketh the better man, and not the worse."

Then five other devas in turn spoke his verse before the Exalted One: —

"See that with good men only ye consort,
With good men do ye practise intercourse.
Knowledge of how the good do shape their life,
Wisdom bestoweth as naught else can do."[4]

"See that with good men only ye consort,
With good men do ye practise intercourse.
Knowledge of how the good do shape their life,
Doth dry our tears in midst of those that weep."

"See that with good men only ye consort,
With good men do ye practise intercourse.
Knowledge of how the good do shape their life,
Makes us of bright renown among our kin."[5]

"See that with good men only ye consort,
With good men do ye practise intercourse.
Knowledge of how the good do shape their life,
Doth make us find rebirth in happier worlds."

"See that with good men only ye consort,
With good men do ye practise intercourse.
Knowledge of how the good do shape their life,
Makes men persist in bliss perpetual."

[27] Then yet another deva said to the Exalted One: —

"By which of ese, Exalted One, was it well spoken?"

"As to matter[6] ye have all spoken well. But listen also to me: —

See that with good men only ye consort;
With good men do ye practise intercourse.
Knowledge of how the good do shape their life,
From all and every ill may set us free."

Sutta 32

Avarice

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at the Jeta Grove in Anāthapiṇḍika's Park.

And a great number of the Satullapa company of devas ... when night was far spent, came to the Exalted One ... and so standing, four of them spoke each a verse before him, one after another: —

(i) "From avarice and from frivolity,[7]
No charitable gift of alms doth come.
By him who would have merit's sure reward,
By him who can discern, gifts should be given."

(ii) "That which the miser dreads, and hence gives not,
To him not giving just that danger 't is: —
Hunger and thirst—for this the thing he dreads—
Just this the doom that doth befall the fool
In this and also in some other world.
Hence should he avarice suppress, and make
Off'rings of charity, mastering the taint.
Sure platform in some other future world
Rewards of virtue on good beings wait."[8]

(iii) "They are not perished 'mong the dead[9] who, like
Good comrades travelling on the jungle-roads,[10]
Share scanty store. Lo! here's an ancient rule.[11]
[28] Some from their scanty means bestow their mite;
Some of their plenty have no wish to give.
The offerings given from a scanty source
Measured, with gifts of thousand pieces rank."

(iv) "Hard is the giving unto those that give,
And difficult the doing of such deeds.
The wicked are unable to conform,
For hard it is to follow[12] good men's rule.
Wherefore unlike the going heiice must be
That righteous and unrighteous folk befalls.
To doom of purgatory these must go;
The righteous fare hereafter to the heavens."[13]

Then yet another deva said to the Exalted One: —

"Which of these, Exalted One, hath well spoken?"

"As to matter ye have all spoken well. But listen also to me: —

Righteous his act who, though[14] he live by scraps
Gleaned here and there,[15] though he maintain a wife,
Yet from his scanty store finds gift to give.[16]

Of thousand donors hundred thousand [gifts][17]
Are not in value equal to his mite."[18]

Then yet another deva addressed the Exalted One in a verse: —

"Why is their offering, abundant, lavish,
Not equal to the poor man's righteous[19] gift?
[29] How is 't the thousand gifts of thousand donors
Are not in value equal to his mite?"

Then the Exalted One addressed that deva in a verse: —

"Some give with inconsistent ways of conduct,
First smiting,[20] murdering, then comfort giving.
Those offerings, [besmirched by] tears[21] and blows,
Have not the value of the righteous gift.
'Tis thus the thousand [coins] of thousand donors
Are not in value equal to his mite."

Sutta 33

How Blest!

THUS HAVE I HEARD:

The same class of devas, when night is far spent, visit the Exalted One at the same place. And six of them before the Exalted One breathed out the thought that inspired them[22] one after the other: —

(i) "How blest[23] a thing, dear sir, is it to give!
From avarice and from frivolity
No charitable gift of alms doth come.
By him who would have merit's sure reward,
By him who can discern, gifts should be given."[24]

(ii) "How blest a thing, dear sir, is it to give!
Yea, blest the gift though from a scanty store.
Some from their scanty means bestow their mite,
Some of their plenty have no wish to give.
The offerings given from a scanty source,
Measured, with gifts of thousand pieces rank."[25]

[30] (iii) "How blest a thing, dear sir, is it to give!
Yea, blest the gift though from a scanty store.
Of the believer[26] too how blest the gift!
Giving and fighting are alike, 't is said;
A handful of good men may down a host.[27]
And if we give believing in result,[28]
Good hap is ours from good to others done."

(iv) "How blest a thing, dear sir, is it to give!
Yea, blest the gift though from a scanty store.
Of the believer too how blest the gift!
And blest the gift from wealth that's fairly won.
The man who gives from wealth that's fairly won,
Got by the honest effort he hath made,[29]
When dead and Death's dark river[30] he hath crossed,
To heavenly places doth he find his way."

(v) "How blest a thing, dear sir, is it to give!
Yea, blest the gift though from a scanty store.
Of the believer too how blest the gift!
And blest the gift from wealth that's fairly won
And blest the giving that's discreetly made.[31]
Wise giving by the Blessed One is praised.
[31] Gifts offered them who in this world of life[32]
Are worthy of our care bring great reward,
As do [good] seeds when sown in fertile field."

(vi) "How blest a thing, dear sir, is it to give!
Yea, blest the gift though from a scanty store.
Of the believer too how blest the gift!
And blest the giving that's discreetly made,
And self-restraint with every living thing.
Whoso 'mong fellow-creatures harmless lives,
From fear of neighbour's blame no evil works,
Him timid they commend, but blame the bold.
'T is fear of blame deters good men from wrong."

Then yet another deva said to the Exalted One: —

"Which now of these, lord, has spoken well?"

"As to matter, ye have all spoken well.

But listen also to me: —

Giving and gifts they that believe therein
In divers ways and words praise and commend.
Now there's a better thing than pious gift,
Even the doctrines grouped within the Norm.[33]
The good in days gone by, yea, in the days
Yet further back,[34] with wisdom and insight
They even to Nibbāna won their way."

Sutta 34

They Are Not

THUS HAVE I HEARD:

The same class of devas visit the Exalted One at the same place when night is far spent. And one of them uttered this verse before the Exalted One: —

[32] "They are not permanent, these sense-desires.
They are with us,[35] these things we fain would have.
The man who with them dallies, by them bound,
From realms of death doth never come to that[36]
Whereto there is no coming back again.

Misery[37] born of desires, desire-born pain: —
Suppress desires, then misery 's suppressed;
From misery suppressed, suppressed is pain.

The manifold of objects in the world —
This in itself is not desires of sense.
Lustful intention is man's sense-desire.
That manifold of objects doth endure;
The will thereto the wise exterminate.[38]

Put wrath away, yea, and conceit abandon.[39]
Have ye but got past all the bonds [of pris'ners],
Not cleaving fast unto this mind and body,[40]
Nowise [by lust, hatred, and dullness] hampered,[41]
Sorrow and pain no more may overwhelm ye.[42]

He[43] hath renounced [bondage to] name and notion;
His mind is not set to imagine vain things;
For life in this world hath he cut all craving.
Him freed from bonds, happy and void of longing,
[33] Him gods and men, here on this earth or yonder
Or in the heavens, in every sphere of being,
Seeking, they seek vainly, they will not find him.

If him they find not, thus emancipated
(thus said the reverend Moghardjan),
Nor gods nor men here on this earth or yonder —
Him best of men working out man's salvation —
They that revere him, shall we praise them also?

Yea, they become praiseworthy also, almsman,
Mogharajan! (so the Exalted One)
They that revere him thus emancipated.
Yea, if, the Norm knowing, all doubt they conquer,
They too become bond-liberated, almsman!"[44]

Sutta 35

The Captious-minded

THUS HAVE I HEARD:

A great number of captious-minded devas[45] visited the Exalted One at the same place when the night was far spent, and hovered in the air. So hovering, one of them uttered this verse before the Exalted One -

[34] "If any man profess he's otherwise
Than what he really is, what he enjoys
Is got by theft, as by the trickery of a cheat.
Let him but talk of that which should be done.
Let him not talk of what should not be done.
Of him who talketh ever, doing not,
Wise men take stock and rate him [at his worth]."[46]

[The Exalted One:—]

"Not if he merely talk or simply hear,
Shall he avail to make advance herein.[47]
A hard and strenuous course is this, whereby
The strong in spirit liberation find
In contemplative work from Mara's toils.
Not thus in sooth it is they do[48] who strong
In spirit know the methods of the world,[49]
And knowing, have attained Nibbāna here,[50]
Safe crossing o'er where all the world sticks fast."[51]

Then those devas, standing on the earth, prostrated themselves at the Exalted One's feet, and said to him: —

"'T is our transgression, lord, we have transgressed; even according to our folly, our stupidity, our wrongdoing have we fancied we could assail[52] the

Exalted One. Lord, may the Exalted One accept the confession of this our trans gression as transgression, that in future there may be self- restraint."[53]

[35] Then the Exalted One smiled.

Then the devas, exceedingly irritated, rose up into the air. And one of them spoke this verse before the Exalted One: —

"Whoso, when others do confess their fault,
Doth not accept confession at their hands,
Angry within, preferring enmity,
Doth bind together wTrath as in a knot.[54]
In whom is no fault found, no error proved?
Who never doth give way to thought confused?
Who strong and wise can heedful be alway?"

[The Exalted One:—]

"In the Tathāgata, the Buddha who
For every creature doth compassion feel,[55]
In him no fault is found, no error proved,
Never doth he give way to thought confused,
Alway is he, the strong and wise, alert.
'Whoso,' ye say, 'when men confess their fault,
Doth not accept confession at their hands,
Angry within, preferring enmity,
Doth bind together wrath as in a knot': —
Now I in wrath so held no pleasure take,
And the confession of your fault accept."

Sutta 36

Faith

THUS HAVE I HEARD:

A great number of the Satullapa Group of devas visited the Exalted One at the same place, when the night was far spent. . . . And so standing, one of them uttered these verses before the Exalted One: —

"Faith is the 'other I,' the mate of man.[56]
Thence, if he tarry not in disbelief,
His shall be followers and fair renown,
And when he quits this frame to heaven he goes.
[36] Put wrath away, yea, and conceit abandon.
Have ye but got past all the bonds [of pris'ners],
Not cleaving fast unto this mind and body,
Nowise [by lust, hatred, and dullness] hampered,
Sorrow and pain no more may overwhelm you.[57]

'T is a fool's part heedless to waste his life: —
Such are the folk who will not understand.
He who is wise doth foster earnestness
As he were watching o'er his chiefest wealth.
Give not yourselves to wastage in your lives,
Nor be familiar with delights of sense.
He who doth strenuously meditate,
His shall it be to win the bliss supreme."[58]

Sutta 37

The Concourse[59]

THUS HAVE I HEARD:

The Exalted One was once dwelling among the Sakkas, at Kapilavatthu, in the Great Wood, together with a great band of the brethren, about five hundred of them, all being Arahants. And devas from the ten thousand world-systems oft-times assembled there, that they might visit the Exalted One and the band of brethren.

[37] 2. Now to four gods of the hosts of the Pure Abodes[60] this thought occurred: — "That Exalted One is now dwelling among the Sakkas, at Kapilavatthu, in the Great Wood, together with a great band of the brethren, all being Arahants. And devas, from the ten thousand world-systems, oft-times are assembling there to see the Exalted One and his band of brethren. What if we, too, were to go into his presence, and before him were to recite each of us a poem?"

3. Then those gods, as easily as a strong man might stretch out his arm, or draw it outstretched back again, vanished from the Pure Abodes, and appeared before the Exalted One, There they saluted him, and stood at one side. And so standing, one after another, they recited to him these verses: —

(i.) "Great is the gathering in the glade;
The hosts of heaven together met!
We to this holy congress here
Are come, that we too may behold[61]
The Brotherhood invincible."

(ii.) "The brethren have made straight their hearts,
Wrought up to concentration rapt.
Wisely their faculties they guard,
As driver keeping grip on rein."

(iii.) "All bars and bolts are cut for them.
The barriers down, all lusting gone,
Spotless and pure their way they go,
Seers, well-tamed young elephants."

(iv.) "Who in the Buddha refuge take,
They shall not go to woeful doom.
When they put off this human frame,[62]
They shall fill up the hosts of heaven."

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[38]

Sutta 38

The Splinter

THUS HAVE I HEARD:

The Exalted One was once staying at Rājagaha, in the Maddakucchi Deer Park.[63] Now at that time the Exalted One's foot was pierced by a stone splinter. Sorely in sooth did the Exalted One feel it, grievous the pains he suffered in the body, keen and sharp, acute, distressing and unwelcome. Them in sooth he bore mindful and discerning, nor was he cast down. And

making them spread his robe folded in four, he lay down on his right side like a lion resting,[64] the left foot over the right, mindful and discerning.

Now seven hundred devas of the Satullapa Group, when the night was far spent, shedding radiance with their effulgent beauty over all Maddakucchi, drew near, and coming to the Exalted One's presence, they saluted him, and standing at one side, seven of them, one after the other, gave vent to inspired utterance:[65]—

(i.) "Lo! what a wondrous creature[66] is the worshipful recluse Gotama! 'Tis by this wondrous nature that he endures, mindful and discerning, the pains that have arisen in his body, keen and sharp, acute, distressing and unwelcome, and that he is not cast down."

(ii.) "Lo! what a lion is the worshipful recluse Gotama! 'Tis by his lion's nature that he endures, mindful and discerning, the pains that have arisen in his body, keen and sharp, acute, distressing and unwelcome, and that he is not cast down."

(iii.) "Lo! what a thoroughly trained creature[67] is the worshipful recluse Gotama! 'Tis by his lion's nature that he endures, mindful and discerning, the pains that have arisen in his body, keen and sharp, acute, distressing and unwelcome, and that he is not cast down."

(iv.) "Lo! how unrivalled is the worshipful recluse Gotama! 'Tis by his lion's nature that he endures, mindful and discerning, the pains that have arisen in his body, keen and sharp, acute, distressing and unwelcome, and that he is not cast down."

[39] (v.) "What a patient burden-bearer is the worshipful recluse Gotama! 'Tis by his lion's nature that he endures, mindful and discerning, the pains that have arisen in his body, keen and sharp, acute, distressing and unwelcome, and that he is not cast down."

(vi.) "How tamed[68] is the worshipful recluse Gotama! 'Tis by his self-mastery that he endures, mindful and discerning, the pains that have arisen,

in his body, keen and sharp, acute, distressing and unwelcome, and that he is not cast down."

(vii.) "Behold how his mind is well practised in contemplative concentration and emancipated! Not strained forth, nor strained aside,[69] nor having restrained [itself] by conscious deliberation, but as having the habit of self-denial[70]. He who could transgress against such a wonder, such a lion, one bo thoroughly trained, such a matchless one, such a burden-bearer, a creature so self-controlled, could only so act from blindness; if not, then from what else?

Brahmins of five-fold Veda-lore[71] may ply
Ascetic practices a century,
Yet would their heart be never rightly freed,
Such is the low ideal at which they aim,[72]
Not theirs it is to win to the beyond.

[40] Suffused by craving, bound to rite and rule.
Penance severe a century they may ply,
Yet would their heart be never rightly freed,
Such is the low ideal at which they aim,
Not theirs it is to win to the beyond.

Are[73] vain conceits wished for by us and welcomed,
Ne'er win we here taming [of mind and body],
Lone in the woods though we dwell, if we dally.
Ne'er may we pass over the Death-realm's coniines.

All vain conceits leaving, well-concentrated,
Lovely in heart, wholly emancipated,
Lone in the forest dwelling, earnest, strenuous,
Well may lie cross over the Dead-realm's confines."

Sutta 39

Pajjunna's Daughter (1)

THUS HAVE I HEARD:

The Exalted One was once staying at Vesālī, in the Great Wood at the Gabled Hall. Now Kokanadā, daughter of Pajjunna,[74] when the night was far spent, shedding radiance with her effulgent beauty over the whole of Great Wood, came into the presence of the Exalted One, and standing at one side, spoke before him this verse: —

"The very Buddha, Crown of all that is,[75]
Residing at Vesālī, in the Wood,
Let me now worship — Cloud King's daughter I,
Even Pajjunna's child, Kokanadā.

[41] Till now had I but heard about the Norm,
Revealed by the Man of Vision clear.
To-day I know, eye-witness of the Sage,
The Blessed One teaching [that Norm to men].

They who do go about, in wisdom poor,
Casting aspersions on the Ariyan Norm, Fall into Roruva's dreadful abyss,[76]
Long, long therein to suffer misery.
They who unto the Ariyan Truths draw nigh
With heart consenting and with passions hushed,
When they shall have put off their human frame,
They shall fill up the heavenly hosts on high."[77]

Sutta 40

Pajjunna's Daughter (2)

THUS HAVE I HEARD:

The Exalted One was once at Vesālī, in the Great Wood, at the Gabled Hall. And Kokanada the Less, daughter of Pajjunna ...[78] came into the presence of the Exalted One ... and spoke before him this verse: —

"Come hither with the hue of lightning's flame, Kokanadā, Pajjunna's daughter, she,
Adoring both the Buddha and the Norm,
Did speak these lines of sense beneficent:
Though I by divers methods might expound
The detailed parts of such a Norm as this,
Yet in brief summary will I declare
The contents, if so far my mind may reach: —
[42] Let him commit no evil whatsoever
Throughout the world, in speech, or mind, or body.
Dropping desires, mindful and understanding,
Let him not work torment on self that's useless."[79]

[1] B. has a graphic and mediaevally humorous story to account for the curious name of these visitors, who have, so far, been met with only in this Vagga. He interprets the name as the 'Hundred-Shouters' *(sat-ullapā)*. In their previous birth they were a ship's crew on a trading voyage. Their vessel was overwhelmed by stormy seas and sank, none escaping. During the storm the terrified crew noticed one only who, ' seated like a yogi,' was calm. He was thinking, not on his sins but on his good deeds. Of these he had enough and to spare to ensure happy rebirth, and the passengers implored his charity. He divided them into five groups of a hundred each, and shouted to them through the tempest the Five Precepts, one to each group, assuring them that to take these maxims on themselves would see them to a happy doom. As the waters rose in the ship they recited them and after death were reborn in Sakka's heaven, each with a noble golden *vimāna* (I, 2, § 10). Now they visit the Buddha to praise their good teacher.

[2] Occurs in *Jāt*. v, 483. The whole Sutta recurs below, II, 3, § 1.

[3] Lit. 'knowledge of the good doctrine or Norm.' The *Comy*. explains this, in this context, to mean the Five Precepts (against murder, etc.) — *cf*. its introductory legend — hence a code of moral conduct.

[4] 'As oil comes, not from sand, but from tila-seeds.' *Comy*.

[5] Here B. launches into another legend: that of Adhimutta, nephew to Sankicca, referring to his adventure as told by Dhammapāla in the *Comy*. on *Theragāthā* (*Pss. of the Brethren,* 291), but with different details.

[6] *Pariyāyena*.

[7] 'Some fear to lose their goods; some are thoughtless, some grudge the loss of amusement.' *Comy*.

[8] An oft-repeated verse: see *I,* 5, § 3; III, 1, § 4; 2, § 10, 3, § 2.

[9] 'And therefore unable to bestow their goods here and there.' *Comy*.

[10] Pantho.

[11] Sanantano.

[12] *Durannayo*.

[13] This gāthā is that of the Duddada (Hard-to-give) Jātaka (No. 180). All the verses occur in the Bilārikosiya Jātaka (No. 450). The Jātaka *Comy*. on these gāthās is more helpful than B.

[14] The Jātaka version supplies *pi* after *yo*, and after *appakasmiṃ*.

[15] '*E.g*. ears of corn from swept threshing floors.' *Comy*.Though it may be only herbs.' *Comy*.

[16] 'Though it may be only herbs.' *Comy*.

[17] B. is uncertain whether the '100,000' refers to gifts or to 'recipients.' *Cf*. *Luke* xxi, 1-4.

[18] *Kalaṃ*, lit. fraction, portion.

[19] The Jātaka *Comy*. explains *samena* by *dhammena*, and for *sataṃ* in the next line reads *kathaṃ* ('how').

[20] *Jhatvā*.

[21] 'The gift of one who has caused others to weep is called a tear-faced gift.' *Comy*. The Jātaka translator has missed this pathetic phrase.

[22] *Udānaṃ udānesi*. As a measure (? a sieve) cannot contain oil, which oozes through, or a net a flood of waters, so can the heart not contain within the uprush of rapturous speech which pours forth. Such an utterance is the *udāna*. *Comy*.

[23] *Sādhu*.

[24] = above, § 2. (i).

[25] See § 2. (iii).

[26] *Saddhāya*. *I.e*. who believes in karma and its fruit. *Comy*. The fresh matter in Gāthās iii-vi occurs in the Āditta-Jātaka (iii, 472. No. 424)

[27] He who would guard his life anyhow cannot be a good soldier; he who is timid as to his goods gives not. *Comy*.

[28] B. cites, as illustrations, the stories in *Dhp*. *Comy* (iii, 3; 219 *f*.) of the One-Coat Brahmin and of Ankura. Whether this *Comy,* was his work, or not, is among scholars still undecided, but see H.C. Norman, Dhammapada Commentary, I, xivf; S. Sumangala: *The Dhammapada and its Commentary, Ceylon Nat*. *Rev*., 1914.

[29] *Samena*. The Jātaka translation misses this point. The character of the donee comes on only in the next *gāthā*.

[30] Both *Commentaries* call this a mere *desanā-sīsaṃ* or typical instance. The word Vetaraṇī (the infernal river) stands for the infernal regions. *Cf*. *Jāt*. v, 266.

[31] Discretion in the gift and choice of recipient, says B. — *e.g*. not giving to schismatics, like the 95 *Pāsaṇḍas,* but rather to the *Sāsana*. Let us hope the deva was less denominationally minded than B.

[32] *Idha jīvaloke* — an unusual compound.

[33] The line represents the one word *dhammapadaṃ*. The ambiguity of the term is well known. See Childers' Dict. *s.v.;* S. Sumangala *The Dhammapada and its Commentary*. That Comy, (on *Dhp*. 44, 45) defines it as the 37 'factors of enlightenment' = doctrines. Our *Comy*. paraphrases it here by Nibbāna.

[34] Such as Kassapa Buddha and others; and Koṇāgamana Buddha, etc., or simply all the good in the past. *Comy.*

[35] Lit. 'here.' *Cf.* Wordsworth's *The world is too much with us ...*

[36] The *Comy.* reads *anāgantā*.

[37] *Aghaṃ*

[38] This gāthā, in *A.* iii, 411, is ascribed to the Buddha, and is quoted in the *Kathā-vatthu* (see *Points of Controversy,* p. 216, n. 2). It is also quoted in our *Comy,* with reference to the Pasūra Sutta in the *Sutta-Nipāta*. The Comy to that work explains this reference in its narrative introducing the Sutta (p. 538 *f.*).

[39] Occurs in *Dhp*. 221, and is repeated below, § 6.

[40] *Cf.* the explanation in *Dhp, Comy,* iii, 298.

[41] *Cf. ibidem*. B.'s explanation coincides.

[42] 'One is in the inevitable misery-whirlpool of life, but one is not further overwhelmed.' *Comy.*

[43] See above, I, 2, § 10.

[44] The form of these two verses is much affected in the *Sutta-Nipata* (*e.g.,* Sela Sutta and Parāyanavagga, where see another query of Mogharājan, ver. 1116 f.), but are quite exceptional in the *Saṃyutta-Nikāya*. The bhikkhu, probably the Thera Mogharājan (it was a careless oversight in the *Pss. of the Brethren* to suppose he might be the deva of the first verse; he is called 'reverend,' *āyasmā*), is said by B. to have formed the wish to carry on the listeners' interest to learn what befell those who admired the saint. If they that praise do so with emulation, they also may hope to attain.

[45] These, wrote B., formed no separate deva-world. They were just devatas who had heard the recluse Gotama praise his disciples for self-denying practices, while he himself wore raiment of silk, fine cloth, or linen, ate food worthy of a raja, dwelt, in a 'Fragrant Cell' like a deva-mansion, and used good medicines. Because of their captious remarks the Theras, when editing these verses, gave them their name. The soubriquet is also given to a Thera in the *Dhp. Comy.* (iii, 376) in connection with ver. 253.

[46] Lit. 'understand him.' These four lines are also assigned to Bākula, and the last two to Subhūta (*Pss. of the Brethren,* vers. 322; 226).

[47] *Anukkamituṃ.*

[48] Parsed as 'We do not talk in this way.' *Comy.*

[49] *[Loka]pariyāyaṃ.*

[50] *Nibbutā.*

[51] See I, 1, § 1.

[52] *Asādetabbaṃ.*

[53] The usual formula of confession as given in the Vinaya and Suttas, with, of course, a special application. See *Vin. Texts* ii, 261, where also the wonted response is given called 'accepting.' It was the Master's inscrutable (and ironic?) smile, in place of that which flustered the impulsive devas. B. judges that the smile was shown in order to provoke the questions which led to the fuller revelation of the Buddha's high office. (*Tāsaṃ* in the text should be *tesaṃ.*)

[54] So the *Comy., gaṇṭhikaṃ. Cf. Dhp. Comy.* iii, 352 f.

[55] The first two lines occur *Iti-vuttaka,* § 39.

[56] A line repeated below, I, 6, § 9. The 'other I' is literally 'the second one' (*dutiyā*), a term usually reserved for the more sinister company of natural desire, or craving: *S*. iv, 37; *Pss*. *of the Brethren,* vers. 541; 1091; *Sn*. 740. In rendering *suddhā* by 'faith,' we would say that faith must be taken in its sense of assurance, confidence in the worth of a certain attitude and course of action. Thus a pupil must have *suddhā: M*. ii, 94.

[57] See above, I, 4, § 4.

[58] These verses are included in those assigned to Angulimāla, Thera and ex-bandit, *Pss*. *of the Brethren,* ver. 883 f.; = *M*. ii, 105, with one variant. 'Chiefest wealth' B. holds to be 'pearls, and other jewels.'

[59] This Sutta is *verbatim* the opening part of the Malā Samaya or Great Concourse Suttanta of *D*. ii, 253 f. (*Dialogues* ii, 282f.). Sakka's, or Sākya's, a noble clan of the highlands or Himālayan foothills of Kosala, the Buddha's own clan. B. launches fully into the story of the feud between the Sakka's and Koliyans, told also in the introduction to the *Kunāla Jātaka* (v, 412 f.).

[60] The supreme heaven of the *Rūpa-loka,* the Brahmā world being its lowest. *Compendium,* 138.

[61] *Dakkhitaye,* a Vedic infinitive. *Cf*. E. Müller, *Pali Grammar,* p. 126.

[62] The persistently animistic language of even these 'higher' gods is noteworthy. B. is garrulously imaginative — or the tradition he hands on is so — about their thoughts, words, and deeds on this great occasion.

[63] The *Comy*. narrates an absurd legend to explain the name, associated with *Maddā,* mother of King Ajātasattu. (See *Thusa Jātaka,* No. 338). The park was a preserve in a very real sense: 'where deer (or game) might dwell free from peril.' The injury to the Buddha is that inflicted by his cousin, the schismatic Devadatta, narrated in *Vinaya Texts,* iii, 245; *cf*. *Jātaka,* No. 503; *Milinda* i, 248 f. *Cf*. *Dhp*. *Comy*. ii, 164.

[64] The lion posture is gone into by B. at some length.

[65] See above, I, 4, § 3.

[66] *Nāga*. *Cf*. *Pss*. *of the Brethren,* ver. 692 ff. B. explains in a similar exegesis: *balavantaṭṭhena nāgo*.

[67] See above, I, 2, § 4, *n*. ...

[68] All these six appellatives are terms connoting excellence borrowed from the animal kingdom, as metaphors of high mettle, breed, and training.

[69] *Abhinataṃ, apanataṃ*. Merely exegetically explained by B. as *rāgānugataṃ, dosānugataṃ* respectively: '(not) gone after lust or ill-will.' *Nata* is bent; the verb is applied *(a)* literally to the bending forth and, with second prefix *ni,* down, of a tortoise's limbs emerging from its shell, when danger is past, *S*. iv, 178; *(b)* figuratively to constructive work of mind (*citta*) in *Jhāna, Dialogues* i, 86 (§ 83) f.

[70] I tried, in this difficult passage, to get light from B., who has *vāritavataṃ*. See **sasaṅkhāra* and **vāritavataṃ*.

[71] I have followed the *Comy*. in this curious line, but am not convinced that the compilers of the Four Nikāyas knew of more than the three older Vedas (to which they often allude). B. indeed specifies the Fifth as the *Itihāsa (-purāṇa),* but that is another matter. *Sataṃ saman* he reads as = to the *vassasataṃ* of the next verse, and *caraṃ* as = to *carantā*. '500 Vedas' is the more obvious hyperbole.

[72] A free, but, I think, not unfaithful rendering of the one compound *hīnatta-rūpā:* having the quality or nature (*Comy*.: *sabhāvā*) of 'lowness.' The whole effort to secure rebirth in Brahmā-world was judged to be low or poor; *cf*. *M*. ii, 195: 'that low Brahmā-world,' etc. *Cf.* p. 37, *n*, 1. So the Teacher. Devas usually judged otherwise.

[73] See above, I, 1, § 9.

[74] This amiable fairy has not been met with elsewhere in Pali literature. B. is silent about her, and about Kokanadā-minor, of the next Sutta — whether they were sisters or not. The father's name occurs not infrequently, *e.g., D.* iii, 205; *Jāt.* i, 322; [?] iv, 253; *cf. Pss. of the Brethren,* 5, n. 3, etc. B. calls him '*rāja*' of the raincloud devas, and the first named fairy *catu-mahārājikā:* of the status of the Four Kings of the Firmament (*Dialogues,* ii, 242).

[75] *Sattassa ? = sattattassa,* as in *D.* i, 29 *sattattāya.*

[76] *Cf. Jāt.* v, 266. This particular purgatory does not appear in the list of purgatories below, VI, 1, § 10. The seaport so named (see *Buddhist India,* p. 38) was not apparently connected with purgatorial legend. B. gives legendary details. *Cf.* below, 82, n. 3; 117.

[77] See above, I, 4, § 7.

[78] As in § 9. These verses form an interesting contrast to the preceding. The terms used are of a less popular, more academical nature, as if the junior lady were more cultured. She uses the verb characterizing the Vibhajjavādins and is primed in methodology.

[79] See I, 2, § 10.

Saṃyutta Nikāya
I. Sagātha Vagga
1. Devatā-saṇyutta
5. Āditta-Vagga

I. Kindred Sayings with Verses

1. The Devas

5. The 'Burning' Suttas

Sutta 41

A-fire

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva,[1] when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"With house on fire 't is for the best to bring
The goods outside, nor leave them to be burned.
So in this world, a-blaze with age and death;[2]
Bring out by gifts; what's given is well brought.

What's given bears fruit of bliss; naught given, no bliss.
Robbers may bear away [the goods ye keep],
Kings commandeer, and fire destroy the rest.

The end arrives; the body must be left,
And therewith all belongings: — let the wise
Discerning this enjoy his goods and give.
Hath he as he is able used and shared,
Blameless he may to radiant realms attain."

Sutta 42

Giver of What?[3]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"What doth he give who giveth strength?
Or he that giveth comeliness?
What doth he give who giveth sight?
Or he that giveth happiness?
Who all doth give, what giveth he?
Asked art thou. Declare to me."

"He giveth strength who giveth food;
Who giveth gear gives comeliness[4];
He giveth sight who giveth lamp;
And he it is gives happiness
Who giveth vehicles[5]; whoso
Doth give a dwelling giveth all.
Who in the Norm doth give instruction,[6] this
Giveth Ambrosia [undying bliss]."

Sutta 43

Food

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"'T is food both gods and men chiefly desire.
Who may that creature be, demon or sprite,[7]
Who, unlike them, hankers not after food?"

"The food that's given in faith, with heart made pure:—
That finds him out in this world and the next.
Hence[8] should he avarice suppress, and make

Off'rings of charity, mast'ring the taint.
Sure planted in some other future life
Rewards of virtue on all beings wait."

Sutta 44

Which Hath One Root

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"That which hath but one root; which looks both ways;
With triple stain; and with arenas five;
An ocean; having dozen turns and twists;
Quaking abyss[9]: — past all the seer hath crossed."

Sutta 45

The Perfect One

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"By name the Peerless,[10] Seer of subtlest sense,[11]
Giver of insight, loosed from the lair
Of sense-desires, behold him, known of all,
In wisdom rich, who wrought the mighty quest[2]
For all upon the Ariyan Way embarked!"

Sutta 46

Nymphs[13]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of

the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"By troops of nymphs made resonant—not so!
Haunted by troops of fiends that paradise
Doth seem. 'Delusion' were a fitter name.
How shall there egress be?"

[The Exalted One:—]

"'Straight' is the name that Road is called, and 'Free
From Fear' the Quarter whither thou art bound.
Thy Chariot[14] is the 'Silent Runner' named,[15]
With Wheels of Righteous Effort[16] fitted well.
Conscience the Leaning-board[17]; the Drapery[18]
Is Heedfulness; the Driver is the Norm,
I say, and Right Views, they that run before.[19]
And be it woman, be it man for whom
Such chariot doth wait, by that same car
Into Nibbāna's presence shall they come."

Sutta 47

Planters of Groves

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"Say of what folk by day and night
For ever doth the merit grow?[20]
In righteousness and virtuous might
What folk from earth to heaven go?"

"Planters of groves and fruitful trees,[21]
And they who build causeway and dam,[22]
And wells construct and watering-sheds[23]
And [to the homeless] shelter give: —
Of such as these by day and night
For ever doth the merit grow.
In righteousness and virtue's might
Such folk from earth to heaven go."

Sutta 48

Jeta's Grove[24]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of

the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"This is the kindly Jeta Grove, resort
Of the [august] fraternity of seers,
Where sojourneth the Sovereign of the Norm,
And whence ariseth rapture in my breast.

"Goodwill,[25] and wisdom, mind by method trained,[26]
The highest conduct on good morals based: —
This maketh mortals pure, not rank nor wealth.
Hence, his own good discerning, let the wise
Throughly examine how to train the mind.[26]
Thus and therein shall he find purity.
Even as Sāriputta was supreme
In insight, morals and self-mastery,[27]
So may the Brother who hath won the goal
Rank even with the highest of them all."

Sutta 49

The Miser

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of

the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"They who 'mong men as misers count, who grudge
Their giving and who churlishly accost,[28]
Who bar the way for gifts to others given:
Here, and hereafter what is their reward?
To ask this of our lord we've hither come.
To know how he will answer fain are we."[29]

[The Exalted One: —]

"They who 'mong men as misers count, who grudge
Their giving and who churlishly accost,
Who bar the way for gifts to others given:
In purgatory, or as animals,
In Yama's kingdom come they back to life.
Or if among mankind they live again,
In some poor family they find rebirth,
Where scarcely may they gain raiment, or food,
Or sensuous pleasures, or the joys of play.
Those things the fools do hope for by and by
Remain e'en here ungotten: such reward
Have they e'en now, hereafter woeful doom."

"Sooth hast thou said and we have understood.
Another question ask we, Gotama.
They who have won rebirth among mankind,
Are affable and void of avarice,
Fervent believers in Buddha and Norm,
Holding the Order in deep reverence:
Here and hereafter what is their reward?
To ask this of our lord we've hither come.
To know how he will answer fain are we."

[The Exalted One: —]

"They who have won rebirth among mankind,
Are affable, and void of avarice,
Fervent believers in Buddha and Norm,
Holding the Order in deep reverence:
Brightly they shine in heaven when there reborn,
Or if among mankind they live again,
In some rich family they find rebirth,
Where without toil they get raiment and food,
And sensuous pleasures and the joys of play.
They bask in plenty like those devas who
Joy in their own creations[30]: such reward
Have they e'en now, hereafter happy doom."

Sutta 50

Ghaṭīkāra[31]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There the deva Ghaṭīkāra when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"In the far heavens of Aviha[32] there came,
Beborn,[33] seven Brethren winning Liberty.

Lust and ill-will for them were perished quite.
Safe had they crossed where all the world sticks fast.[34]

And who were they who crossed o'er the morass,
The realm of dying, passing hard to cross,
Who having left behind this mortal frame,
Passed into touch with things celestial?[35]

'Twas Upaka, and Phalagaṇḍa too,
And Pukkusāti making three, besides
Bhaddiya, Khaṇḍadeva too, for five,
And Bāhuraggi, lastly Pingiya:
They having left behind this mortal frame
Passed into touch with things celestial."

[The Exalted One:—]

"Fair things thou speakest of the Brethren seven
Who have abandoned Māra's traps and snares.
Whose was the doctrine that they learned, whereby
They smote in twain the fetters of rebirth?"

"Twas thine alone, Exalted One, thy Rule,
Thy teaching only 't was they learned; thereby
They smote in twain the fetters of rebirth?
'Where mind and body wholly cease to be'[36]: —
That learned they here from thee; thereby
They smote in twain the fetters of rebirth."

[The Exalted One:—]

"Deep is the word thou speakest, hard to learn,
And passing difficult to understand.
Say then: whose doctrine is it thou hast learned,
That thou canst utter such a word as this?"

[Ghaṭīkāra:—]

"In former birth maker of jars was I,
In Vehalinga as the Potter known.
My mother and my father I maintained,
Lay-follower of the holy Kassapa.

Eschewing carnal things, unworldly, chaste.
I was of those men fellow-villager,
I was their comrade in those bygone days.
Wherefore I know these things, I know
Of us seven Brethren winning Liberty,
For whom lust and ill-will are perished quite,
Who safe have crossed where all the world sticks fast."

[The Exalted One:—]

"Yea, as thou say'st then wast thou, Bhaggava![37]
In former birth maker of jars wast thou,
In Vehalinga as 'The Potter' known.
Thy mother and thy father didst thou keep,
Lay-follower of the holy Kassapa.
Eschewing carnal things, unworldly, chaste,
Of me wast thou the fellow-villager;
My comrade wast thou in those bygone days."

[The Editors of the Canon[38]:—]

Such was the meeting of these ancient friends.
Both having faculties supremely trained,
Both bearing bodies of their final life.

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[1] The *Comy*. has nothing specific to say about the speakers of this and the next four Suttas. On this *cf*. *Jāt*. iii, 471.

[2] These are said to serve as types for all the eleven 'fires' of the world: lust, hate, illusion; birth, decay or old age, death; grief, lamentation, suffering, sadness, despair: a late category. *Cf*. Childers *s.v. Aggi*.

[3] Lit. 'what giver is strength-giver,' and so on. The auditory effect of the do, dado jingle is not reproducible.

[4] 'Even a handsome person looks plain if ill-clad or unclad; even an uncomely person looks like a deva, when well dressed.' *Comy*.

[5] This includes all means to move or be moved about: elephants, etc., and such things as umbrellas, sandals, walking-sticks, palanquins ... mending of roads, making of stairways, causeways, ... ships. *Comy*.

[6] B. quotes *Dhp*. 354.

[7] Lit. 'Now who may that *yakkha* be?'

[8] See above, I, 4, § 2.

[9] *Taṇhā* — natural, unregenerate desire, craving, thirst — is the answer to the enigma. The *root* is ignorance. Facing *both ways* are the opinions that there is a soul which (*a*) is immortal, (*b*) dies at each death. The *stain* is the triplet *rāga, dosa, moha* (lust, hate, unintelligence or illusion). The *arenas,* the five sense-pleasures. *Ocean*: insatiableness. *Twelve turns and twists:* organs and objects of sense. *Abyss*. See *Pss. of the Brethren,* p. 418f.

[10] *Anoma-nāmaṃ*. *Cf*. Rhys Davids, *Buddhist Birth stories,* p. 85. See also *Sn*. 153, 177; the latter verse a replica of this. According to B. it means 'absence of defect,' perfection *(paripūra),* endowed with every good quality.

[11] *Nipunatthadassin*.

[12] Usually rendered 'great seer,' or *rishi*. But B. explains the context by *esī,* not *isi*. See **Mahesin*.

[13] The quaint legend associated with these lines is that of a bhikkhu who, striving to emulate his Teacher's strenuous life, strove to excess and died suddenly as he leant against the terrace-post. His life-work unfinished, he is reborn in the heaven of the Thirty-Three Gods, leaning against a doorpost there. Accosted as their lord by nymphs with song and music, he believed himself still a bhikkhu, till they brought a cheval-glass (lit. a 'whole-body-ish mirror') and revealed the god-like figure. Bitterly disappointed at his earthly failure, he went, escorted by celestial attendants, to report himself to the Master, de- preciating celestial delights in his verse. The grove was *Nandana, Cf*. above, I, 2, § 1. He renames it *Mohuna*. See also I, 3, § 9.

[14] Cf. *S*. iv, 291 f.

[15] Lit. the 'uncreaking,' unlike a chariot where axle fits badly into naves, or which squeaks when mounted. *Comy*. Road and Chariot are both interpreted by B. as the Eightfold Path.

[16] '*Dhamma*'-*cakkā* is so interpreted by B.

[17] *Cf*. R. Morris in *JPTS,* 1886, 128. 'That the warriors may not fall out.' *Comy*. Conscience = conscientiousness: I, 2, § 8.

[18] Such as a lion's skin, etc. *Comy*.

[19] To prepare the way. *Comy*.

[20] The question of merit growing in the donor's karma (or karmic force) in proportion to the utility of his gift is discussed in *Kathāvatthu*. VII, 5 (see *Points of Controversy,* 200, 250). The orthodox view is that merit grows less by utility of the gift, than by the benevolent thought and wish of the donor before, during, and after the giving. If he 'sends such a disposition after' his gift, his merit grows.

[21] 'Flowering and fruit-bearing.' ' They also who enclose groves of such self-sown trees.'

[22] Lit. '-*setu*-makers' expanded into a line. *Setu,* from *si,* to bind, includes both causeway, dam, and bridge. But B. includes ships.

[23] *Papan,* etc.

[24] According to the legend given below, II, 2, § 10, the donor of the Grove, Anāthapiṇḍika, reborn as a deva, revisits the familiar scene — a charming by-product of Indian eschatology.

[25] *Kamma,* here defined as the will (*cetanā*) belonging to the Ariyan Path. The motive behind the deed is in Buddhism of chief importance. See preceding § 7; *M*. i, 371 (Upāli-sutta).

[26] B. explains *dhammo* here by doctrines belonging to *samādhi,* otherwise called *adhicitta-sikkhā,* see *Buddhism,* 1912, 199: 'the second grade.'

[27] *Upasamena:* 'the calming, or suppressing, of the *kilesa's* (lower nature, passions).' *Comy*. Moggallāna's verses (*Pss. of the Brethren,* 1182) praise him in the same terms. The exegeses of Dhammapāla there, and of B. here differ.

[28] Frightening the bhikkhu at their gate with: 'What have you ploughed or sown or reaped? We don't get anything, whence should we give to you? Be off!'

[29] *Cf*. I, 3, § 6.

[30] The Vasavattī gods, next to the topmost devas in the lowest heavens included in the universe of Desire. See *Compendium,* 138.

[31] The verses recur with introduction, II, 3, § 4. B. comments on the present Sutta only, being curiously silent as to the legend of the deva and his seven friends. Of these we can identify only two: Upaka, husband of Cāpā; concerning him Dhammapāla quotes these very lines (*Pss. of the Sisters,* p. 131, see *Commentary on Therīgathā, ibid*.); and Pukkusāti (*M*. iii, 247; *cf. Buddhism,* 1912, p. 67 *Pss. of the Brethren,* p. 91). Of the others Bhaddiya

can be neither of the *Arahant* Theras so named. The other Bhaddiyas, Licchavi and Sākyan, were at this time on earth. The other four names are not elsewhere associated with the Aviha heavens. Perhaps the Pingiya is he of the *Sutta Nipāta*. Ghaṭīkāra and his friend Jotipāla, who was the Bodhisat in a former life, are the subject of the Ghaṭīkāra Sutta, *M*. ii, 45 f. The Buddha reminds the modest deva of this past friendship. We know of only three other such references to the Buddha's former births in the Four Nikāyas. See *Buddhist India,* 196. Kassapa was the Buddha then.

[32] Twelfth of the 16 Brahmā-worlds. 'Immobile' in *Compendium*. 139.

[33] *Upapannāsi*.

[34] *Cf*. I, 1, § 1.

[35] *Dibbayogaṃ*.

[36] See above, I, 3, § 3. This line occurs five times in this volume.

[37] Name of the potter of Rājagaha in *M*. iii, 327. Ghaṭīkāra means 'jar-maker.'

[38] So the *Comy*.

Saṃyutta Nikāya
I. Sagātha Vagga
1. Devatā-saṇyutta
5. Jarā-Vagga

I. Kindred Sayings with Verses

1. The Devas

5. The 'Decay' Suttas

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[50]

Sutta 51

Old Age

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"Tell me what brings us luck[1] e'en till we're old?
What is't that's fortunately[2] based and stayed?
[51] What is the precious jewel of mankind?
And what is hard for thieves to bear away?"

"Good morals bring us luck e'en till we're old,
A lucky base and stay hath confidence,
Wisdom's the precious jewel of mankind,
And merit's hard for thieves to bear away."[3]

Sutta 52

By Absence of Decay

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"What by the absence of decay brings luck?
What base and stay's of happy augury?
What is the precious jewel of mankind?
And what is it that thieves should bear away?"[4]

"Good morals bring us luck that ne'er decays,
Faith well-established doth good fortune bring.
Wisdom's the precious jewel of mankind,
Merit it is that thieves should bear away."[4]

Sutta 53

Friends.[5]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"What is a good friend to the wayfarer?
What is the good friend dwelling in the home?
What is a good friend where has risen need?
What is a good friend in the life to come?"

"Escort's[6] a good friend to the wayfarer,
Mother's the good friend dwelling in the home,[7]
[52] A comrade's help where there has risen need,
Is a good friend again and yet again,
And meritorious deeds wrought by one's self: —
That is a good friend in the life to come."

Sutta 54

Basis and support

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"What is the basis and support of men?[8]
What here below is comradeship supreme?
What are the spirits who sustain the life
Of all such creatures as to earth are bound?"

"Children are mankind's basis and support,[9]
The wife is here below comrade supreme;[10]
The spirits of the rain[11] sustain the life
Of all such creatures as to earth are bound."

Sutta 55

That which gives birth (1)

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"What is it that doth cause a man to be?
What is't of him that runneth to and fro?
What is it undergoes life's endless round?
What is it brings him fear and mighty dread?"

"Craving it is that causeth man to be;
His thought it is that runneth to and fro;
The 'person' undergoes life's endless round;
Suffering is his fear, his mighty dread."

Sutta 56

That which gives birth (2)

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"What is it that doth cause a man to be?
What is't of him that runneth to and fro?

What is it undergoes life's endless round?
What is there whence to him comes no release?"

[53] "Craving it is that causeth man to be;
His thought it is that runneth to and fro;
The 'person' undergoes life's endless round;
'Tis suffering, whence for him comes no release."

Sutta 57

That which gives birth (3)

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"What it is that doth cause a man to be?
What is't of him that runneth to and fro?
What is it undergoes life's endless round?
What is the prop and stay[12] [of his career]?"

"Craving it is that causeth man to be;
His thought it is that runneth to and fro;
The 'person' undergoes life's endless round;
Action's the prop and stay of his career."

Sutta 58

The Wrong Road

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"Which is the road that's said to lead astray?
What is't that perishes both night and day?[13]
What is it that doth stain celibacy?[14]
And what is bathing where no waters be?"

"Lust is the road that's said to lead astray,
Life 'tis that perishes both night and day,[15]
'Tis woman that doth stain the higher life,[16]
Steeped in that stain is all humanity.
Ascetic ways, the life of chastity[14]:—
These are as bathing where no waters be."[17]

Sutta 59

The Companion

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"What hath a man as second at his side?[18]
And what is it that issues him commands?
What is that which if it be greatly loved,
Will rid poor mortals of all misery?"

"Faith hath a man as second at his side,
Wisdom it is that issues him commands,
Nibbāna, if they love it utterly,
Will rid poor mortals of all misery."

Sutta 60

The Bard

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"What is the hidden source whence verses flow?
And what is it that issues from that source?[19]
What are the pegs whereon verses are hung?[20]
And what's the abode wherein the verses dwell?"

"Metre's the hidden source whence verses flow.
Letters it is that issue from that source.
'Tis names of things whereon verses are hung,
The bard is the abode wherein they dwell."

---

[1] 'Luck,' 'good fortune,' 'blessed' = **sddhu* — so the *Comy*.

[2] *Patiṭṭhita* means base or support. B. cites Hattha[ka] the Āḷavakan and Citta the housefather as instances. *A*. i, 26; *S*. ii, 235; iv, 281 f.; 302 f.

[3] *Cf*. *Khp*. viii, 9. 'Merit means volition in meritorious acts, and that as an immaterial thing cannot be borne away.' *Comy*.

[4] The sense, let alone the preceding Sutta, suggest here a possible misreading in the text, and the reading: *coreh'ahāriyaṃ* for *corehi hāriyaṃ*. *Comy,* is silent.

[5] *Mittaṃ,* lit. a kind thing. *Mittāni,* neut. plur., occurs in *D*. iii, 188 (Singālovāda Sa).

[6] *Sattho*.

[7] 'In time of trouble though she be dirty, yet is she reckoned fragrant as sandalwood.' *Comy*.

[8] *Vatthu,* base, used here as meaning also support.

[9] 'They cherish in old age.' *Comy*.

[10] 'One to whom one may tell a secret that can be told to no one else.' *Comy*.

[11] *Vuṭṭhi-bhūtā*

[12] *Cf*. Pss. of the Brethren, 462 'having a staff to lean upon.' A figure for Karma's help to rebirth (*nibbatti-avassayo*).

[13] *Kiṃ -su rattin-diva-kkhayo?* may read as What is destruction of both night and day, or, as we take it, What is night-and-day-destruction? The night, says B., perishes by, or in the day (and *vic versa*).

[14] *Brahmacariyaṃ*.

[15] *Vayo* is more literally age — *i.e*. life in terms of time. But the word our idiom would use here is 'life.'

[16] 'Not an outer soilure that may be washed off, but one of rot (*duṭṭho*), that may not be cleansed.' *Comy*.

[17] The *Comy*. is silent here.

[18] See above, I, 4, § 6, and also 6, § 1, § 2.

[19] Letters make the *pada* (half-line), and the *pada* makes the *gāthā,* and the *gāthā* expresses the matter (*atthaṃ*). *Comy*.

[20] Expansion of the word *sannissitā*. 'Hung. *e.g.*, on such notions as ocean, earth, *etc*.' *Comy.*,

Saṃyutta Nikāya
I. Sagātha Vagga
1. Devatā-saṇyutta
5. Addha-Vagga

I. Kindred Sayings with Verses

1. The Devas

5. The 'Over-Under' Suttas[1]

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[54]

Sutta 61

Name

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"What is it that all things doth override?
Nought is in greater number found than this?
[55] And what is it above all other things
That bringeth everything beneath its sway?"

"Name is it that all things doth override,
Nought is in greater number found than name;
And name it is above all other things
That bringeth everything beneath its sway."

Sutta 62

The Heart (mind)[2]

THUS HAVE I **HEARD:**

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"Now what is that whereby the world is led?
And what is that whereby it plagues itself?[3]

And what is that above all other things
That bringeth everything beneath its sway?"

"Its thoughts are that whereby the world is led,
And by its thoughts it ever plagues itself,
And thought it is above all other things
That bringeth everything beneath its sway."

Sutta 63

Craving

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"Now what is that whereby the world is led?
And what is that whereby it plagues itself?
And what is that above all other things
That bringeth everything beneath its sway?"

"Its cravings are that whereby the world is led,
And by its cravings it ever plagues itself,
And craving it is above all other things
That bringeth everything beneath its sway."

Sutta 64

The Chain

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"Now what is that whereby the world enchains?
What is it's going over, going through?[4]
And by abandoning of what is it
That 'Lo! Nibbāna' we [are wont to] say?"

[56] "Pleasure[5] is that whereby the world enchains
By thinking doth the world go o'er, go through.

And by abandoning of craving is't
That 'Lo! Nibbāna' we [are wont to] say."

Sutta 65

The Bond

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"Now what is that whereby the world doth bind?
What is it's going o'er and going through?
And by abandoning of what is it
That folk may sever that which holds them bound?"

"Pleasure is that whereby the world doth bind.
By thinking doth the world go o'er, go through,
And by abandoning of craving is't
That folk may sever that which holds them bound."

Sutta 66

Persecuted[6]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"Tell me what doth so persecute the world?
And whereby is it shrouded and beset?
What is the dart whereby it's pierced alway,
By itch of pestering desires assailed?"

"By Death the world is held enslaved; by age
And all decay 't is shrouded and beset;
By dart of craving pierced evermore,
By itch of pestering desires assailed."

Sutta 67

Strung up

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"What is't whereby the world is all strung up?[7]
Whereby is it escorted, guarded sure?
What doth enclose the world and shut it in?
And wherein doth it stand planted and stayed?"[8]

[57] "By cords of craving is the world strung up;
By age is it escorted, by decay;
Death doth enclose the world and shut it in.
In suffering doth it stand planted and stayed."

Sutta 68

Shut In

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"What doth enclose the world and shut it in?
And wherein doth it stand planted and stayed?
What is't whereby the world is all strung up?
Whereby is it escorted, guarded sure?"

"Death doth enclose the world and shut it in.
In suffering doth it stand planted and stayed.
By cords of craving is the world strung up;
By age is it escorted, by decay."

Sutta 69

Wishes

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"What is it holds the world a prisoner?
What subjugating gains it liberty?
And by abandoning of what is it
That every bond is severed utterly?"

"By wishes[9] is the world held prisoner,
Wishes suppressing gains it liberty,
By wish [for this or that] abandoning,
Lo! every bond is severed utterly."

Sutta 70

The World

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"What being given, comes the world to pass?[10]
What being given, holds it intercourse?
On what depending[11] doth it hold its way?
Because of what is it so sore oppressed?"

"'Six' being given,[12] comes the world to pass.
'Six' being given, holds it intercourse.
On 'Six' depending doth it hold its way.
Because of 'Six' it is so sore oppressed."

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[1] The *Comy*. reads, not Addhavagga, but Anvavagga, and in § 1, line 1, *anvabhavī*. *Cf*. *anvagū* in line 2 of the text. (The confusion between *addh* and *anv* is easy in Singhalese script.) Name, it says, overrides (*abhibhavati*), falls upon (*anupatati*) everything. There is no being or thing without a name, whether this be attached primordially or by convention. Even if a tree or mineral be of name unknown, it will be called a no-namer (*anāmako)*. *Cf*. our *os innominatum; Pic Sans-nom*.

[2] *Citta*. Generally used in the *Nikāyas,* especially in their poetry for mind as *impulsive* and *emotional*. A prose version of the stanza occurs in *A*. ii, 177 (IV, 186).

[3] *Parikissati*.

[4] Vicāraṇaṃ. 'The walking feet of the world, the singular expressing the plural.' *Comy.*

[5] *Nandī*. See above, I, 1, § 2.

[6] Verses in Sirimaṇḍa's gāthā (*Pss. of the Brethren,* 448), with one variant (*pari-khitto* or *-vārito*).

[7] *Uḍḍito*.

[8] See above, I. 6, § 1.

[9] Lit. wish (want, desire).

[10] *Kismiṃ (uppanne),* writes B., seeing here a locative absolute.

[11] *Upāddya*.

[12] Namely, the six organs of sense, mind, as co-ordinating sensations, ranking as sixth.

Saṃyutta Nikāya
I. Sagātha Vagga
1. Devatā-saṇyutta
5. Chetvā-Vaggo

I. Kindred Sayings with Verses

1. The Devas

5. The 'Slaughter' Suttas[1]

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[58]

Sutta 71

What Must We Slay?

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"What must we slay?
What must we slay if we would happy live?
What must we slay, if we would weep no more?

What is't above all other things, whereof
The slaughter thou approvest, Gotama?"

[The Exalted One :—]

"Wrath must ye slay, if ye would happy live,
Wrath must ye slay, if ye would weep no more.
Of anger, deva, with its poisoned source
And fevered climax, murderously sweet,[2]
That is the slaughter by the Ariyans praised;
That must ye slay in sooth, to weep no more."

Sutta 72

The Chariot

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"What signal doth a chariot announce?
What is the sign that warneth of a fire?
What is the symbol of a people's realm?
What is a woman's emblem and her sign?"[3]

[The Exalted One :—]

[59] "A banner doth the chariot announce;
Smoke is the sign that warneth of a fire;
A king's the symbol of a people's realm;
A husband is woman's emblem and sign."

Sutta 73

Riches[4]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"What here is the best wealth a man can have?
What well performed brings happiness along?
What in good sooth is of all tastes most sweet?
How say they that our life can best be lived?"

"Faith here is the best wealth a man can have,[5]
Right deeds[6] well done bring happiness along.
Truth in good sooth[7] is of all tastes most sweet.
Life lived by wisdom,[8] it is said, is best."

Sutta 74

Rain

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"Which of all things upspringing is the best?
And which is chief among the things that fall?
Which of the creatures that perambulate
Is chief, and which of those that predicate?"

[Another deva :—]

"Seed[9] of the things upspringing is the best,
And rain is chief among the things that fall.
[60] Kine of the creatures that perambulate
Are chief; a son, of those that predicate."[10]

[The Exalted One:—]

"Knowledge, of things upspringing is the best,
And ignorance is chief 'mong those that fall.

The Order 'mong perambulating things,
The Buddha 'mong the predicators's chief."[11]

Sutta 75

Frightened

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"The Path hath been set forth in divers ways: —
Why here are many folk so sore afraid?
I ask thee, Gotama so amply wise:
How may a man so stand and so abide
As not to fear life in another world?"

[The Exalted One :—]

"Let him but rightly set both speech and mind,
And by the body work no evil things.
If in a house well stored with goods he dwell,
Let him have faith, be gentle, share his goods
With others, and be affable of speech.

In these four qualities if he persist,
He need not fear life in another world."

Sutta 76

Doth not decay

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"What doth decay and what doth not decay?
Which is the road that's said to lead astray?
What peril to good doctrines bars the way?
What is't that perisheth both night and day?
[61] What is it that the celibate life doth stain?
And what is bathing where no waters be?[12]
To ask this of our lord we've hither come.
To know how he will answer fain are we?"[13]

"Material shape of mortals doth decay,
Their name, their family doth longer stay.[14]
Lust is the road that's said to lead astray.
Greed to sound doctrines bars th' imperilled way.
Life is't that perishes both night and day.

Woman doth stain life of celibacy: —
Steeped in that stain is all humanity.
Ascetic ways, the life of chastity:
These are as bathing where no waters be.

Six holes there are within the world whereon no mind can stay;
From all these six, by every means see that ye turn away: —
Sloth, slackness and inertia and want of self-control,
Drowsiness, too, and laziness: — the fifth, and the sixth hole."

Sutta 77

Lordship

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"What maketh lordship 'mong the sons of men?
And what is the commodity supreme?
What is the rust and tarnish on the blade?[15]
And who are they who make a hell on earth?
To whom conveying do men bar the way?
And whom, conveying, are they fain to see?

Who is it coming back again, again,
Doth fill the wise man with complacency?"

[62] "Power of command[16] makes lordship among men.
Woman is the commodity supreme;[17]
Anger's the rust and tarnish on the blade,
Robbers are they who make a hell on earth.[18]
To them conveying do men bar the way,
The friar conveying[19] are they fain to see;
The friar coming back again, again,
Doth fill the wise man with complacency."

Sutta 78

Seeking

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"What should a man seeking his good not give?
Of what should mortals no surrender make?
What should as something gentle be discharged?
And what as rough be not discharged at all?

Himself should none seeking his own good give.[20]
None of himself should a surrender make.[21]
Speech should as something gentle be discharged,
As bad and rough discharged it should not be."

Sutta 79

Provisions

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"What packeth up provisions for the way?
What is't that draweth riches to itself?
What drags a man around and to and fro?
What's a hard thing to give up in this life?
Whereto is bound the great majority,
Like to a bird imprisoned in a snare?"

[63] "Faith packeth up provisions for the way.[22]
The power of luck draws riches to itself.
Desires[23] drag man around and to and fro.
Desires are hard to give up in this life.

Thereto is bound the great majority,
Like to a bird imprisoned in a snare."

Sutta 80

Radiance

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"What giveth radiance to all the world?
Who in this world's the watcher, fostering?[24]
Who in their work is mate to sons of men?[25]
The movements of that mate — what is their line?
What nourishes both slack and vigorous,
Like as a mother nourisheth her child?
What are the spirits who sustain the life
Of all such creatures as to earth are bound?"[26]

"Wisdom gives radiance to all the world.
Mindfulness is the watcher fostering.
Oxen in work are mates to sons of men.
The furrow[27] of their movements is the line.
The rain doth feed both slack and vigorous,

Like as a mother nourisheth her child.
The spirits of the rain sustain the life
Of all such creatures as to earth are bound."

Sutta 81

Undefiled[28]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, he spoke this verse before him: —

"Who in this world below is undefiled?
Whose is the way of life that's never wrecked?[29]
[64] Who is it understand earthly desires?
Who is a freed man now and evermore?
Who, in his ways established, doth receive
Homage from mother, father, brother too?
Whom, though he be of lowly birth,
Do noble warriors reverently salute?"

"Recluses in this world are undefiled;
Recluses' way of life is never wrecked;
Recluses understand earthly desires;
And theirs is freedom now and evermore.

In virtue stablished the recluse receives
Homage from mother, father, brother too,v Him, though he be of lowly birth,
Do noble warriors reverently salute."

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[1] The *Comy*. reads Jhatvā, not Chetvā, as do the Sinh. MSS. and Feer. In his MS. of the Comy, he found Ghatvā. I have retained *Jhatvā (having destroyed), as agreeing better with *vadhaṃ* (slaughter) in the context of the first *gāthā,* whence the Vagga derives its name. Spiritual 'cutting' (*chetvā*) is prescribed for taṇhā and doubt, but never, I believe, for anger.

[2] The original is severely simple. The line expands the compound 'honey-sweet climax.' Pleasure arises, writes B., in capping one angry rejoinder by another, in hitting back. The *gāthā* is repeated thrice in this volume: II, 1, § 3; VII, 1, § 1; XI, 3, § 1.

[3] Signal, sign, emblem: *paññāmy; Comy*. '*paññāyati etena*. The banner in battle reveals the royal chariot. And 'even though she be an emperor's daughter, once married a woman is known as so-and-so's wife.' There are, however, several cases where she is called so-and-so's mother (see below, III, 2, § 1; *Psalms* E. B. *passim*), or famed under her own name though married — e.g. Visākhā

[4] Recurs below, X, § 12, with one variant — *suciṇṇ-aṃ,* for *-o*.

[5] 'By faith' (trust, confidence; see above, I, 4, § 6) 'a man wins wealth, social success, the lower and higher heavens, and finally *Amata-mahā-nibbāna*.' *Comy*.

[6] *Dhammo:* 'the tenfold path of good conduct' named in *S*. ii, 168 (XIV, 27).

[7] B. has in mind, under *saccaṃ have!,* the form of adjuration by a statement of fact (*sacca-kiriyaṃ karoti*) and its magical results, He cites turning back

rivers in spate, checking conflagrations, etc. *Cf. Jāt.* i, 214 passim.

[8] B. draws a distinction between the wisdom of the layman and of the religieux.

[9] Corn being the best among the 'seven kinds.' *Comy.*

[10] The stilted terms are chosen to match the similar and unusual Pali verbs. A son (or child) is best of talkers 'because he does not talk harmfully about his parents.'

[11] The Comy. explains this second reply by supposing a second devata, near the Presence, to rebuke her or his fellow for asking such questions and to have given the first reply. Whereupon the former rebukes this impertinent breaking in, and again puts the questions to the Exalted One, who then gives his reply.

[12] See, except for lines 1st and 3rd, above I, 6, § 8.

[13] See above, I, 5, § 9.

[14] B. is careful to illustrate by such immortal names, etc., as those of the Buddhas.

[15] *Cf. Theragāthā,* ver. 1095: *cf.* 1094. B. also refers to 'the blade of insight.'

[16] *Vaso.*

[17] 'Because she is of indispensable utility, or because through her Bodhisats and world-rulers take birth.' *Comy.*

[18] *Abbuda;* see below, VII, 1, §§ 9, 10.

[19] 'Namely, food-tickets. To give these confers merit on the lay donor.' *Comy.*

[20] That is, as a slave. *Comy*.

[21] That is, 'to lions, tigers, and the like.' Neither injunction applies to a Bodhisat. *Comy*. The Jātakas represent the Bodhisat as disregarding both.

[22] *Cf*. *Dhp*. *Comy*. iii, 355 (ver. 235). On 'faith' see above, I, 4, § 6.

[23] Or 'wishes.' *Cf*. above, I, 7, § 9.

[24] 'Like the brahmin who fosters' [the sacred fire]. *Comy*.

[25] *Sajīvānaṃ*.

[26] See above, 6, § 4.

[27] Read *sīt 'assa*.

[28] *Araṇā*.

[29] That is, the Ariyan Path that they have chosen. *Comy*.

Saṃyutta Nikāya
I. Sagātha Vagga
2. Devaputta Saṃyutta
1. (untitled) or Kassapa

I. Kindred Sayings with Verses

1. The Sons of the Devas[1]

1. Kassapa

Sutta 1

Kassapa (1)

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[65]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now Kassapa, son of the gods, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and stood at one side. So standing, he spake thus to the Exalted One:—

"The Exalted One hath revealed 'the bhikkhu' and hath given even to us the admonition for a bhikkhu."[2]

[The Exalted One: —]

"Well then, Kassapa, say what has occurred to thee."

[Kassapa: —]

"See that in what hath been so finely said
Ye train yourselves: — in the recluse's task,
In mysteries of the solitary seat,
And in the mastering of the heart's unrest."

[66] Thus said Kassapa, son of the devas, and the Master approved of his words.

Then Kassapa thinking:

"The Master approves of me!" saluted the Exalted One with the right-hand obeisance and vanished from that spot.

Sutta 2

Kassapa (2)

THUS HAVE I **HEARD:**

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now Kassapa, son of the gods, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and stood at one side. So standing, he spake thus to the Exalted One:—

"The brother with his mind set wholly free
Should zealously in Jhāna meditate,
Yearning to win his heart's inmost desire,[3]
And knowing of all things the flux and ebb,
Lovely in disposition,[4] leaning not;
By That rewarded and by That repaid."[5]

Sutta 3

Māgha[6]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now Māgha, son of the gods, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the

presence of the Exalted One, and stood at one side. So standing, he spake thus to the Exalted One:—

"What must we slay if we would happy live?
What must we slay if we would weep no more?
What is't above all other things whereof
The slaughter thou approvest, Gotama?"

"Wrath must ye slay, if ye would happy live,
Wrath must ye slay, if ye would weep no more.
[67] Of wrath, victor of Vatra, with its source
Of poison and its climax murderous sweet: —
That is the slaughter by the Ariyans praised,
That must ye slay if ye would weep no more."

Sutta 4

Māgadha

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now Māgadha, son of the gods, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the

presence of the Exalted One, and stood at one side. So standing, he spake thus to the Exalted One:—

"How many things light up the world
and make it bright and clear?

To ask this question, Sir, we've come.
Thy word we fain would hear."

"Four things give light unto the world;
a fifth ye'll not descry.
By day the sun doth shine;
by night the moon makes bright the sky;
And fire gives light by day and night,
shining[7] now here now there,
But of all things that shine, as best:
light of the Buddha stands confessed,
Glory without compare."

Sutta 5

Dāmali

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now Dāmali, son of the gods, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and stood at one side. So standing, he spake thus to the Exalted One:—

"Great effort hath the diligent Arahant[8]
To make herein: that by the abandoning
Of sense-desires he hope not for rebirth."

[68] "There is naught left to do, 0 Dāmali,
For th' Arahant, — *so said the Exalted One*—
Accomplished is the work he had to do.
While he no footing finds, with all his limbs
A creature swept by river-current toils;
Finding a footing high and dry he stands,
He toileth not; passed over, sooth, is he.
A parable this, Dāmali. E'en so
The Arahant who hath destroyed the Drugs,
Wise, given to Jhāna, since he hath attained
The end of death and coming back to birth,
He toileth not; passed over, sooth, is he."

Sutta 6

Kāmada

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now Kāmada, son of the gods, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and stood at one side. So standing, he spake thus to the Exalted One:—

"'Tis hard to do, Exalted One! 'Tis very hard to do, Exalted One!"[9]

"And yet the 'hard to do' is done by them,
0 Kāmada," — *so said the Exalted One* —

"Who in the learner's moral code[10] stand firm. For him who ventures on the homeless life, Serene content arises, bringing joy."

"'Tis hard to win, 0 Exalted One, this serene content."

"And yet that which is hard to win they win,
0 Kāmada," — *so said the Exalted One* —

"Who love to achieve the mastery of the heart, -
The mind of whom, during both day and night,
Doth love to work and make that peace to be."[11]

[69] "Hard is it to compose, Exalted One, that heart."

"Yet that which hard is to compose, e'en they
Compose, Kāmada," — *said the Exalted One* —

"Who love the fret and fever of their parts
And powers[12] to bring into tranquillity.

Gutting in twain the net that Death doth lay
They walk at large as Ariyans, Kāmada."

"The way is hard to go, Exalted One, and rough the Path!"

"And yet along the Path thou callest rough
The Ariyans hold their course, 0 Kāmada,.
In that 'rough path' non-Ariyans headlong fall;
To Ariyans the way is even. They
Walk in the uneven with an even stride."[13]

Sutta 7

Pañcālacaṇḍa

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now Pañcālacaṇḍa, son of the gods, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and stood at one side. So standing, he spake thus to the Exalted One: —

"Lo! even amid crowding obstacles[14]
He that is rich in wisdom findeth room,
Even the sage, expert t' eliminate,
Th'enlightened who doth Jhāna understand."[15]

"Even 'mid crowding obstacles they find,
Pañcālacaṇḍa, — *said the Exalted One,* —
[70] 'The Norm whereby Nibbāna may be won.
They who have gotten hold[16] of mindfulness,
They are perfected in self-mastery."

Sutta 8

Tāyana

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now Tāyana, son of the devas, formerly a dissentient teacher,[17] when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and stood at one side. So standing, he spake thus to the Exalted One: —

"Advance with valiant energy, recluse,[18]
Cut off the stream, scatter desires of sense.[19]
If these be not renounced, nowise the sage
Can conjure up the [mystic] unison.[20]
If he would do that which he ought to do,
He should go forth with desperate energy.
He who hath left the world with purpose slack,
Doth only sprinkle thicker cloud of dust.[21]
Not done, for us, is better than ill done;
I11 done will burn us in the time to come.[22]
That what is done be well done — this is best.
On what's thus done burning doth follow not.
Just as a blade of grass, if badly grasped,
Will only come to cut the clumsy hand,
So the recluse's calling, if misused,
Doth drag him downward to the gates of hell.
[71] All flaccid action, all corrupted rites,
All mischief-making in religious life: —
On all such work follows no high reward."[23]

Thus said Tāyana, son of the devas, and so saying he saluted the Exalted One with the right hand obeisance and vanished there and then.

Now when the night was past the Exalted One addressed the bhikkhus and told them of Tāyana's visit, repeating all the verses he had said. And he added:

"Learn, bhikkhus, the Tayana-verses! Learn them by heart, for the verses of Tayana bear upon your good and belong to the rudiments of the holy life."

Sutta 9

Candimā

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now at that time Candima, son of the devas, was seized by Rāhu, lord of Asuras.[24] Then Candima, calling the Exalted One to mind, invoked him by this verse: —

"0 Buddha! Hero! glory be to thee!
Thou that are wholly set at liberty!
Lo ! I am fallen into dire distress![25]
Be thou my refuge and my hiding-place!"

Then the Exalted One addressed a verse to Rāhu, lord of the Asuras, on behalf of Candima, son of the devas: —

"To the Tathāgata, the Arahant
Hath Candima, for help and refuge gone.
[72] 0 Rāhu, set the moon at liberty!
The Buddhas take compassion on the world."[26]

Then Rāhu, lord of Asuras, let go Candima, son of the devas, and like a man affrighted, Rāhu, came into the presence of Vepacitti, lord of the Asuras, and stood at one side, trembling and with stiffened hair. And Vepacitti addressed him, standing there, in these lines: —

"Now why, as one o'erta'en by sudden fright,
Didst thou, 0 Rāhu, let the moon go free?

Here comest thou in agitated plight —
Why standst thou there so terrified to see?"

[Rāhu,:—]

"Now let my head in seven pieces rive,
Ne'er let me happy be while yet I live
If, had I not let Candima, go free,
The Buddha's verse had not demolished me!"

Sutta 10

Suriya[27]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now at that time Suriya son of the devas, was seized by Rāhu, lord of Asuras. Then Suriya, calling the Exalted One to mind, invoked him by this verse: —

"0 Buddha! Hero! Glory be to thee!
Thou that art wholly set at liberty!

Lo! I am fallen into sore distress.
Be thou my refuge and my hiding-place!"

Then the Exalted One addressed a verse to Rahu, lord of Asuras, on behalf of Suriya, son of the devas: —

[73] "To the Tathāgata, the Arahant
Hath Suriya for help and refuge gone.
0 Rahu, set the sun at liberty!
The Buddhas take compassion on the world.
Nay, Rahu, thou that walkest in the sky,
Him that thou chokest,[28] darkening the world,
Swallow him not, the craftsman of the light,
The shining being of the disc, the fiery heat,
My kith and kin:[29] — Rahu, set free the sun!"

Then Rāhu, lord of Asuras, let go Suriya, son of the devas, and Suriya as one swiftly crossing came into the presence of Vepacitti, lord of the Asuras and stood at one side, trembling and with stiffened hair. And Vepacitti addressed him, standing there, in these lines: —

"Now why, as one o'erta'en by sudden fright,
Didst thou, 0 Rāhu, let the sun go free?
Here comest thou in agitated plight —
Why standst thou there so terrified to see?"

[Rāhu,:—]

"Now let my head in seven pieces rive,
Ne'er let me happy be while yet I live
If, had I not let Suriya go free,
The Buddha's verse had not demolished me!"

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[1] *Devaputtā*. These were born to lower gods from the hip (*anke*); females were called daughters of the gods (see I, 1, § 1, n. ...). If their name was not known they were called *devatā*; if known, they were called *devaputta*. *Comy*.

[2] B.'s legend is that Kassapa had listened to the Buddha's exposition of Abhidhamma in the 'Thrice-Ten Devas' City ' (see *Points of Controversy,* 1) during one Lenten season of his long ministry on earth. A feature in the address was the 'Jhāna-vibhanga' (see *Vibhanga,* PTS, p. 224), containing a description of the calling and duties of a bhikkhu. He wishes to acknowledge the honour done to devas, and the profit to himself.

[3] I.e. Arahantship. *Comy*. On 'heart' (hadaya) in Buddhism, see *Bud*. *Psy*., 1914, 34, 71.

[4] See above, I, 1, § 9.

[5] Expansion of the word *tad-ānisaṇso* (viz., *arahattānisaṇso*).

[6] Māgha is one of the names for Sakka, chief deva in the lowest, or Thrice-Thirty (or Three-and-Thirty) heaven. The Bodhisat himself was once reborn as Sakka or Māgha. Vatra was an Asura (titan or demon) conquered by Sakka. See *Jāt*. i, 153;199. The verses occur above, I, 8, § 1, and below, vii, 1, § 1; xi, 3, § 1.

[7] These verses occur above, I, 3, § 6, with the one variant, here, of *pakāsati* for *pabhāsati*. It may be a misprint.

[8] *Brāhmaṇa* (*cf*. I, 1, § 1) a frequent equivalent in Buddhism for Arahant, and sometimes explicitly stated to be so, given of course the right context, e.g. *S*. iv, 175; *A*. ii, 5; *cf*. *Dialogues,* i, 105, 138. Dāmali's mistake was to impute unfinished achievement to the Arahant.

[9] Kāmada's legend is that, like the ex-bhikkhu of I, 5, § 6, he failed on earth to attain, and comes to lament his disappointment.

[10] *Samāhitā*.

[11] So B. suggests, namely, as to the object of the constructive work (in contemplation, of course). The creative force in the term *bhāvanā* ('work and make ... to be') — the causative form of *bhavati,* to become, is pointed out in *Bud. Psy.* (1914), 132 f. For all mystic work of mind contemplation means both elimination (*pahāna*) and hypernormal development or creation.

[12] The *indriya's,* covering both nouns, are the organism viewed not as passively recipient, but as dynamically controlling psycho-physical life.

[13] See I, 1, §§ 7, 8.

[14] Of the two classes of obstacle (*sambādha*) — the five hindrances (*Dialogues* i, 82 f.; *Bud. Psy. Eth.* 310 f.) and the five kinds of sense-pleasures — the former is meant. Jhāna is represented as 'room,' 'opportunity.' (*Comy.*) But the deva (*pron.* Panchāla-chanda) stops at Jhāna (as productive of rebirth in heaven), and has to be corrected.

[15] *Abuddhi*.

[16] *Paccaladdhaṃsu*.

[17] *I.e.* he taught some of the 62 views enumerated in the Brahma- jāla-suttanta (*Dialogues* i, 1 f.), like Nanda, Vaccha, Kisa, Sankicca, Pūrana, etc. By dint of good deeds, believing in karma, he was reborn in the heavens. Discerning there that at length a really saving gospel and Order were founded, he came to incite disciples. *Comy.*

[18] *Brāhmaṇa*. *Cf.* above § 5. The admonition here is not fitted for an adept or Arahant.

[19] *Dhp*. 383.

[20] *Ekattaṃ, i.e*. in *Jhāna*. In *Paṭisambhidāmagga* a synonym for *(a)* concentration, *(b)* grasp of facts. *JPTS,* 1908, 158. The next 12 lines =, in a different order, *Dhp*. 311-14.

[21] A figure of moral corruption. *Cf*. I. 1, § 6.

[22] Namely, with remorse, always thus figured.

[23] Ascribed, in *Pss, of the Brethren,* 277, to Sabhiya, also a zealous teacher and preacher.

[24] Candimā means 'moon' (c = ch). B., by a 'portmanteau exegesis, calls him *cand-av-imā-na-vasī*: 'the man dwelling in the mansion of the moon.' The incident is the Indian myth of the lunar eclipse, and the legend is annexed by the Suttanta-teaching to show the Buddha's power and pity.

[25] Sore distress is the *sambādha,* 'congesting obstacle,' of § 7 above: a fitting figure for the monster's jaws!

[26] 'Both on thee, Rāhu, and on him compassionate.' *Comy*. On Vepacitti, see below, XI, 1, § 5.

[27] This is the corresponding myth and annexation of the solar eclipse. There is the additional personal touch, in the restraining adjuration, of the Buddha's family being descended from the sun. *Cf*. below, VIII, §§ 1, 7. B. gives the measurements of the size of Rāhu, the dragon (*gaṇḍaka*), and the panic he creates among the 'mansions' of the gods.

[28] See *JPTS,* 1884, p. 81

[29] *Cf*. *Pss*. *of the Brethren,* ver. 26, 158. B. takes the view that the Buddha is speaking of Suriya as his disciple and spiritual son.

Saṃyutta Nikāya
I. Sagātha Vagga
2. Devaputta Saṃyutta
2. Anāthapiṇḍika Vagga

I. Kindred Sayings with Verses

2. The 'Anāthapiṇḍika' Suttas

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[73]

Sutta 11

Candimasa[1]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now Candimasa, son of the gods, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and stood at one side. So standing, he spake thus to the Exalted One: —

"They that to contemplative rapture[2] win,
With single mind,[3] insight, and thought alert,
They surely shall in safety go their ways,
As deer in marshy dell[4] mosquito-free.

[74] They that to contemplative rapture win,
Quitting corruption with all earnestness,
They to the further shore shall go their ways,
As fish once captured that hath broke the net."

Sutta 12

Veṇḍu[5]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now Veṇḍu, son of the gods, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and stood at one side. So standing, he spake thus to the Exalted One: —

"0 fortunate, 0 happy are the folk
Who, having waited on the Blessed One

And entered 'neath the Rule of Gotama,
Pursue their training with all earnestness!

"They that continue in deep thought to train
Themselves, 0 Veṇḍu" — *said the Exalted One* —
"In all the doctrines I have preached to them,
They strenuous, earnest, in due time will go
Maybe no more into the power of death."

Sutta 13

Dīghalaṭṭhi

THUS HAVE I HEARD:

The Exalted One was once staying at Rājagaha, in the Bamboo Grove, at the Squirrels' Feeding Ground. And Dīghalaṭṭhi,[6] son of the gods when the night was far spent, shedding radiance with his effulgent beauty over the entire Bamboo Grove, came into the presence of the Exalted One, and stood at one side. So standing, he spake thus to the Exalted One: —

"The Brother with his mind set wholly free
Should zealously in Jhāna meditate,
Yearning to win his heart's inmost desire,
And knowing of all things the flux and ebb,

[75]Lovely in disposition, leaning not,
By that rewarded and by that repaid."[7]

Sutta 14

Nandana

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now Nandana son of the gods, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and stood at one side. So standing, he spake thus to the Exalted One: —

"I ask of thee, Gotama, of thy wisdom
So wondrous wide, ask of th' Exalted One's
All-piercing insight, irresistible knowledge:[8]
What kind of man is it that they call virtuous?
What kind of man, say they, possesses wisdom?
What kind of man liveth beyond all sorrow?[9]
What kind of man is it that devas worship?"

[The Exalted One: —]

"He that is wise, virtuous, cultivated
In mind, intent, given to Jhāna, mindful.
All miseries driven away and banished:[10]
Such is [the saint known as] the Drug-destroyer,
Who here doth live, ultimate carcase bearing: —
This kind of man is it that they call virtuous;
This kind of man, say they, possesses wisdom;
This kind of man liveth beyond all sorrow;
This kind of man is it that devas worship."

Sutta 15

Candana

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now Candana son of the gods, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and stood at one side. So standing, he spake thus to the Exalted One: —

[76] "0 tell how may we pass across the flood,
Unfaltering in effort night and day?

Standing on naught, with naught on which to hang,
What doth remain save in the deep to drown?"

[The Exalted One:—]

"He that in virtuous habit never fails,
Hath insight, can to mystic rapture win,
Who stirs up effort, puts forth all his strength,[11] [12]
'Tis he can cross the flood so hard to pass.

Whoso for sense-experience is not fain,
Whoso hath got past each celestial chain,[13]
In whom craving, rebirth[14] are smitten down: —
'Tis he that never in the deep will drown."

Sutta 16

Sudatta

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now Sudatta son of the gods, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the

presence of the Exalted One, and stood at one side. So standing, he spake thus to the Exalted One: —

"As one downsmitten by impending sword,
As one whose hair and turban are aflame,
So let the Brother, mindful and alert,
Go forth, all worldly passions left behind.

As one downsmitten by impending sword,
As one whose hair and turban are aflame,
So let the Brother, mindful and alert,
Go forth, leaving soul-fallacy behind."[15]

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[77]

Sutta 17

Subrahmā

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now Subrahmā son of the gods, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and stood at one side. So standing, he spake thus to the Exalted One: —

"Ever my heart is filled with sore dismay,
Ever my mind with anguish is o'ercast,
For things I looked for but which happened not,
And for the things that happened in their stead.[16]
If there be riddance of my sore dismay,
That tell me thou to whom I make appeal."

[The Exalted One: —]

"Save by high wisdom's modes, by ways austere,[17]
Save by restraint of powers and faculties,[18]
Save by renouncing, by forsaking all,
No safety can I see for living things."

And the deva vanished there and then

Sutta 18

Kakudha

THUS HAVE I HEARD:

The Exalted One was once staying at Saketa,[19] in the Anjana Grove, in the Deer Preserve.

Now Kakudha son of the gods, **[78]** when the night was far spent, shedding radiance with his effulgent beauty over the entire Anjana Grove, came into the presence of the Exalted One, and stood at one side. So standing, he spake thus to the Exalted One: —

"Art thou pleased, recluse?"

"What, friend, have I received [that I should be pleased]?"

"Art thou sad, recluse?"

"What is worn out, friend?"

"Wherefore, recluse, thou art neither pleased nor sad?"

"That is so, friend."

[Kakudha: —]

"How now, 0 Brother! thou art not depressed,
And yet no pleasure doth arise in thee?
How now! art thou, seated so lonely there,
Not overwhelmed in spirit by regret?"[20]

[The Exalted One: —]

"Yea, I, 0 fairy,[21] am no wise depressed,
And yet no pleasure doth arise in me;
Nor yet, though I am seated lonely here,
Am I overwhelmed in spirit by regret."

[Kakudha: —]

"How comes it, Brother, thou art not depressed,
Yet that no pleasure doth arise in thee?
How is't that thou, seated so lonely there,
Art not o'erwhelmed in spirit by regret?"

[The Exalted One: —]

"Pleasure may come to one who's sad at heart;
Sadness may follow where the heart is pleased.
Whoso hath left the world—know this, 0 friend! —
Neither feels pleasure, nor is sad at heart."

[79][Kakudha: —]

"Long time it is, i' faith, since I beheld,
As now I see, a saint freed utterly!
This Brother who is neither pleased nor sad
Hath safely crossed where all the world sticks fast."[22]

Sutta 19

Uttara

THUS HAVE I HEARD:

The Exalted One was once staying at Rājagaha, in the Bamboo Grove, at the Squirrels' Feeding Ground. And Uttara, son of the gods when the night was far spent, shedding radiance with his effulgent beauty over the entire Bamboo Grove, came into the presence of the Exalted One, and stood at one side. So standing, he spake thus to the Exalted One: —

"Life to its doom is led. Our years are few.
For us led to decay no shelters stand.
Whoso doth contemplate this fear of death,
Let him so act that merit brings him bliss."

[The Exalted One:—]

"Life to its doom is led. Our years are few.
For us led to decay no shelters stand.
Whoso doth contemplate this fear of death,
Let him reject the bait of all the worlds,
Let him aspire after the final Peace."[23]

Sutta 20

Anāthapiṇḍika[24]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now Anāthapiṇḍika son of the gods, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and stood at one side. So standing, he spake thus to the Exalted One: —

"This is the kindly Jeta Grove, resort
Of the august fraternity of seers.
Here sojourneth the Sovereign of the Norm,
And hence ariseth rapture in my breast.
[80]Good-will and learning, mind by method trained,
The highest conduct on good morals based: —
This maketh mortals pure, not rank nor wealth.
Hence, his own good discerning, let the wise
Throughly examine how to train the mind.
Thus and therein shall he find purity.
Even as Sāriputta was supreme
In insight, morals, and self-mastery,
So may the Brother who hath won the goal
Rank even with the highest of them all."

Thus spake Anāthapiṇḍika, son of the gods. And when he had so said, he saluted the Exalted One, keeping him on his right hand as he went, and vanished there and then. Then when the night was past, the Exalted One addressed the Brethren, and told them how a certain son of the devas had visited him in Jeta's Grove, and repeated to them his verses.

Then said the venerable Ānanda to the Exalted One:

"That son of the devas, lord, will have been Anāthapiṇḍika! Anāthapiṇḍika, lord, was greatly devoted to the venerable Sāriputta."

"'T is well, 't is well, Ānanda; so far as anything can be ascertained by inference,[25] thou hast ascertained it. The son of the devas, Ānanda, was Anāthapiṇḍika."

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[1] The *Comy*. does not mention this deva by name, hence does not help us as to the quantity of the second a, short in the title, long (*?metri causā*) in the

summary (given in the text after each vagga). The name has not been met with elsewhere.

[2] The *Jhāna's*.

[3] *Ekodi, i.e*. concentrated on its object.

[4] Mountain or river marsh. *Comy*.

[5] The *Comy*. has Veṇhu, the Pali form of Vishnu, but no comment on him. Vishnu is mentioned as attending, with his devas, the 'Great Concourse,' *Dialogues,* ii, 290 (*D*. ii, 259). *Cf*. p. 36, n. 3.

[6] *I.e*. Long-stick. His nickname while he lived on earth, because of his height. In the heavens they are all 3 *gāvutas* in height. *Comy*. [Ed.: 5-1/4 miles!]

[7] = II,1, §2.

[8] 'When a Tathagāta sends forth his omniscience, no tree or mountain is able to obstruct it.' *Comy*.

[9] *I.e*. having first got beyond it. *Comy*.

[10] It should be noted how the Teacher rings the changes on the threefold *sikkha* (training), in morals, mind-control, and insight. See above, I i § 9, n. 1; *cf*. again the reply to Candana (pron. Chan-).

[11] This pada recurs below, VII, 1,7; IX, § 2; *cf*. *Pss*. *of the Brethren,* ver. 335.

[12] *Pahitatto*.

[13] Lit. chain of rupa. Here B. judges that the reference is to the 16 Rupa-heavens, from the Brahma-world upwards. Sense-experience covers all the lower universe.

[14] The *Comy*. reads *nandī-rāga*. But see above, I, 1, § 2.

[15] Verses as above, I, 3, § 1.

[16] The Commentator's legend to these distressful lines is this: Subrahmā was enjoying his deva-life in the lowest heaven, under the Parichattaka tree of that Paradise, surrounded by the deva-nymphs, who, climbing the tree, pelt him with blossoms and sing to him. The force of their karma suddenly expiring, they decease, vanishing, and are reborn in purgatory. The deva, not feeling or hearing 'what he looked for,' rouses himself, and with his *dibba-cakkhu* (deva's vision) discerns their fate. Bewailing the tragedy, he comes to the great Teacher.

[17] *Tapasā*. This is not a characteristic term of the Buddha's doctrine. We might render it 'by ardour (*tapati,* to burn) in high wisdom's seven modes.' B., however, takes the compound as a *dvandva* (nouns co-ordinate): *bojjhanga-bhāvanañ ca tapo-guṇañ ca* — and interprets *tapo* by the 13 Dhutangas, or more ascetic course optional for bhikkhus (see *Pss. of the Brethren,* 844-56).

[18] See above, II, 1, § 6, n. 3.

[19] See Rhys Davids, *Buddhist India,* 40; *Pss. of the Brethren,* p. 43, n. 1. This deva's legend is that he was a son of the body-servant of Moggallāna the Great. Attached as a child to the Thera's following, he died in Jhāna-trance, and was reborn in Brahmā-heaven.

[20] *Aratī nābhikīraii*. *Cf. Pss. of the Brethren,* p. 267, n. 1.

[21] *Yakkha*. See below, Chapter X.

[22] See above, I, 1, § 1.

[23] See above, I, 1, § 3.

[24] See above, I, 5, § 8. The prose episode, with the verses, occurs also in *M*. iii, 262, where it is told, that the last saint on earth seen by Anāthapiṇḍika on his deathbed was Sāriputta, who came to confirm him in 'right views.' The text, in making the usual condensation at the start, omits to state the place revisited.

[25] An interesting early instance of *takka* (logic), used in this sense, B. gives the later term for inference: *anumāna:* 'deeming according to,' or 'following on.' 'He said; "a certain deva," to bring out Ānanda's power of inferential thinking (*anumāna-buddhiyā*).'

Saṃyutta Nikāya
I. Sagātha Vagga
2. Devaputta Saṃyutta
3. Nānātitthiya Vagga

I. Kindred Sayings with Verses

3. The 'Divers Sectaries' Suttas

---

[80]

Sutta 21

Siva

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

2. Now Siva, son of the gods, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and stood at one side.

So standing, Siva, son of the devas[1], spoke these verses before the Exalted One: —

[81] "See that with good men only ye consort,
With good men do ye practise intercourse.
Knowledge of how the good do shape their life
Will make the better man and not the worse.

See that with good men only ye consort,
With good men do ye practise intercourse.
Knowledge of how the good do shape their life
Bestoweth wisdom as naught else can do.

See that with good men only ye consort,
With good men do ye practise intercourse.
Knowledge of how the good do shape their life
Doth dry our tears in midst of those that weep.

See that with good men only ye consort,
With good men do ye practise intercourse.
Knowledge of how the good do shape their life
Makes us of bright renown amongst our kin.

See that with good men only ye consort,
With good men do ye practise intercourse.
Knowledge of how the good do shape their life
Doth make us find rebirth in happier worlds.

See that with good men only ye consort,
With good men do ye practise intercourse.
Knowledge of how the good do shape their life
Makes men persist in bliss perpetual."

Then the Exalted One made rejoinder to Siva's verses: -

"See that with good men only ye consort,
With good men do ye practise intercourse.
Knowledge of how the good do shape their life
From all and every ill may set us free."

Sutta 22

Khema

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

2. Now Khema, son of the gods, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and stood at one side.

So standing, Khema, son of the devas, spoke these verses before the Exalted One: —

"Th' unwise and indiscreet,[2] with self as foe
To self, live in the practice of ill deeds,
That bear fruit bitter as black hellebore.
[82] Not that's a deed well done, that in its train
Brings burning,[3] the result whereof is reaped
By doer weeping with a tearful face.
But that's a deed well done, that in its train
No burning brings, result whereof is reaped
By doer with cheerful mind and thrilling zest.

Let him afore[4] [5] that thing elect to do,
Which he well knoweth is for his own good.
Thinking no 'carter's thoughts,' let him that's firm
In doctrine make a resolute advance.
As carter who hath left the smooth high road
And turned to byways rough, his axle broke,
Broods deep and long,[6] so he who did forsake
Right things and follow after what is wrong,
Wretched and with a death's head countenance,
Broods deep and long, his axle also broke."

Sutta 23

Serī

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now Serī[7], son of the gods, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and stood at one side.

So standing, Serī, son of the devas, spoke these verses before the Exalted One: —

"'Tis food both gods and men chiefly desire.
Who may that creature be, demon or sprite,
Who, unlike them, hankers not after food?"

[83] [The Exalted One :—]

"The food that's given in faith, with heart made pure,
That finds him out, in this world and the next.
Hence should he avarice suppress, and make
Off'rings of charity, mast'ring the taint.
Sure planted in some other future life
Rewards of virtue on all beings wait."

2. "'T is wonderful, lord, 'tis marvellous how well said that is by the Exalted One:

'The food that's given in faith, with heart made pure,
That finds him out, in this world and the next.
Hence should he avarice suppress, and make
Off'rings of charity, mast'ring the taint.
Sure planted in some other future life
Rewards of virtue on all beings wait.'

3. In former times, lord, I was a raja named Serī, a giver by habit[8], a generous benefactor,[9] a commender of giving. In the four gates [of my capital] there was given, through me, charity to all who asked for it: brahmins and recluses, paupers and cripples, wayfarers and beggars.

Now when I used to come to my ladies' bower, they would say:

'His majesty has made an offering, but we have made none. Well for us if we also make offering through my lord, and win merit!'

And this, lord, occurred to me:

'I am a giver by habit, a generous benefactor, a commender of giving; now what ought I to say to them who say:

"Let us make a gift?"'

So I gave the first, lord, of the four gates to the ladies' bower, and there the gifts of the ladies were given, my own gifts coming back to me.

And the nobles, my adherents, came and said:

'His majesty has made an offering, but we have made none. Well for us if we also make offering through my lord, and win merit!'

And this, lord, occurred to me:

'I am a giver by habit, a generous benefactor, a commender of giving; now what ought I to say to them who say:

"Let us make a gift?"'

So I gave the second, lord, of the four gates to the nobles, my adherents, and there the gifts of the nobles, my adherents were given, my own gifts coming back to me.

And the army came and said:

'His majesty has made an offering, but we have made none. Well for us if we also make offering through my lord, and win merit!'

And this, lord, occurred to me:

'I am a giver by habit, a generous benefactor, a commender of giving; now what ought I to say to them who say:

"Let us make a gift?"'

So I gave the third, lord, of the four gates to the army, and there the gifts of the army were given, my own gifts coming back to me.

And then the brahmins and burgesses came and said:

'His majesty has made an offering, but we have made none. Well for us if we also make offering through my lord, and win merit!'

And this, lord, occurred to me:

'I am a giver by habit, a generous benefactor, a commender of giving; now what ought I to say to them who say:

"Let us make a gift?"'

So I gave the fourth, lord, of the four gates to the brahmins and burgesses, and there the gifts of the brahmins and burgesses were given, my own gifts coming back to me.

And then my men came and said:

'Now is there nowhere[10] anything given by his majesty!'

So I told them, **[84]** saying:

'Pass the word then that, of the revenue coming in from the outlying provinces, one half shall be sent into the palace, and one half shall be there and then given as gifts to those who ask: — brahmins, recluses, paupers and cripples, wayfarers, beggars.'

And so, lord, I never made an end of works of merit wrought for many years, of good works wrought for many years, whether I was reckoning them as merit, or as reward of merit, or as a status in heaven. As I said: 'T is wonderful, lord, 't is marvellous how well said were those lines by the Exalted One: —

'The food that's given in faith, with heart made pure,
That finds him out, in this world and the next.
Hence should he avarice suppress, and make
Off'rings of charity, mast'ring the taint.
Sure planted in some other future life
Rewards of virtue on all beings wait.'"

Sutta 24

Ghaṭīkāra

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now Ghatīkāra, son of the gods, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and stood at one side.

So standing, Ghatīkāra, son of the devas, spoke these verses before the Exalted One: —[ed1]

"In the far heavens of Aviha there came,
Reborn, seven Brethren winning Liberty.
Lust and ill-will for them were perished quite.
Safe had they crossed where all the world sticks fast.

And who were they who crossed o'er the morass,
The realm of dying, passing hard to cross,
Who having left behind this mortal frame,
Passed into touch with things celestial?

'Twas Upaka, and Phalagaṇḍa too,
And Pukkusāti making three, besides
Bhaddiya, Khaṇḍadeva too, for five,
And Bāhuraggi, lastly Pingiya:
They having left behind this mortal frame
Passed into touch with things celestial."

[The Exalted One:—]

"Fair things thou speakest of the Brethren seven
Who have abandoned Māra's traps and snares.
Whose was the doctrine that they learned, whereby
They smote in twain the fetters of rebirth?"

[Ghaṭīkāra:—]

"'Twas thine alone, Exalted One, thy Rule,
Thy teaching only 't was they learned; thereby
They smote in twain the fetters of rebirth?
'Where mind and body wholly cease to be': —
That learned they here from thee; thereby
They smote in twain the fetters of rebirth."

[The Exalted One:—]

"Deep is the word thou speakest, hard to learn,
And passing difficult to understand.
Say then: whose doctrine is it thou hast learned,
That thou canst utter such a word as this?"

[Ghaṭīkāra:—]

"In former birth maker of jars was I,
In Vehalinga as the Potter known.
My mother and my father I maintained,
Lay-follower of the holy Kassapa.

Eschewing carnal things, unworldly, chaste.
I was of those men fellow-villager,
I was their comrade in those bygone days.
Wherefore I know these things, I know
Of us seven Brethren winning Liberty,
For whom lust and ill-will are perished quite,
Who safe have crossed where all the world sticks fast."

[The Exalted One:—]

"Yea, as thou say'st then wast thou, Bhaggava!
In former birth maker of jars wast thou,
In Vehalinga as 'The Potter' known.
Thy mother and thy father didst thou keep,
Lay-follower of the holy Kassapa.
Eschewing carnal things, unworldly, chaste,
Of me wast thou the fellow-villager;
My comrade wast thou in those bygone days."

[The Editors of the Canon:—]

"*Such was the meeting of these ancient friends.*
Both having faculties supremely trained,
Both bearing bodies of their final life."

Sutta 25

Jantiu

THUS HAVE I HEARD:

There was once a great number of bhikkhus living among the Kosalese, on the slopes of Himalaya, in a forest-lodge. And they were muddled in mind, puffed up, vain, noisy, loose of speech, heedless, unintelligent, without concentration, unsteady in mind, uncontrolled in faculties.[11]

Now Jantu, son of the gods, on a fifteenth-day festival, came into the presence of those bhikkhus and addressed them in verses: —

[85] "Happy the bhikkhus as they lived of yore,
Who true disciples were of Gotama.
Unhankering they sought their frugal alms,
Unhankering, their lodging and their couch.
The impermanence of things they understood,
And hence of misery they made an end.

Now, making evil-doers of themselves,
Like headmen of the village [taking toll],[12]
Longing for what their neighbours' house contains,
They eat and eat until they sink to rest.

The Order [as a whole] I humbly greet;
To some of those here met I homage pay.[13]
Others, forlorn and leader-less are they,
As cast out bodies of the dead are they.

My message is for them who heedless live.
To earnest diligent souls I say, All hail!"

Sutta 26

Rohitassa[14]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now Rohitassa, son of the gods, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and stood at one side.

So standing, Rohitassa, son of the devas, spoke thus before the Exalted One: —

"Now where, lord, does one not get born, nor grow old, nor die, nor leave one's sphere for another, nor get reborn?

How is one able, lord, by walking,[15] to come to know the end of the world,[16] or to see it, or to get there?"

"Where, friend, one does not get born, nor grow old, nor die, nor leave one sphere for another, nor get reborn: — *that* **[86]** end of the world, I say, thou art not able by walking to come to know, nor to see, nor to arrive at."

"Wonderful is it, lord, and marvellous how well that is said by the Exalted One: —

'Where, friend, one does not get born, nor grow old, nor die, nor leave one sphere for another, nor get reborn: — that end of the world, I say, thou art

not able by walking to come to know, nor to see, nor to arrive at.'

In past times, lord, I was Rohitassa the seer, son of Bhoja, gifted so that I could fly through the air, yea, so swift was I, that I could fly just as quickly as a master of archery,[17] well trained, expert, proficient, a past master in his art,[18] armed with a strong bow, could without difficulty send a light shaft far past the area covered by a palm-tree's shadow. And so great, lord, was my stride that I could step from the eastern to the western sea.

In me, lord, arose the wish: I will get by walking to the end of the world. And though such, lord, was my speed, and such my stride, and though I waited not to eat or drink or rest, or to give way to sleep or fatigue, or other needs of nature, though a century was then the normal term of life, though my life was of normal length, yet I spent a hundred years on that journey and died on it or ever I got to the end of the world. Wonderful therefore and marvellous is this that hath been so well spoken by the Exalted One."

"But neither do I say, friend, that by not having got to the end of the world is the end of ill to be accomplished. It is in this fathom-long[19] carcase, friend, with its impressions and its ideas[20] that, I declare, lies the world, and the cause of the world, and the cessation of the world, and the course of action that leads to the cessation of the world."

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[87] Ne'er may world's end be won by walking there,
Nor if ye win not, are ye freed from ill.
Therefore in sooth[21] he that is rich in wisdom,
Who knows the world, he it is goes to world's end,
He who 'bove all liveth the life that's holy;
With heart serene he understands the world's end,
Nor for this world nor for another prayeth.

Sutta 27

Nanda

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now Nanda, son of the gods, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and stood at one side.

So standing, Nanda, son of the devas, spoke thus before the Exalted One: __ed2

"The hours pass by. Nights drive us ever on.
Stages of life in turn abandon us:—
Whoso doth contemplate this fear of death,
Let him so act that merit brings him bliss."

[*The Exalted One: —*]

"The hours pass by. Nights drive us ever on.
Stages of life in turn abandon us.
Whoso doth contemplate this fear of death,

Let him reject the bait of all the worlds,
Let him aspire after the final peace."

Sutta 28

Nandivisala

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now Nandivisala, son of the gods, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and stood at one side.

So standing, Nandivisala, son of the devas, spoke thus before the Exalted One: —[ed3]

"Lo! the four-wheeled, the nine-doored fulsome thing,
Guided by greed, begotten from a bog: —
Great hero, say! how shall there egress be?"

[*The Exalted One:* —]

"Let but the traces, let the thong be cut —
Let but the evil wish, the greed, yea, let

Thy craving with its root be utterly
Drawn out and banned — then shall there egress be."

Sutta 29

Susima

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now the venerable Ānanda came into the presence of the Exalted One and, saluting him, sat down at one side.

So seated the Exalted One spake thus to the venerable Ānanda: —

"Do you also, Ānanda, approve of our Sāriputta?"

"Nay, but who, lord, that is not childish, or corrupt, or stupid, or of perverted mind would not approve of the venerable Sāriputta?[22]

Wise, lord, is the venerable Sāriputta!

Comprehensive and manifold is his wisdom,
joyous and swift is his wisdom!

Sharp **[88]** and fastidious is his wisdom![23]

Small in his desires, lord, and contented is the venerable Sāriputta!

Loving seclusion and detachment is he!

Of rampant energy is the venerable Sāriputta!

A preacher [insistent],[24] accepting advice,[25] a critic, a scourge of evil is the venerable Sāriputta: —

Nay, lord, but who that is not childish, or corrupt, or stupid, or of perverted mind would not approve of the venerable Sāriputta?"

"'T is even so, Ānanda, 't is even so.[ed4]

Who that is not childish, or corrupt, or stupid, or of perverted mind would not approve of the venerable Sāriputta?

Wise is the venerable Sāriputta!

Comprehensive and manifold is his wisdom,
joyous and swift is his wisdom!

Sharp and fastidious is his wisdom!

Small in his desires, and contented is the venerable Sāriputta!

Loving seclusion and detachment is he!

Of rampant energy is the venerable Sāriputta!

A preacher [insistent], accepting advice, a critic, a scourge of evil is the venerable Sāriputta: —

Nay, but who that is not childish, or corrupt, or stupid, or of perverted mind would not approve of the venerable Sāriputta?"

Now Susima, son of the devas, attended by a great company of sons of the gods, had come into the Exalted One's presence, while the praises of the venerable Sāriputta were being recited.

And he, saluting and standing at one side, spake thus to the Exalted One: —

"'T is even so, Exalted One!

Who that is not childish, or corrupt, or stupid, or of perverted mind would not approve of the venerable Sāriputta?

Wise is the venerable Sāriputta!

Comprehensive and manifold is his wisdom,
joyous and swift is his wisdom!

Sharp and fastidious is his wisdom!

Small in his desires, and contented is the venerable Sāriputta!

Loving seclusion and detachment is he!

Of rampant energy is the venerable Sāriputta!

A preacher [insistent], accepting advice, a critic, a scourge of evil is the venerable Sāriputta: —

Nay, but who that is not childish, or corrupt, or stupid, or of perverted mind would not approve of the venerable Sāriputta?

To whichsoever company of devas I go, I hear just these words on every hand:

'Wise is the venerable Sāriputta!

Comprehensive and manifold is his wisdom,
joyous and swift is his wisdom!

Sharp and fastidious is his wisdom!

Small in his desires, and contented is the venerable Sāriputta!

Loving seclusion and detachment is he!

Of rampant energy is the venerable Sāriputta!

A preacher [insistent], accepting advice, a critic, a scourge of evil is the venerable Sāriputta: —

Nay, but who that is not childish, or corrupt, or stupid, or of perverted mind would not approve of the venerable Sāriputta?'"

[89] Then the celestial retinue of Susima, son of the devas, while the praises of the venerable Sāriputta were being uttered, through the pleasure, the gladness, the joy and rapture that they felt, waxed wondrous in divers colour-tones.

Even as a beautiful, illustrious beryl-stone of eight facets, well polished, when laid on an orange-coloured cloth[26] shines and glows and blazes, even so did the celestial retinue of Susima, son of the devas, while the praises of the venerable Sāriputta were being uttered, through the pleasure, the gladness, the joy and rapture that they felt, waxed wondrous in divers colour-tones.

And even as an ornament of fine gold excellently wrought in high relief[27] by a skilled goldsmith, when laid on .an orange-coloured cloth, shines and glows and blazes, even so did the celestial retinue of Susima, son of the devas, while the praises of the venerable Sāriputta were being uttered, through the pleasure, the gladness, the joy and rapture that they felt, waxed wondrous in divers colour-tones.

And even as, when night fades into dawn, the morning-star shines and glows and blazes, even so did the celestial retinue of Susima, son of the devas, while the praises of the venerable Sāriputta were being uttered,

through the pleasure, the gladness, the joy and rapture that they felt, waxed wondrous in divers colour-tones.

And even as, in autumn, when the clouds are fled afar in the sky,[28] the sun breaking forth in high heaven, smiting all darkness in the firmament, shines and glows and blazes, even so did the celestial retinue of Susima, son of the devas, while the praises of the venerable Sāriputta were being uttered, through the pleasure, the gladness, the joy and rapture that they felt, waxed wondrous in divers colour-tones.

Then Susima, son of the devas, spoke this verse before the Exalted One concerning Sāriputta:—

"Wise is he! so we reckon, one and all: —
Our Sāriputta gentle, meek and mild,
Of few desires, self-mastered, and a seer
Who hath the Master's praises rightly earned."

Then the Exalted One spoke this verse in response to Susima, son of the gods, concerning Sāriputta: —ṃ

"Wise is he! so we reckon one and all: —
Our Sāriputta, gentle, meek and mild,
Of few desires, self-mastered, and a seer
Waiting the hour for wage that he hath earned."[29]

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[90]

Sutta 30

Divers Sectaries

THUS HAVE I HEARD:

The Exalted One was once staying near Rājagaha, in the Bamboo Grove, at the Squirrels' Feeding-ground.

And a great many sons of the gods who had been disciples of different alien teachers[30]:
— Asama and Sahali and Ninka and Ākoṭaka and Veṭambari and Māṇava-Gāmiya, —
when the night was far spent, shedding radiance with their effulgent beauty over the entire Bamboo Grove, came into the Exalted One's presence and saluting him, stood at one side.

So standing, Asama, son of the gods, spoke this verse before the Exalted One concerning Pūraṇa-Kassapa: —

"Here if a man do mutilate or slay,
Despoil or ruin others, Kassapa
Sees in such acts no blame, nor otherwise
Doth he find merit for the agent's self.[31]
He hath declared the basis for our faith.
A master he, worthy to be revered."

Then Sahali, son of the gods, spoke this verse before the Exalted One concerning Makkhali-Gosāla: —

"By fasting and by austere practices
To perfect self-control hath he attained;
He hath abandoned speech and wordy strife
With any folk, abhorrent of offence
And equable, speaker of truth,
No evil such as that doth he commit."[32]

[91] Then Ninka, son of the gods, spoke this verse before the Exalted One concerning the Nigaṇṭha, Nāṭa's son: —

"Austerely scrupulous and subtly wise,
An almsman, by the Four-fold Watch restrained,[33]
Revealer of things seen and heard by him,[34]
Now sooth in him what fault is there to find?"

Then Ākotaka, son of the gods, spoke this verse before the Exalted One concerning different alien teachers: —

"The Pakudha Kātiyāna,[35] Nigaṇṭha,
Yea, and with these Makkhali, Pūrana also:
Distinguished friars, each of a school the leader,
From saintly men these are in sooth not distant."

Then Veṭambari, son of the gods, made rejoinder to Akotaka, son of the gods, in a verse: —

"For all his howl[36] vile is the jackal reckoned.
The wretched beast ne'er is the lion's equal.
Th' ascetic nude, liar, and leader of pupils
Suspecting[37] all, bears to the good no semblance."

Then Mara, the Evil One, stealing up to Vetambari, spoke [for him][38] this verse before the Exalted One: —

[92] "To rules austere and careful scruples given,
With this and that self-torture[39] exercised,
With things material engrossed, their hearts
Set on attaining where the devas dwell: —
Mortals themselves, they for another world
Do of a surety give the right advice to men."

But the Exalted One, discerning that this was Mara the Evil One, made rejoinder to him by a verse: —

"Whatever shapes living in earth or heaven,[40]
They that on high radiate shining beauty,[41]
Of all these thou, Namuci,[42] sing'st the praises,
As bait to fish, cast with a purpose deadly."

Then *Māṇava-Gāmiya,*[43] son of the gods, spoke this verse before the Exalted One concerning the Exalted One: —

"Of Rajgir's hills the chief is Vipula;
Mount White[44] is chief of peaks in Himalay;
The sun is chief of things that traverse space,
The ocean of all waters is the chief,
As is among the starry groups the moon.
Of all the world and all the gods therein
A Buddha is by all esteemed supreme."

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[1] B. finds nothing of interest in this name, any more than he found in that of Veṇhu (I, 2, § 2). Even he apparently lived too early to witness the rise and florescence of those devas into powerful deities. The word *siva* in the Canon means simply 'luck' and 'lucky'. The verses ascribed to him are, in I, 4, § 1, distributed among six devas.

[2] These 9 lines = *Dhp*. 66-68, the Comy, on which defines *bālā* (here 'unwise') as they that know neither their own good nor that of others.

[3] *I.e*. remorse. Indians liken it to burning, as we, to biting (-morse).

[4] B. resumes his Commentary *here,* as if aware that the preceding verses had been discussed in another *Comy*. (? of his own. See above, p. 30, n. 3). These lines are quoted in Milinda, i, 102 f. I differ from Rhys Davids's translation of them only in omitting the simile within a simile, viz. of the gamester. Since *akkha* can mean 'axle' no less than 'die,' the 'gamester' seems redundant.

[5] *Paṭikacca*.

[6] *Avajhāyati*.

[7] See I, 5, § 3. B. tells of Serī that he was king of two kingdoms, Sindhu and Sodhika, his city being Roruva (in Jāt. iii, 470, the capital of Sovīra), and that he had built gift-halls at each of its four gates, and there had made daily doles of 100,000 [coins], and a similar sum at the central judgment-hall. I have not met with him elsewhere.

[8] *Dāyako*.

[9] B. repeats the classes of charitable givers given, *s.v. Dānaṇ,* in Childers. This is *dānapati,* the 'noble giver' who gives not less than, nor just equal to what he uses himself, but fares worse than his beneficiary.

[10] *Koci = katthaci. Comy.*

[11] *Uddhatā, capala, mukharā, vikiṇṇavācā. Cf. JPTS,* 1913-14 (*Puggala-Paññatti Comy.*), 217, and Phussa's verses: Theragāthā, 958, 959, 971.

[12] *Gāmaṇikā*.

[13] B. emphasizes the occasion seized by the deva, when he could address many.

[14] There is no accounting for the shortened form Rohita given in the summary of the Vagga and placed as title by Feer, save metrical reasons. The sutta occurs also, *verbatim,* as this, in *A*. ii, 47 f. (iv, 45).

[15] *Gamanena*.

[16] The 'world' is qualified by B. as the *satta-saṅkhāraloko:* the conditioned (phenomenal) world of sentient creatures. [Ed: see on translating saṅkhāra.]

[17] A 'teacher of the bow.' *Comy.*

[18] *Katupāsano*.

[19] *Vyāma*: 'as far as a man may reach with both arms extended.'*Comy*.

[20] Lit. this be-*saṇṇā*-ed be-*mano*-ed carcase (*kaḷebara,**). The Buddha draws him away from his pre-occupation about the dimensions of the world (this Chakkavāla) and his 'seven-league-boot's' stride, and leaves him to infer that the only way to get past or out of all processes of life was to get release from the ill that goes with life. It was a great opportunity for exegesis, but B. makes no use of it.

[21] Read *have* for *bhave*. The Pali metre changes here.

[22] B. judges that this Sutta is an opportunity for him, and expatiates on the magnanimous enthusiasm of Ānanda for his beloved comrade, on the epithets he uses in his eulogy, and on the glowing effulgence in the devas' expression of their emotions.

[23] So far the eulogy agrees with that ascribed to the Buddha in *M*. iii, 25 f. (Anupada-Sutta; *cf*. *A*. i, 45 [I, xxi, 53]; *S*. v, 376 f.). B. analyzes each term, here and in the other Commentaries. For the content of 'wisdom' he refers to *M*. iii, 62 f. (Bahudhātuka-Sutta): 'proficient knowledge of elements, of sense-processes, of cause and effect, and of possibles and impossibles' in the cosmic order. The second pair of adjectives are associated in *S*. v, 376 f. See also **hāsa- paññо,* 'joyous' — *i.e*. 'over the line of virtuous clean-minded conduct and intellectual concentration he is pursuing.' 'Swift': 'who quickly cognizes, understands.' On the double meaning of **javana,* see *Compendium,* 245 f. 'Sharp' implies swift elimination, intolerance of vicious consciousness, volcanic attainment 'at one sitting.' Here the Vedanāpariggaha-Sutta (*sic*: *M*. i, No. 74) is instanced. *Cf, Pss. of the Brethren,* pp. 342, 345. 'Fastidious' involves the exegetical double use of *nibbedhika:* he is pierced by emotion and disgust at the World, and he pierces and shatters greed, hate, ignorance.

[24] *Vattā* is speaker, but the *Comy*. adds the implication of *odhunana,* stirring, and of undelaying exhortation. *Cf*. Pss. of the Brethren, v. 994.

[25] A pretty instance in giving from extra-canonical tradition is quoted of Sāriputta who, when a little novice had told him that his cloak was in unseemly disarray, stepped aside to readjust it and then, saluting the child, said: 'Teacher, it is folded now.'

[26] *Paṇḍu*. The devas were believed to glow with hyper-vivid colours: indigo, yellow, red, white — on such occasions.

[27] *Sampahaṭṭhaṃ*.

[28] B. explains deva here by *ākāsa*: space.

[29] There is a word-play in this line and the last of the preceding stanza ābhato (praise-*borne*) and bhatiko (*bearer,* carrier, wage-earner). The concluding line is amplified in Sāriputta's own verses (*Pss. of the Brethren,* 1002, 1003), quoted by B.: —

Not fain am I to die, nor yet to live,
... I await the hour.
Like any hireling who hath done his task.

[30] These were believers in karma; thus, by meritorious acts they attained celestial rebirth, and by common consent came down to praise their respective teachers on earth.

[31] See the statement of this teacher's theory, *Dialogues,* i, 69. On the corrupt readings of the third pada (3rd line), B. only remarks: 'in outline he taught that there is no result (in the agent's sentient consciousness hereafter) of good or bad deeds.' *Cf*. below, III, 1, § 1.

[32] On the fatalism of this notable teacher whom the Buddha ranked as the most dangerous among his rivals (*e.g. A*. i, 33; 286) see *Dialogues* i, 71 f. *Buddhism,* 1912, 83 f.

[33] *I.e*. four restrictions in the use of water, a specially Jainist austerity, to avoid injuring the *satta's,* or living souls there might be in it. For these the

Buddha substituted a Fourfold Watch of the four precepts against taking life, stealing, inchastity and lying. *D*. iii, 48 f.

[34] *Cf*. *M*. ii, 31.

[35] Usually spelt Kaccāyana. *Cf*. below, p. 94; *Dialogues* i, 74; (with the *t* in the Thera's name, *Pss*. *of the Brethren,* pp. 40, 215. The name scans badly, as it stands.

[36] B. reads *sahāravena*. The lengthened *a* of saha may be from *ā-ravati,* to howl at. *G* and *h* in Singhalese are easily confused. The simile is perhaps an echo of the verse in *D*. iii, 25; and is comparable to the fable of the ass in the lion's skin.

[37] On *sankassara, cf*. *Dhp*. *Comy*. iii, 485, on ver. 312. 'Mischief-making' in *Pss*. *of the Brethren,* ver. 277, is less accurate.

[38] 'Took his shape, making the deva contradict himself.' *Comy*.

[39] Such as pulling out hairs (*cf*. *Pss*. *of the Sisters,* p. 65), going naked, eating like dogs from the ground, lying on thorns. *Comy*.

[40] *Cf*. *Sn*. ver. 468f.; 801; 224. Discussed in *JPTS,* 1884, 103.

[41] '*E.g*. the moon and sun, the lord of the Order (Saṇgharāja), the rainbow.' *Comy*.

[42] B. reads *sabb'eva te te,* and Namuci (Māra) in the vocative: *te tayā* (they by thee).

[43] A former body-servant of the Buddha. *Comy*. Not included in the list of these given by Dhammapāla (*Pss*. *of the Brethren,* p. 350). The name means simply 'village youth.'

[44] *Seta*. Was this the snowy Kinchenjunga so familiar to us, as it was to the founders of Buddhism?

[ed1] Mrs. Rhys Davids abbreviates, referencing SN 1.1.50

[ed2] Mrs. Rhys Davids abbreviates, referencing SN 1.1.4

[ed3] Mrs. Rhys Davids abbreviates, referencing SN 1.1.29

[ed4] Mrs. Rhys Davids abbreviates, here and in the following paragraphs.

Saṃyutta Nikāya
I. Sagātha Vagga
3. Kosala Saṃyutta
1. Bandhana Vagga

I. Kindred Sayings with Verses

3. Kosala

1. [Untitled] or Bonds

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[93]

Sutta 1

Young Creatures[1]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

2. Now the King, the Kosalan Pasenadi, came into the presence of the Exalted One, and after exchanging greetings with him and compliments of friendship and courtesy,[2] sat down at one side.

So seated he said to the Exalted One: —

"Does master Gotama also make no claim to be perfectly and supremely enlightened?"

"If there be anyone, sire, to whom such enlightenment might rightly be attributed, it is I.

I verily, sire, am perfectly and supremely enlightened."

"But, master Gotama, there are recluses and brahmins who also (like yourself) have each their order of disciples, their attendant followers, who are teachers of disciples, well-known and reputed theorizers,[3] highly esteemed by the people — I **[94]** mean Pūraṇa-Kassapa, Makkhali of the Cowstall, the Nigaṇṭha Nāta's son, Sañjaya Belaṭṭhi's son, Kaccāyana of the Pakudhas,[4] Ajita of the Hairblanket.

Now they, when I have asked this same question of them,
have not laid claim to perfect and supreme enlightenment.

How can this be?

For (as compared with them) master Gotama is young in years, and is a novice in the life of religion."[5]

"There are four young creatures, sire, who are not to be disregarded or despised, because they are youthful.

What are the four?

A noble prince,
a snake,
a fire,
an almsman (bhikhhu).

Yea, sire, these four young creatures are not to be disregarded or despised because they are youthful."

Thus spake the Exalted One.

And the Blessed One so saying, the Master spake again on this wise: —

"A princely youth, by birth with fortune blest,
Offspring of well-born families, let none
Disdain for being youthful nor despise.
The time may come when he, as lord of men,
Comes to his heritage, and in his wrath
May with a despot's weapons seek revenge
With heavy hand. Hence from such attitude
Let everyone who guards his life refrain.

Or if a man do walk within the woods
And see a snake glide by, let him not say
Disdainful: 'Tis a young one' and despise.
In divers shapes and with an ardent force[6]
[95] Fareth the snake. Should he attacking strike,
He bites the heedless, be it man or maid,
No matter when. Hence from such attitude
Let everyone who guards his life refrain.

A fire ablaze with appetite immense
And swarthy trail let none despise as young
Since it was lit, nor hold of no account.
If it but win to fuel, growing great,
It may attack the heedless, man or maid,
And burn no matter when. From this therefore
Let everyone who guards his life refrain.

The forest burnt by fire, the swarthy-trailed,
After the lapse of many nights and days,
In shoots and seedlings[7] springs once more to life.
But he whom almsman, strong in righteousness,
Burneth with ardent flame,[8] may look in vain
For child, or offspring 'mong his stock. No wealth

His heirs may find; childless and without heirs,
Like to a palm-tree stump such men become.

Hence with these four—the serpent and the fire,
The prince of high estate, the saintly friar —
Let the wise man, his own good-will in sight,
Conduct himself as seemly is and right."

When these things had been said, King Pasenadi, the Kosalan, spoke thus to the Exalted One: —

"Most excellent, lord, most excellent!

Just as if a man were **[96]** to set up that which has been thrown down, or were to reveal that which is hidden away, or were to point out the right road to him who has gone astray, or were to bring a lamp into the darkness so that those who have eyes could see external forms — just even so, lord, has the truth been made known to me, in many a figure by the Exalted One.

I, even I, lord, betake myself to the Exalted One as my refuge, to the Norm and to the Order.

May the Exalted One accept me as a follower, as one who from this day forth as long as life endures has taken his refuge therein.

Sutta 2

A Man

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

2. Now the King, the Kosalan Pasenadi, came into the presence of the Exalted One, and after exchanging greetings with him and compliments of friendship and courtesy, sat down at one side.

So seated he asked the Exalted One: —[9]

"How many kinds of inward experiences, your reverence, arising in a man arise for his bane, his suffering, his discomfort?"

"Three such experiences, sire;
and which are the three?

Greed, hate, dullness.

These three inward experiences arising in a man 'arise for his bane, his suffering, his discomfort."

As plants o' the rush-tribe,[10] their own fruit become,
Do suffer, so a man of evil heart
Through greed and hate and dullness suffers scathe,
For these none other than himself become.

Sutta 3

The King

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

2. Now the King, the Kosalan Pasenadi, came into the presence of the Exalted One, and after exchanging greetings with him and compliments of friendship and courtesy, sat down at one side. So seated he asked the Exalted One: —

"Is there, your reverence, any born thing that can live without[11] decay and death?"

[97] "There is no life, sire, without decay and death. Even they who are eminent nobles, eminent brahmins, eminent burgesses, men of authority, owning great treasure, great wealth, immense hoards of gold and silver, immense aids to enjoyment, immense supplies of goods and corn, even they, being born, cannot live without decay and death.

Even those almsmen, sire, who are Arahants, for whom the intoxicants have perished, who have lived The Life, have done that which was to be done, for whom the burden is laid low, who have won their own highest good,[12] for whom the chain of becoming is utterly destroyed, who by right insight are free[13] — even in them this composite frame is of a nature to dissolve and be laid aside."

The king's own cars,[14] gay in their gold and silver,
Wear out with age; so doth our body also
Fare to decay. Norm of the good decays not:
The good, in sooth, one to another tell this.[15]

Sutta 4

The Dear One

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now the King, the Kosalan Pasenadi, came into the presence of the Exalted One, and after exchanging greetings with him and compliments of friendship and courtesy, sat down at one side. So seated he said this to the Exalted One: —

"These were the thoughts, lord, that arose in my heart, while I was privately meditating: —

'For whom, now, is the self a dear friend,
and for whom is the self a hateful enemy?'[16]

[98] And I thought, lord, thus: —

'They whose conduct in deed, word, and thought is evil,
for them the self is a hateful enemy.

Even though they were to say:

"Dear to us is the self,"

nevertheless the self is for them a hateful enemy.

Why is this?

Because that which an enemy would do to an enemy,
even that are they themselves doing to the self.

Therefore for them is the self a hateful enemy.

■

And they whose conduct in deed, word, and thought is virtuous,
for them is the self a dear friend.

Even though they were to say:

"Hateful to us is the self,"

nevertheless for them the self is a dear friend.

Why is this?

Because that which a friend would do to a friend,
even that are they themselves doing to the self.

Therefore for them is the self a dear friend.'"

"Even so, sire, even so.[17]

They, sire, whose conduct in deed, word, and thought is evil,
for them the self is a hateful enemy.

Even though they were to say:

"Dear to us is the self,"

nevertheless the self is for them a hateful enemy.

Why is this?

Because that which an enemy would do to an enemy, even that are they themselves doing to the self.

Therefore for them is the self a hateful enemy.

■

And they whose conduct in deed, word, and thought is virtuous,
for them is the self a dear friend.

Even though they were to say:

"Hateful to us is the self,"

nevertheless for them the self is a dear friend.

Why is this?

Because that which a friend would do to a friend, even that are they themselves doing to the self.

Therefore for them is the self a dear friend.

He who would know the self as dear and kind,
Let him not be with evil conduct yoked.
Ill-won in sooth is evil-doer's weal.
Laid low by 'him-who-cometh-at-the-end,'[18]
And life among mankind abandoning,
To such what thing's his own? What takes he hence?
What dogs his steps, like shadow in pursuit?
Man's merits and the sins he here hath wrought: —
That is the thing he owns, that takes he hence,
That dogs his steps, like shadow in pursuit.[19]
Hence let him make good store for life elsewhere.
Sure platform in some other future world,
Rewards of virtue on good beings wait.[20]

Sutta 5

Self-Guarded

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[99]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

2. Now the King, the Kosalan Pasenadi, came into the presence of the Exalted One, and after exchanging greetings with him and compliments of friendship and courtesy, sat down at one side.

So seated he spake thus to the Exalted One: —

"These, lord, were the thoughts that arose in my heart while I was privately meditating: —

'Who are they by whom the self is guarded?

Who are they by whom the self is not guarded?'

And I thought: —

'They whose conduct in deed and word and thought is bad,
by them the self is not guarded.

Yea, though a squadron of elephants, or of cavalry, or of chariots, or of infantry may keep guard for them,
yet is the self by them not guarded.

And why is this?

Because this guard is external;
because it is not an inner guard;
therefore is the self by them not guarded.

■

And they whose conduct in deed and word and thought is good,
by them the self is guarded.

Yea, though no squadron of elephants, or of cavalry, or of chariots, or of infantry keep guard for them,
yet is the self guarded by them.

And why is this?

Because their's is an inner guard,
not an external guard;
therefore is the self guarded by them.'"

§

"Even so, sire, even so, sire.

They, sire, whose conduct in deed and word and thought is bad,
by them the self is not guarded.

Yea, though a squadron of elephants, or of cavalry, or of chariots, or of infantry may keep guard for them,
yet is the self by them not guarded.

And why is this?

Because this guard is external;
because it is not an inner guard;
therefore is the self by them not guarded.

And they whose conduct in deed and word and thought is good,
by them the self is guarded.

Yea, though no squadron of elephants, or of cavalry, or of chariots, or of infantry keep guard for them,
yet is the self guarded by them.

And why is this?

Because theirs is an inner guard,
not an external guard;
therefore is the self guarded by them."

Blessed is self-control in deed and word
And thought, yea, in all ways 't is blest.
'Guarded ' we call the conscientious man[21]
Who in all ways doth practise self-control.

Sutta 6

Few

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

2. Now the King, the Kosalan Pasenadi, came into the presence of the Exalted One, and after exchanging greetings with him and compliments of friendship and courtesy, sat down at one side.

So seated he spake thus to the Exalted One: —

"These, lord, were the thoughts that arose in my heart, while I was privately meditating:

'Few are those persons in this world who,
when they have gained great wealth and treasure,
are not carried away and become intoxicated thereby,
and indulge in greed of sense-desires,
and misconduct them- **[100]** selves among their fellow men.

But very many are they who,
when they have gained great wealth and treasure,
are carried away and become intoxicated thereby,
and indulge in greed of sense-desires,
and misconduct themselves among their fellow men.'"[ed1]

■

"Even so, sire, even so, sire.

Few, sire, are those persons in this world who,
when they have gained great wealth and treasure,
are not carried away and become intoxicated thereby,
and indulge in greed of sense-desires,
and misconduct themselves among their fellow men.

But very many are they who,
when they have gained great wealth and treasure,
are carried away and become intoxicated thereby,
and indulge in greed of sense-desires,
and misconduct themselves among their fellow men."

Infatuated in their worldly wealth,
Greedy and languishing in sense-desire,
Discerning not that they have gone too far,
No more than deer discern the trap prepared: —

Evil the aftermath to them must be,
And bitter[22] verily the ripened fruit.

Sutta 7

At the Seat of Judgment

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

2. Now the King, the Kosalan Pasenadi, came into the presence of the Exalted One, and after exchanging greetings with him and compliments of friendship and courtesy, sat down at one side.

So seated he spake thus to the Exalted One: —

"I have been sitting, lord, in the judgment-hall,[23] and I saw how eminent nobles and brahmins and burgesses, men of authority, owning great treasure, great wealth, immense aids to enjoyment, immense supplies of goods and corn, deliberately told lies through and because of and in connection with their worldly desires.

And I said, lord, to myself: —

'Enough of the judgment-hall for me!

My valiant friend may win fame as a judge!'[24]

■

"Those nobles and brahmins and burgesses, sire, of whom you speak as deliberately telling lies through and because **[101]** of and in connection with their worldly desires —
for them this will for many a long day become a source of bane and ill."

Infatuated in their worldly wealth,
Greedy and languishing in sense-desires,
Discerning not that they have gone too far.
Like fish who've swum into a basket-snare:[25]
Evil the aftermath to them will be,
And bitter verily the ripened fruit.

Sutta 8

Mallikā

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

2. Now the King the Kosalan Pasenadi, happened to be upon the upper terrace of his palace with Mallikā, the queen.

And he asked her:

"Is there now anyone dearer, Mallikā, to you than the soul?"[26]

"There is no one, sire, dearer to me than my soul.

And to you, sire, is there anyone dearer than your soul."

"Nor to me either, Mallikā, is there any one dearer than my soul."

[102] Then the king went down from the terrace and sought the Exalted One and told him of this talk.

And the Exalted One understanding the matter uttered in that hour this verse: —

The whole wide world we traverse with our thought,
And nothing find to man more dear than soul.
Since aye so dear the soul to others is,
Let the soul-lover harm no other man.

Sutta 9

Sacrifice

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now at that time a great sacrifice was arranged to be held for the king, the Kosalan Pasenadi.

Five hundred bulls, five hundred bullocks and as many heifers, goats, and rams, were led to the pillar to be sacrificed.

And they that were slaves and menials and craftsmen, hectored about by blows and by fear, made the preparations with tearful faces weeping.

Now a number of almsmen having risen early and dressed and taken bowl and robe, entered Sāvatthi for alms.

And after their return they sought the presence of the Exalted One and said this:[ed2]

"Here Bhante a great sacrifice is being arranged to be held for the king, the Kosalan Pasenadi.

Five hundred bulls, five hundred bullocks and as many heifers, goats, and rams, are being led to the pillar to be sacrificed.

And they that are slaves and menials and craftsmen, hectored about by blows and by fear, make the preparations with tearful faces weeping."

Then the Exalted One, understanding the matter, uttered in that hour these verses: —

The sacrifices called 'the Horse' the Man,
The Peg-thrown Site, the Drink of Victory,
The Bolts Withdrawn,[27] and all the mighty fuss: —
[103] These are not rites that bring a rich result.
Where divers goats and sheep and kine are slain,
Never to such a rite as that repair
The noble seers who walk the perfect way.

But rites where is no bustle nor no fuss,
Are offerings meet, bequests perpetual,[28]
Where never goats and sheep and kine are slain.
To such a sacrifice as this repair
The noble seers who walk the perfect way.
These are the rites entailing great results.
These to the celebrant are blest, not cursed.
Th' oblation runneth o'er; the gods are pleased.

Sutta 10

Bonds

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now at that time the king, the Kosalan Pasenadi, had had many of the people seized and bound with ropes, with chains, and in other ways taken prisoners.

Now a number of almsmen having risen early and dressed and taken bowl and robe, entered Sāvatthi for alms.

And after their return they sought the presence of the Exalted One and said this:[ed3]

"Here, Bhante, the king, the Kosalan Pasenadi, has had many of the people seized and bound with ropes, with chains, and in other ways taken prisoners."

And he, understanding the matter, uttered in that hour these verses: —

Not such a mighty bond—the wise have told —
Is forged of iron, wrought of wood or hemp,
As binds all those who live infatuate
With love of pelf[29]:—of precious stones and rings —[30]
Whose thoughts are bent on children and on wives.[31]
[104] Even this mighty bond — the wise have said —
Down-dragging, subtle, and yet hard to loose,
They who renounce the world sever in twain,
Their hearts averted from all sensuous joys.[32]

---

[1] 'Such as mutual inquiries after health, etc. By all such a pleasant even current is set flowing, as of blended hot and cold streams of water.' *Comy.*

[2] The word *pi* means inclusion with the other six teachers. The meaning is: 'thus you too do not (*na*) claim?' *Comy.*

[3] *Titthakarā*. One of the secondary meanings of *tittha* (landing place, ford) is 'unsound view,' or the teacher of it. See *JPTS,* 1913-14, p. 117, n. 5. B. paraphrases by *laddhikarā*: opinion-, or hypothesis-makers. On these six teachers see *Dialogues* i, 66 f.; and above, II, 3, § 10. The soubriquets of the second and sixth were, says B., from birthplace and habitual garment respectively. The third was leader of the (later so-called) Jains. B. gives the traditional account of the King's interview with them alluded to. It seems to show that the idea of a Buddha's advent was 'in the air' at that time.

[4] *Comy.*: *Pakudhassa gottassa*. Feer elects to call him Kakudha; but in his index he gives Kakuddha, or Pakuddha.

[5] This point is historically interesting, as illustrating the long loyal friendship of Pasenadi. In *M*. ii, 124, we see him venerating the Buddha as one eighty years of age, like himself. On this king, whose personal name was probably Agnidatta, see *Bud. India,* 8-11. His sister, Princess Sumanā, was present, and there resolved to leave the world (as if the Sisters' Order was already started). See *Pss. of the Sisters,* p. 19 — a result scarcely to have been expected from the discourse.

[6] The Comy. takes *urago* as a generic term for several species of reptiles. It is not easy to render justly the notion of *tejasi, tejasā:* lit. with heat, or flame. *Cf*. the varied renderings of the term symbolically used in the Upanishads: (*e.g*. in *Chāndogya* III, 1, 3), Max Müller: 'glory of countenance'; Deussen: 'Kraft'; Böthlingk: 'Glanz.' *Cf. ib*. vii, 11, 1, 2; B.rhad. vi, 4, 6.

[7] *Pārohā*.

[8] *Comy*.: *sīlatejena*. As in our 'heaping coals of fire on the head' of the wrong-doer, 'such a bhikkhu is one who is incapable of retaliation, when injured, by anger or violence': — so the *Comy.,* to exclude the interpretation that a *rishi's* curse is here meant.

[9] As all the Suttas in this Chapter are associated with conversations at the Jeta Grove (Vihara), it is needless to repeat the preliminaries. The text merely states the name of the town. [Ed. All these needlessly repeated preliminaries have been restored in this edition.]

[10] *I.e*. the bamboo and the rush, both of the order 'Juncus.' The generic Pali word is *taca-sāra,* husk-pith, *i.e*. a plant having its pith attached to the walls of its hollow stem.

[11] This descriptive formula occurs in *Dialogues* i, 175, 177, but with the term *mahāsālā* omitted.

[12] *Sadatthā*.

[13] This sentence is one of the formulas of Arahantship that run all through the four Nikayas. B. has a comment on each of the beads in this 'rosary.' The 'burden' of the five aggregates (mind and body), of the kilesas or ten leading passions, of purposive worldly activities, of the pleasures of sense: — all these may be viewed as burdens by the Arahant. *Comy*.

[14] *Dhp*. 151. The sight of Pasenadi's waiting chariots richly adorned suggested the simile. *Comy*.

[15] B. gives three interpretations of this line. I follow that of the *Dhp*. *Comy,* (iii, 123): — *sabbhihi saddhiy ... evaṃ kathenti*.

[16] I assign no metaphysical import to this dramatization of consciousness into a dual subject. *Cf*. my *Buddhist Psychology* (1914) p. 28 f. *Cf*. below 1, § 8: 'self' and 'soul' are the same word: *attā*. It should be noticed that in the

verses the emphasis is shifted from the 'self,' animistically understood, to a man's acts — his present self — and results of acts which make up his future self.

[17] The Buddha repeats the King's words in the text. 'They thus become a *logion* of the All-Knower.' *Comy*. [Ed. the abbreviated content is restored in this edition.]

[18] *Antaka:* 'ender,' a name of death or *Māra*. *Cf*. *Pss*. *of the Sisters,* 59, 62 ('Destroyer'), and below, IV, 1, § 1, etc.

[19] See *Dhp*. 2.

[20] The last five lines recur below, II, 2, § 10; the last three, III, 3, § 2; the last two, above, I, 4, § 2; 5, § 3.

[21] *Lajjī*.

[22] In the text the position of 'bitter' and 'evil' are reversed.

[23] *Atthakaraṇe*. The *Comy*. reads *aṭṭa°*: daīs or platform. The Siamese ed. of *Dīgha Nikāya,* in the Mahāpadāna S., also reads *aṭṭa°*

[24] *Bhadramukha,* referred to in the *Comy*. as *senāpati*. This is probably a reference to Bandhula the general taking over the duties of a judge and repealing miscarriages of justice. See *Jātaka* iv, 150, The Rev. S. Sumangala tells me that *bhudra-mukha* (handsome-faced) is a polite colloquialism like our 'my learned, or honourable, or distinguished friend.' Or the remark may be meant more generally: —
'I am sick of it. Let any fine fellow show what he can do as judge! If they go such lengths to my face who am their feudal lord, what will they not do among themselves! What have I to do with such bribe-eating liars!' *Comy*.

[25] Reading, of course, *khipaṃ* for *khippaṃ*. *Cf*. Aṇguttara, i, 287 (III, 'Yodhājīva-vagga,' 5).

[26] The *Comy*. gives in brief the story of Queen Mallikā's humble antecedents, piety and swift promotion as told in the Kummasāpinda Jātaka (No. 415). But the Sutta itself is repeated only in the *Udāna* (V. 1). The *Comy*. pictures the King as seeking a confession of love for himself from the woman he had so benefited, and a confirmation of mutual trust; the Queen, on the other hand, as very wise and pious, going to the roots of the matter (*sa-rasen'eva kathetabbo*). No exegesis, however, is given on the import of the *attā* (soul or self) that is so supremely dear. For mothers, for all devoted lovers and friends, Mallikā would know that, as meaning one's own life or living self, what she said was untrue. If the Ātman, or immanent God be meant, it was true only of the pious non-Buddhist Indian. In rendering it 'soul,' I have had in mind rather that meaning of ideal self, 'honour,' 'character,' which seems latent both in the Christian text 'What shall a man give in exchange for his soul?' and in the inscription to the famous war-cartoon of *Punch* (1914): King Albert to Emperor William II. — 'Not my soul!' — than anything of definite animistic or Ātmanistic doctrine.

[27] The *Comy*. here tells the story of the Pasenadi's dream as given in the Lohakumbhi Jātaka, where the mythical King Brahmadatta is made to dream a similar dream. See also *Dhammapada Comy*. on verse 60. In the *Saṃyutta Comy*. the fevered sleep of the dreamer is explained by his cherishing an illicit passion and plotting harm to the woman's husband. When the dream is explained by the Buddha, the King is described as hastily breaking off the preparations for the sacrifice. The ritual terms of the text are discussed at some length. Contrary to our moden theories, they are declared to have been in primitive times, peaceful rites, but to have been changed, in the days of Okkāka the Sākyan, into bloody sacrifices. On the 'Drink of Victory' see *Questions of King Milinda,* ii, 16, n. 3. The 'Peg-thrown Site' (*sammāpāsaṃ*) is explained as the binding or building of an altar where a *sammā* (wooden pin or peg) falls when thrown. The 'Bolts withdrawn' are said to have referred to a festivity of mutual trust and unlocked doors, but since those days to mean merely sacrificial paraphernalia.

[28] *Anukūlaṃ sadā*: 'perpetual meals, etc., established by persons in the past, given regularly.' *Comy.*

[29] *Sāratta-rattā*.

[30] *Cf. Theragāthā,* ver. 187.

[31] *Cf. Sutta-Nipāta,* ver, 38, and the translation in Jātaka, No. 201. Dr. Rouse is more fettered by his double rhymes. Here, *sans* rhyme, I have been able to be more literally accurate.

[32] Tradition assigns this royal raid to the sudden disappearance of the King's turban-diadem. So our *Comy.* and the Mahāsāra Jātaka Introduction (No. 381). The verses, however, belong to the Bandhanāgāra Jātaka (No. 201), with which *Dhammapada Comy.* on ver. 345, 346 agrees.

[ed1] Mrs. Rhys Davids abbreviates. Here it is expanded in her words according to the Pali.

[ed2] Mrs. Rhys Davids abbreviates. Here it is expanded in her words according to the Pali.

[ed3] Mrs. Rhys Davids abbreviates. Here it is expanded in her words according to the Pali.

Saṃyutta Nikāya
I. Sagātha Vagga
3. Kosala Saṃyutta
2. Aputtaka-Vagga

I. Kindred Sayings with Verses

3. Kosala

2. [Untitled] or Childless

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[104]

Sutta 11

He of the Matted Hair

THUS HAVE I HEARD:

The Exalted One was once staying at Sāvatthī,
in the Eastern Park,
at the Terraced House of Migāra's mother.[1]

Now on that occasion the Exalted One
at eventide had arisen from his meditations
and was seated in the loggia outside the eastern door.[2]

And the king, the Kosalan Pasenadi, came to visit the Exalted One,
and having saluted him,
took a seat at one side.

Now just then there passed by,
not far from the Exalted One,
seven ascetics of those who wore the hair matted,
seven of the Niganthas,
seven naked ascetics,
seven of the Single Vestment class,[3]
and seven Wanderers,
all with hairy bodies and long nails,
carrying friars' kit.[4]

Then the king, rising **[105]** from his seat,
and draping his robe over one shoulder,
knelt down on his right knee,
and holding forth clasped hands,
thrice called out his name to those ascetics:

"I am the king, your reverences,
the Kosalan Pasenadi."[5]

And when they were gone by,
he came back to the Exalted One,
and saluting him,
sat down as before.

So seated, he asked the Exalted One: —

"Are those persons, lord,
either among this world's Arahants,
or among those who are in the Path of Arahantship?"

"Hard is it, sire, for you who are a layman,
holding worldly possessions,

dwelling amidst the encumbrances of children,
accustomed to Benares sandalwood,
arrayed in garlands and perfumed unguents,
using gold and silver,
to know whether those are Arahants,
or are in the Path of Arahantship.

It is by life in common with a person, sire,
that we learn his moral character;
and then only after a long interval
if we pay good heed and are not heedless,
if we have insight and are not unintelligent.

It is by converse with another, sire,
that we learn whether he is pure-minded;
and then only after a long interval
if we pay good heed and are not heedless,
if we have insight and are not unintelligent.

It is in time of trouble, sire,
that we learn to know a man's fortitude
and then only after a long interval,
if we pay good heed and are not heedless,
if we have insight and are not unintelligent.

It is by intercourse, sire,
that we learn to know a man's wisdom,
and then only after a long interval,
if we pay good heed and are not heedless,
if we have insight and are not unintelligent."

■

"It is wonderful, lord,
it is marvellous
how excellently the Exalted One has spoken

as to a layman's difficulties
in learning to know anyone well and truly.[ed1]

'It is by life in common with a person,
that we learn his moral character;
and then only after a long interval
if we pay good heed and are not heedless,
if we have insight and are not unintelligent.

It is by converse with another,
that we learn whether he is pure-minded;
and then only after a long interval
if we pay good heed and are not heedless,
if we have insight and are not unintelligent.

It is in time of trouble,
that we learn to know a man's fortitude
and then only after a long interval,
if we pay good heed and are not heedless,
if we have insight and are not unintelligent.

It is by intercourse,
that we learn to know a man's wisdom,
and then only after a long interval,
if we pay good heed and are not heedless,
if we have insight and are not unintelligent.'

There are men of mine, lord, who are spies,
informants,
and when they have investigated a district
they come to me.

First they give in **[106]** their reports,
and thereafter I form conclusions.

They meanwhile,
when they have cleansed themselves of dust and dirt,

are well bathed and anointed,
trimmed as to hair and beard,
and arrayed in white garments,
will be waited upon
and provided and surrounded
with every kind of enjoyment."

Thereupon the Exalted One,
understanding the matter,
uttered these verses: —

Not by his outward guise is man well known.
In fleeting glance let none place confidence.
In garb of decent well-conducted folk
The unrestrained live in the world at large.
As a clay earring made to counterfeit,
Or bronze half penny coated o'er with gold,
Some fare at large hidden beneath disguise,
Without, comely and fair; within, impure.[6]

Sutta 12

The Five Rajas[7]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There on one occasion, five rājas,
the Pasenadi being the chief among them,
were indulging in various forms of amusement,
provided for and surrounding them;
and they fell to discussing among themselves:

"Which of the pleasures of sense is the highest?"[8]

Then some said:

"Things seen"
and some "things heard,"
some said "odours"
some "tastes,"
and some "things felt."

[107] And when[9] those rajas were unable to convince each other,
the Pasenadi said:

"Let us go, dear sirs,
and visit the Exalted One,
and refer the matter of our inquiry to him.

And let us accept his decision,
whatever that may be."

And the rajas assented, saying:

"So be it, dear sir."

So they repaired to the Exalted One and,
saluting him,
took seats at one side.

Then the Pasenadi told him of their discussion,
and asked him:[ed2]

"Which of the pleasures of sense is the highest?"

"The highest sensuous pleasure, sire,
is in my judgment
the limit-point in anyone's enjoyment.

Objects of sight are enjoyable for some,
for others they are not so.

And when anyone is so gratified
and so satisfied
to all intents and purposes
by any given objects of sight,
that he does not wish for any other,
any better thing to see
than just those objects,
then those objects are for him supreme,
those objects are for him superlative.

The same, in my judgment, holds true,
for the other four kinds of sense-objects."[10ed3]

Now on that occasion a lay-adherent named Candanangalika[11] was seated among the company.

And he, rising from his seat
and draping his robe over one shoulder,
stretched forth his clasped hands
toward the Exalted One saying:

"An idea is revealed to me, Exalted One!

An idea is revealed to me, Blessed One!"

"Let it be revealed, Candanangalika!"
said the Exalted One.

Then Candanangalika, before the Exalted One,
uttered praise in suitable verse: —

"Like the red lotus, sweet-scented, full-blown,
At dawn of day, unspent its perfume's treasure,
Behold him! th' Angīrasa shedding radiance
As shines the sun filling, all heaven with glory."

[108] Thereupon the five rajas wrapped their robes around Candanangalika.

But Candanangalika wrapped those five robes around the Exalted One.

Sutta 13

Heavy Meal

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There on one occasion, the king, the Kosalan Pasenadi,
dined off a large quantity of curried rice.

Thereupon, replete and puffing,
he came to see the Exalted One,
saluted him,
and took his seat at one side.

Then the Exalted One,
discerning the king's state of repletion and sterterous breathing,
uttered in that hour this verse: —

"To sons of men who ever mindful five,
Measure observing in the food they take,
All minished becomes the power of sense.
Softly old age steals on, their days prolonged."

Now just then prince Sudassana was standing behind the king.

And the king bade him, saying:

"Come you, dear Sudassana,
learn this verse from the Exalted One,
and recite it to me when you bring me my dinner,
and I will arrange that a hundred pence[12] be instituted
as a daily dole for you in perpetuity."

"So be it, your majesty," responded Sudassana,
and he forthwith carried out the king's bidding.

Thereupon the king made it a rule
to eat no more than one *nāḷika*.

And on a later occasion
it came to pass

that the king,
his body in good condition,
stroked his healthy limbs
and fervently exclaimed:

"Ah! surely for my salvation[13]
both in this life and hereafter
hath the Exalted One shown compassion unto me!"[14]

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[109]

Sutta 14

About War (1)[ed4]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now the king of Magadha, Ajatasattu, son of the Accomplished Princess,[15]
mustering an army of cavalry and infantry[16]
advanced into Kasi
against the king, the Kosalan Pasenadi.[17]

And the Pasenadi,
hearing of the expedition,

mustered a similar army
and went to meet him.

So they two fought one with another,
and Ajatasattu defeated the Pasenadi,
who retreated to his own capital, Sāvatthi.

And almsmen returning from their alms-round in Sāvatthi,
came and told the Exalted one of the battle
and the retreat.

"Almsmen, the king of Magadha, Ajatasattu, son of the Accomplished Princess,
is a friend to,
an intimate of,
mixed up with,
whatever is evil.[18]

The king, the Kosalan Pasenadi,
is a friend to,
an intimate of,
mixed up with,
whatever is good.

But for the present
the Pasenadi will pass this night[19] in misery,
a defeated man."

Conquest engenders hate; the conquered lives
In misery. But whoso is at peace
[110] And passionless, happily doth he live;
Conquest hath he abandoned and defeat.

Sutta 15

About War (2)[20ed4]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now the king of Magadha, Ajatasattu, son of the Accomplished Princess,
mustering an army of cavalry and infantry
advanced into Kasi
against tie king, the Kosalan Pasenadi.

And the Pasenadi,
hearing of the expedition,
mustered a similar army
and went to meet him.

But in that battle
the Kosalan Pasenadi defeated Ajatasattu, son of the Accomplished Princess,
and captured him alive.[21]

Then the Pasenadi thought:

"Although this king injures me
who was not injuring him,
yet is he my nephew.

What if I were now to confiscate his entire army
— elephants, horses, chariots and infantry —
and leave him only his life?"

And he did so.

And almsmen returning from their alms-tour in Sāvatthi,
brought word of this to the Exalted One.

Thereupon the Exalted One,
understanding the matter in that hour,
uttered these verses: —

A man may spoil[22] another, just so far
As it may serve his ends, but when he's spoiled
By others he, despoiled, spoils yet again.
So long as evil's fruit is not matured,
The fool doth fancy 'now's the hour, the chance!'
But when the deed bears fruit, he fareth ill.
The slayer gets a slayer in his turn;
The conqueror gets one who conquers him;
Th' abuser wins abuse, th' annoyer, fret.
Thus by the evolution of the deed,[23]
A man who spoils is spoiled in his turn.

Sutta 16

The Daughter

THUS HAVE I HEARD:

When the Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park
and the king, the Kosalan Pasenadi,
had come to visit him,
one of the **[111]** king's men arrived and,
approaching the king,
announced to his private ear
that Queen Mallikā had given birth to a daughter.

And the king was not pleased.

Thereupon the Exalted One,
discerning the matter,
uttered on that occasion these verses: —

A woman child, 0 lord of men, may prove
Even a better[24] offspring than a male.

For she may grow up wise and virtuous,
Her husband's mother reverencing, true wife.
The boy that she may bear may do great deeds,
And rule great realms, yea, such a son
Of noble wife becomes his country's guide.

Sutta 17

Diligence (1)

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

2. Now the King, the Kosalan Pasenadi,
came into the presence of the Exalted One,
and after exchanging greetings with him
and compliments of friendship and courtesy,
sat down at one side.

So seated he said to the Exalted One: —

"Is there now, lord, any one quality
by which we may acquire and keep

both kinds of welfare,
welfare in this life
and in life to come?"[25]

"Yes, sire, there is such a quality."

"But what quality, lord, is that?"

"Diligence,[26] sire,
is the one quality
by which you can acquire and keep
welfare both in this life
and in life to come.

■

As the elephant,
of such creatures as can walk,
combines all pedal characters in its foot,
and as the elephant's foot[27] in **[112]** point of size
is the chief among all kinds of feet,
even so, sire, this one quality
acquires and keeps welfare
both in this life and in life to come."

Whoso to length of days aspires, to health,
To beauty, or to heaven, or to the joys
Of the highborn, if he in virtuous deeds
Show diligence, he wins the wise men's praise.
He that is wise and diligent doth win
Twofold advantage: wins that which is good
In this life and wins good in life to come.

The strong in mind doth win the name of Wise,
Because he grasps wherein his vantage lies.[28]

Sutta 18

Diligence (2)

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

2. Now the King, the Kosalan Pasenadi,
came into the presence of the Exalted One,
and after exchanging greetings with him
and compliments of friendship and courtesy,
sat down at one side.

So seated he said to the Exalted One: —

"These, lord, were the thoughts
that arose in my heart
while I was privately meditating: —

'Well is the Norm proclaimed by the Exalted One,
and it is to him that is a friend to,
an intimate of,
an associate with,
that which is righteous,[29]
that he has proclaimed it,
not to him that is a friend,
an intimate,
an associate
of that which is wicked.'"

"That is so, sire, that is so.

Well hath the Norm been proclaimed by me,
and it is to him that is a friend,
an intimate,
an associate
of that which is righteous,
that I have proclaimed **[113]** it,
not to him that is a friend,
an intimate,
an associate
of that which is wicked.

As to that, sire,
I was once staying with the Sākyans
in one of their townships.[30]

And Ānanda, the bhikkhu, came to me,
saluted,
and took his seat at one side,
and said to me:

'About the half, lord, of this life in religion
consists in righteous friendship,

righteous intimacy,
righteous association.'[31]

To Ānanda, saying this, sire, I replied:

'Not so, Ānanda,!
verily not so, Ānanda!

Verily the whole of this life in religion
consists in righteous friendship,
righteous intimacy,
righteous association.

From a bhikkhu, Ānanda,
who is a friend to righteousness,
we expect that he will develop[32] and expand
the Ariyan eightfold path
of one who is a friend,
an intimate,
an associate
of that which is righteous.

And how, Ānanda, does a bhikkhu who is a friend,
an intimate,
an associate
of that which is righteous,
expand the Ariyan eightfold path?

He is taught, Ānanda,
to develop right views based on detachment,[33]
based on passionlessness,
based on cessation,
involving maturity of surrender[34];
to develop in the same way,
right plans,
right speech,

action and livelihood,
right effort,
right mindfulness,
and right concentration.

It is thus, Ānanda, that a bhikkhu who is a friend,
an intimate,
[114] an associate
of that which is righteous,
develops and expands
the Ariyan eightfold path.

And it is in just this way, Ānanda,
that thou must understand
how the whole of this life in religion
is concerned with friendship,
intimacy,
association
with whatsoever is lovely and righteous.

Verily, Ānanda, it is because[35] I am a friend
of what is lovely and righteous
that beings liable to rebirth
are delivered from rebirth,
that beings liable to grow old
are delivered from old age,
that beings liable to sickness
are delivered from sickness,
that beings liable to death
are delivered from death,
that beings liable to grief and mourning,
sorrow and suffering,
and despair,
are released from grief and mourning,
sorrow and suffering,
and despair.

It is in just this way, Ānanda,
that thou must understand
how the whole of this life in religion
is concerned with friendship,
intimacy,
association
with whatsoever is lovely and righteous.'[36]

Wherefore it behoves you too, sire,
to train yourself thus:

'I will become a friend,
an intimate,
an associate of that which is righteous.'

To become this,
you must take into your life
diligence in good things.

If you, sire, lead a diligent life,
your court ladies will say:

'The diligent king lives in habitual diligence.

Come, then, let us live likewise!'

And your court nobles,
and your subjects in town and country
will say the same.

And you, sire,
living thus in habitual diligence,
yourself will be guarded and preserved,
the house of your women
will be guarded and preserved,
and your treasury and your storehouses also."

As one who doth aspire to win good things,
A noble store in never-failing flow,
Wise men do praise his diligence in deeds
Of merit. He that's wise and diligent
Twofold advantage wins: — that which is good
in this life, and the good in life to come.
[115] The strong in mind doth win the name of Wise
Because he grasps wherein his vantage lies.

Sutta 19

Childless (1)

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

2. Now the King, the Kosalan Pasenadi,
once visited the Exalted One, at noonday[37]

and after exchanging greetings with him
and compliments of friendship and courtesy,
sat down at one side.

And the Exalted One said to him:

"How now, sire, whence come you at this hour of the day?"

"See here, lord:
at Sāvatthī there has just died a burgess
who was a wealthy man.

He died intestate,
and I come from seeing that his moneyed property
was conveyed to my palace
— eight millions in gold, lord,
to say nothing of the silver.

And yet that burgess's food
consisted of sour husk-gruel
left over from the day before.[38]

And his clothing
— hempen garments in three lengths.[39]

And his carriage — he drove about in a rotten little chariot rigged up with a leaf-awning!"

"Even so, sire, even so.

A mean man[40] who has acquired a great fortune
cheers and pleases (therewith) neither himself nor his parents,
nor his wife and children,
nor his slaves,
craftsmen and servants,
nor his friends and colleagues;
nor does he institute for recluses and brahmins any offering stimulating

spiritual growth,
productive of future bliss,
fruitful in happiness,
conducive to celestial attainment.

Those riches of his,
not being rightly utilized,
are either confiscated by kings or by robbers,[41]
or are burnt by fire,
or carried away by flood,
or are appropriated by heirs for whom he hath no affection.

That being so, sire,
riches that are not rightly utilized run to waste,
not to enjoyment.

It is like a lake, sire, of clear, cold, delicious, crystalline[42] **[116]** water, with good shores and most lovely, but lying in a savage region.

None could come to draw or drink from it, bathe in it, or make any use of it whatever.

Even so are the riches of a mean man who has acquired a great fortune
cheers and pleases (therewith) neither himself nor his parents,
nor his wife and children,
nor his slaves,
craftsmen and servants,
nor his friends and colleagues;
nor does he institute for recluses and brahmins any offering stimulating
spiritual growth,
productive of future bliss,
fruitful in happiness,
conducive to celestial attainment.

Those riches of his,
not being rightly utilized,

are either confiscated by kings or by robbers,
or are burnt by fire,
or carried away by flood,
or are appropriated by heirs
for whom he hath no affection.

That being so, sire,
riches that are not rightly utilized
run to waste,
not to enjoyment.

■

But if a generous man have acquired a great fortune,
he cheers and pleases (therewith) not only himself but also his parents,
his wife and children,
his slaves,
craftsmen and servants,
his friends and colleagues.

He institutes offerings for recluses and brahmins stimulating spiritual growth,
productive of future bliss,
fruitful in happiness,
conducive to celestial attainment.[43]

It is like a lake, sire, of clear, cold, delicious, crystalline water, with good shores and most lovely,
which lies near to village or township,
where folk can draw and drink from it,
bathe in it,
and use it for any other purpose.

Such riches go to enjoyment and not to waste."

Like waters fresh lying in savage region[44]
Where none can drink, running to waste, and barren,
Such is the wealth gained by a man of base mind.
On self he spends nothing, nor aught he giveth.

The wise, the strong-minded, who hath won riches
He useth them, thereby fulfils his duties.
His troop of kin fostering, noble-hearted,[45]
Blameless, at death faring to heav'nly mansion.[46]

Sutta 20

Childless (2)

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

2. Now the King, the Kosalan Pasenadi, once visited the Exalted One, at noonday and after exchanging greetings with him and compliments of friendship and courtesy, sat down at one side.

And the Exalted One said to him:

"How now, sire, whence come you
at this hour of the day?"

"See here, lord:
at Sāvatthī there has just died a burgess
who was a wealthy man.

He died intestate,
and I come from seeing that his moneyed property was conveyed to my palace
— eight millions in gold, lord,
to say nothing of the silver.

And yet that burgess's food
consisted of sour husk-gruel
left over from the day before.

And his clothing
— hempen garments in three lengths.

And his carriage
— he drove about in a rotten little chariot
rigged up with a leaf-awning!"

[117] "Even so, sire, even so.

This wealthy burgess
in a former birth bestowed alms
on a Silent Buddha named Tagarasikkhi.[47]

Saying:

'Give ye alms to the recluse!'
he rose up and went away.

But afterwards he repented of his gift, saying:

'It were better
that the slaves and workmen had eaten it.'

Moreover he slew the only son of his brother
because of his fortune.

Now, sire, by the effect of his action
in bestowing alms on the Silent Buddha, Tagarasikkhi,
he was reborn seven times to a happy destiny in heavenly worlds,
and by the residual result
he has seven times caused this Sāvatthi
to make him eminently rich.

By the effect of his action
in repenting afterwards of that gift, thinking:
'It were better
that the slaves and workmen had eaten it,'
he inclined his heart
to denying himself excellent food,
clothes,
carriages,
and enjoyment of his sense-desires.

By the effect of his action
in slaying his brother's only son
because of his fortune,
he has [already] been punished many years,
many hundred,
many thousand,
many hundred thousand years in purgatory.

And by the residual result
he has caused this seventh intestate property
to enter the royal treasury.[48]

Of this wealthy burgess, sire,
the ancient merit is used up,
and fresh merit is not accumulated.

To-day, sire, the burgess is suffering
in the Great Roruva purgatory."[49]

"Even so, lord, he is there reborn?"

"Even so, sire, he is there reborn."

Grain-store and hoarded wealth, silver and gold,
Or whatsoever property there be,
[118] Or all whose living doth on him depend:
His slaves, his craftsmen and hired menials —
All this he hath to leave, naught can he take;
All this is matter for abandonment.
But what he doth, by act or word or thought:
That is the thing he owns; that takes he hence;
That dogs his steps like shadow in pursuit.
Hence let him make good store for life elsewhere.
Sure platform in some other future world,
Rewards of virtue on good beings wait.[50]

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[1] I.e. Visākhā, the great lay-patroness of the young Order. B. gives her story briefly. The Sutta, but with a different stanza, occurs *Udāna,* vi, 2. The Buddha's prose remarks are developed in a sermon: *A*. ii, 89 f.

[2] The *Comy*. directs that we read *pāsādadvāra-koṭṭhakassa bahi,* and that one of the gates in the wall that surrounded the Vihāra is not meant. Shaded at this east door from the westering sun, the Master was surveying the eastern landscape; and from where he sat the ascetics 'passing along the road near by towards the town' could be seen.

[3] It is said that the Nigaṇṭhas, or Jains, wore only loin-cloths, the Eka-sāṭakas (One-robers) wearing a longer waist-cloth reaching to the knee or lower.

[4] *I.e*. firesticks, a waterpot, needles, and, of course, the alms-bowl. See Dialogues i. 125.

[5] Why did the king, seated near the greatest man in all the world, do so? To conciliate them, ... in case he should ever leave the worldly life ... also to learn the Exalted One's sentiments.' *Comy*. One of the Anthology Theras, Brahmadatta, is said to have been 'a son of the king of Kosala.' See *Pss. of the Brethren,* p. 223.

[6] The story in Udāna VI, 2, is made to give point to a quite different stanza. In both versions the readings of 'thieves' give either *carā* or *corā,* but in *Majjhima* i, 129, 186, Trenckner gives only *corā*. That the (well-organized) trade of the *corā* should be employed as part of the King's 'secret service' is quite intelligible. *Ocarakā* is discussed in *Vinaya* iii, 52 (Sutta-vibhanga, Pārājika II.).

[7] *Rāja* is not necessarily a king in our sense of the word, *e.g*. the Sākya nobles were all of them alluded to as rājas. (*Cf. Buddhist India,* p. 12). Pasenadi may have been, as mahārāja, overlord, or feudal chief to the nobles in this Sutta.

[8] The phrase: 'pleasures of sense' is in Pali *kāmānaṃ*. *Kāmas* are not exactly objects of sense, but (1) the *feeling* connected with them in (2) one *desiring* them. See this ambiguity discussed in *Compendium,* 81, n. 2. *Cf*. above, I, 4, § 4.

[9] *Yato*.

[10] This is a good instance of the Vibhajjavāda method associated with Buddhism, of breaking up superficial generalizations by analysing the particularity, or personal equation, in one or both terms. B. has some interesting comments.

[11] I have not met with him elsewhere in the canon. Pron. Chandanangal'ika: little plough of the moon.

[12] Kahapana. On this coin see *Bud. India,* 100 f. It is the monetary unit in Pali literature. Fractional coins are also mentioned.

[13] *Attha,* a word of many meanings: matter, meaning, advantage, good, higher, or lower, etc.

[14] A fuller version than is here given in text, or in the *Comy.,* occurs in *Dhammapada Comy.* iii, 264 f., on verse 204 (*cf. M.* i, 508), and the verse on gross feeding in *Theragāthā,* 17, 101, is introduced. Sudassana is called the king's *bhagineyya* (nephew), and the reduction in diet is given as 3/4, viz. from a *doṇa* to a *nāḷika,* the prescribed bhikkhu rations. (*Cf. Rhys Davids, Ancient Coins,* etc.). Other factors contributing to the King's complacency are said to have been the treaty with Ajātasattu, and the recovery of his turban-jewel (III, 1, § 10).

[15] *Vedehiputta*. *Vedehi* means, more obviously, 'of Videha.' Bud- dhaghosa resolves it also into *veda-iha, vedena ihati,* or intellectual effort. Here, he says, 'there can be no question of Videha; the second meaning is right.' Ajātasattu's mother was a sister of the King of Kosala (see *Thusa* and *Tacchasūkara Jātakas, Comy.* iii, 121, iv, 342), not a Videhan. Elsewhere the alternative meaning is allowed, namely in *Comy.* on *Dīgha* i, 47, on *Majjhima* 1, 125 (*Kakacūpama S.*) and on *Saṃyutta* ii, 215 (Kassapa-Saṃyutta 10). Buddhaghosa's etymology is here, as often, not very plausible. But, assuming the Kosalan connection is historical, can we more plausibly derive Vedehi?

[16] Lit. an army of 4 parts: — enumerated in § 5.

[17] Why? asks B., and explains, much in the terms employed by Rh. Davids' *Bud. India,* p. 3.

[18] He was, *inter alia,* a parricide, and a supporter of Devadatta, the great schismatic.

[19] Reading *ajj'eva* for *ajja tañ ca*. The Commentary passes it over.

[20] The fourth campaign between these two. *Comy.*

[21] *Jīvagāhaṃ*.

[22] This may be read *vilumpate'va or vilumpat(i) eva*. Either way the meaning is clear: — it may seem expedient *prima facie* to exact a great war indemnity from the fallen foe, but the latter will not rest till he can exact it in return. Hence it only breeds more war.

[23] *Kamma-vivaṭṭena*.

[24] Reading *seyyā,* with the *Comy.,* which, again, paraphrases *posā* by *posehi*. It reads *subhaviyā* for *subhariyā*.

[25] We should say 'temporal and eternal welfare.' The Buddhist never gave future life the monopofy of eternity.

[26] *Appamāda* is a negative term, meaning not-delay, not-dalliance, non-infatuation, from the root, or roots, *mad, mand,* 'to be exhilarated.' (See Whitney, *Sanskrit Roots,* 118.) From this source we get both the terms for such a state and those for its results and by-products: — intoxication, obsession, insanity, want of concentration and earnestness, etc. *Cf.* below, VI, 2, § 5. B. qualifies the term by the (unusual) word *kārāpaka-*: diligence in making [others] do their work.

[27] A favourite simile, applied also to insight. *Saṇy*. V, 231, and to the Four Truths among doctrines, *Majjhima,* i, 184.

[28] The verses recur in *Aṇguttara,* iii, 49. The last *gāthā* illustrates, in *Sumañgala Vilāsinī* (i, 32) one meaning of *abhisamaya* (grasp) as *paṭilābha* (acquiring).

[29] See above, § 4. I have chosen 'righteous' as the more usual antithesis in English religious terms to 'wicked' — the less ambiguous *pāpa*. But the Pali here — *kalyāṇa* — implies beauty, physical and moral, and hence approximates to our 'lovely,' as, used in our Jacobeah Bible for [ὕσα] προσφιλη᾽ (Phil, iv, 8). The more classical καλοκἀγαφος — beautiful, good—is its equivalent. 'The Dhamma,' wrote B., 'was well proclaimed to all, but fulfils its object only in the hearers specified, like medicine in those who take it.' *Cf*. § 4, p. 109 with *Dial* i, 67 f.; 94 f.

[30] *Nigaime*. It is not quite clear what distinguished the *nigama* from the *gāma,* rural unit, and the *nagara,* walled town. It sometimes from the context, appears to have been a suburb.

[31] According to the Commentary, Ānanda, is supposed to have put this proposition as a question to test his own knowledge. His view put forward is that the recluse's régime yielded a result, a life, which had two parts: good friends and the shaping of individual character (*paccatta-purisakāra*). But just as no line can be drawn, in a child's character, etc., between that which it derives from either parent, so with life lived according to the Eightfold Path. The total result, as with all vital evolution, is no sum, but a product. B.'s note deserves investigation; it gives the salient 'marks' of each of the eight factors.

[32] *Bhāveti*.

[33] *Viveko*.

[34] Surrender, writes B., is twofold: the ejection of all lower passions (*kilesas*) and the forward leap, or *élan,* to Nibbāna. See * *vossagga-*

pariṇāmi.

[35] *Āgammā*.

[36] This interpolated Sutta on Ānanda's proposition is given detached in *S*. v, 2. It is scarcely in place here.

[37] *Divādivassa*. See *Jāt*. ii, 1; *Vin*. *Texts* iii, 241.

[38] *Kanājakaṃ*. *Cf*. *Vin*. *Texts* iii, 9; *Jāt*. i, 228.

[39] Sewn together in two seams. *Comy*.

[40] *Asappuriso*.

[41] There is irony in the same verb being used for the act of king and robber by one conversing with a king, a king who had just been conveying away millions. *Cf*. I, 5, § 1.

[42] *Setaka:* 'the appearance of the water when broken by waves.' *Comy*.

[43] These three terms occur with a similar context, in *D*. i, 51; iii, 66 B.'s comments in *Sum*. *Vil*. i, 157 f. and in this work are verbally different. *E.g*. in that work the second phrase is paraphrased: *saggaṃ arahatīti,* here: *saggassa hitā tatr'appatti jananato*.

[44] This line can only scan (in *triṣṭhubh* metre) if we read, for *vasitaṃ va sitaṃ*.

[45] *Nisabha*. *Cf*. above, I, 4, § 8.

[46] See above, I, 5, § 1. This and the following Sutta together form the Mayhaka Jātaka (iii, 299 No. 390), where a more graphic and detailed account is given. Some of the details are supplied in our *Comy*.

[47] This treatment of the 'Paceheka-Buddha' is also the occasion for an *Udāna* episode (v, 3; *cf*. *Dhp*. *Comy*. ii, 36). By 'silent' I mean 'with no mission to proclaim.' Pacc(h)eka is lit. individualist, as contrasted with the altruistic work of a Saviour Buddha.

[48] The Jātaka account mentions no seven rebirths with this Sāvatthi episode, but simply states that the treasures took *seven days* to be removed. Thus Pasenadi had just seen the completion of the work when he called.

[49] *Cf*. p. 41, n. 1. [Ed.: Our n.76]

[50] The last five lines = III, 1, § 4. See also below, III, 3, § 2.

[ed1] Mrs. Rhys Davids abbreviates. Here it is expanded in her words according to the Pali.

[ed2] Mrs. Rhys Davids abbreviates without so noting. King Pasanadi explains the situation in precise details from the time of the gathering of the kings to amuse themselves. To expand this properly I would have had to guess at Mrs. Rhys Davids likely translation and feel that this would be going further than is reasonably permitted.

[ed3] Here also Mrs. Rhys Davids abbreviates without noting and in a way it is not reasonable for me to expand. The initial formula is repeated for each of the senses. What is not reasonable for me to do is to use 'objects of hearing' for the Pali 'saddā' 'sounds' as Mrs. Rhys Davids has used 'objects of sight' for 'rupa' or 'forms', etc..

[ed4] Mrs. Rhys Davids combines this sutta with the next as does the PTS Pali Text. The BJT Pali and Bhk. Thanissaro have these as two suttas and that format is followed here.

Saṃyutta Nikāya
I. Sagātha Vagga
3. Kosala Saṃyutta
3. [Untitled]-Vagga

I. Kindred Sayings with Verses

3. Kosala

3. [Untitled]

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[118]

Sutta 21

Persons

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

2. Now the King, the Kosalan Pasenadi,
came into the presence of the Exalted One,
and after exchanging greetings with him

and compliments of friendship and courtesy,
sat down at one side.

So seated the Exalted One said this: —

"There are these four [classes of] persons, sire,
to be found in the world —
which four?[1]

(i) They that are joined[2] to darkness
and fare to darkness,
(ii) They that are joined to darkness
and fare to light,
(iii) They that are joined to light
and fare to darkness,
(iv) They that are joined to light
and fare to light.

'And who, sire, are they
that are joined to darkness
and fare to darkness?

This is the case of a man
who is reborn in a family of low degree,
be it of Chandalas,
or of basket-weavcrs,
or of trappers,
or of leather-workers,
or of flower-scavengers,[3]
poor,
ill-fed,
in wretched circumstances,
where victuals are hardly won,
swarthy and ill-featured,
a hunchback,
diseased,

or he is purblind,
or has misshapen hands,
or is halt,
or a cripple;
[119] one who receives neither food,
nor drink,
nor raiment,
nor conveyances,
nor wreaths,
perfumes and unguents,
nor bed,
dwelling,
and light.

He is an evil-doer
in deed, word, and thought,
the result whereof is that,
when he dies,
he is reborn after death
in misery,
to a woeful doom,
to disaster.

Just as if a man, sire,
were to go from blindness to blindness,
from darkness to darkness,
from one red[4] stain
to another red stain:
so do I illustrate this kind of person.

Such, sire, are the persons
that are joined to darkness
and fare to darkness.

■

'And who, sire, are they
that are joined to darkness
and fare to light?

This is the case of a man
who is reborn in a family of low degree,
be it of Chandalas,
or of basket-weavcrs,
or of trappers,
or of leather-workers,
or of flower-scavengers,
poor,
ill-fed,
in wretched circumstances,
where victuals are hardly won,
swarthy and ill-featured,
a hunchback,
diseased,
or he is purblind,
or has misshapen hands,
or is halt,
or a cripple;
one who receives neither food,
nor drink,
nor raiment,
nor conveyances,
nor wreaths,
perfumes and unguents,
nor bed,
dwelling,
and light.

He is an well-doer
in deed, word, and thought,
the result whereof is that,
when he dies,

he is reborn after death
to a happy destiny in the bright worlds.

Just as if a man, sire,
were to mount a palanquin from the ground,
or from a palanquin were to mount a horse,
or from horseback were to mount an elephant's crupper,
or from the elephant were to mount a terrace:
so do I illustrate this kind of person.

Such, sire, are the persons
that are joined to darkness
and fare to light.

■

'And who, sire, are they that are joined to light and fare to darkness?

This is the case where a man is reborn
into a family of high degree,
be it of an eminent noble,
or brahmin,
or burgess,
having authority,
having great treasures,
great wealth,
ample hoards of gold and silver,
ample aids to enjoyment,
ample stores of money and corn[5];
where also he is beautiful and fair to see,
charming and endowed with an exquisite complexion[6];
where again he is the recipient of food,
drink,
raiment,
means of transport,
wreaths,

perfumes
and unguents,
and residence.

This man is an evil-doer,
working evil by deed and word and thought;
the result whereof is that,
when he dies,
he is reborn after death in misery,
to a woeful doom,
to disaster.

Just as if a man, sire,
were to descend from a terrace on to an elephant's crupper,
or from an elephant were to descend to a horse's back,
or thence to a **[120]** palanquin,
or thence to the ground,
or thence were to descend into the dark[7];
so do I illustrate this kind of person.

Such, sire, is the case
of a person who is joined to light
and fares to darkness.

■

'And who, sire, are the persons
who are joined to light
and fare to the light?

This is the case where a man is reborn
into a family of high degree,
be it of an eminent noble,
or brahmin,
or burgess,
having authority,

having great treasures,
great wealth,
ample hoards of gold and silver,
ample aids to enjoyment,
ample stores of money and corn;
where also he is beautiful and fair to see,
charming and endowed with an exquisite complexion;
where again he is the recipient of food,
drink,
raiment,
means of transport,
wreaths,
perfumes
and unguents,
and residence.

This man is a well-doer,
working good in deed and word and thought,
the result whereof is that,
when he dies,
he is reborn,
after death,
to a happy destiny in the bright worlds.

Just, sire, as if a man
were to pass from one palanquin to another,
from one seat on horseback to another,
from one seat on elephant's crupper to another,
from one terrace to another;
so do I illustrate this kind of person.

Such, sire, is the case of a person
who is joined to light
and fares to the light.

These, sire, are the four kinds of persons in the world."

(1)

"A poor man, king, devoid of faith and mean,
Grudging of heart and planning evil aims,
Holding wrong views and without courtesy,
Who doth revile and scoff at the recluse,
The brahmin, or at any seeking alms,
Empty of hand[8] and seeking to annoy,
Who hindereth gifts to them that ask for food:
A man like this, 0 king, when cometh death,
Fares to an awful doom, 0 lord of folk,
In darkness born and for the darkness bound.

(2)

A poor man, king, of generous heart and faith.
Who giveth, planning high and noble aims,
[121] A man of intellect intent and clear,[9]
Who riseth to give greeting to recluse,
Or brahmin, or to any seeking alms,
Who trains himself in all the ways of peace,
Not hindering gifts to them that ask for food:
A man like this, 0 king, when cometh death,
Fares to the home of gods, 0 lord of folk,
In darkness born, but bound for bourne of light.

(3)

A rich man, king, devoid of faith and mean,
Grudging of heart and planning evil aims,
Holding wrong views and without courtesy,
Who doth revile and scoff at the recluse,
The brahmin, or at any seeking alms,
Empty of hand[10] and seeking to annoy,
Who hindereth gifts to them that ask for food:
A man like this, 0 king, when cometh death,

Fares to an awful doom, 0 lord of folk,
Born in the light, but for the darkness bound.

(4)

A rich man, king, of generous heart and faith,
Who giveth, planning high and noble aims,
A man of intellect intent and clear,
Who riseth to give greeting to recluse,
Or brahmin, or to any seeking alms,
Who trains himself in all the ways of peace,
Not hindering gifts to them that ask for food:
A man like this, 0 king, when cometh death,
Fares to the home of gods, 0 lord of folk,
Born in the light, and bound for bourne of light."

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[122]

Sutta 22

Grandmother

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

2. Now the King, the Kosalan Pasenadi,
came into the presence of the Exalted One,
and after exchanging greetings with him
and compliments of friendship and courtesy,
sat down at one side.

So seated the Exalted One said this: —

"Well, sire, whence come you
at this hour of the day?"

"My grandmother, lord, is dead.

She was aged and full of years;
long her span of life,
long her life's faring.

She has passed away in her 120th year.

Now, my grandmother; lord,
was dear to me and beloved.

If I had been offered the gift of a priceless elephant
[or that her life might be preserved],
I should have chosen that my grandmother had not died;
nay, I would have given the elephant away to save her life.

I would have done no less
had I been offered,
or did I possess a priceless horse,
or the choice of a village,
or a province."

"All beings, sire, are mortal;
they finish with death;
they have death in prospect."

"That is notably and impressively said, lord:

'All beings, sire, are mortal;
they finish with death;
they have death in prospect.'

"Even so, sire, even so:

All beings, sire, are mortal;
they finish with death;
they have death in prospect.

Even as all the vessels wrought by the potter,
whether they are unbaked or baked
— all are breakable.

They finish broken,
they have breakage in prospect."

All creatures have to die. Life is but death.
And they shall fare according to their deeds,
Finding the fruit of merit and misdeeds: —
Infernal realms because of evil works;
Blissful rebirth for meritorious acts
Hence let him make good store for life elsewhere.
Sure platform in some other future world,
Rewards of virtue on good beings wait.[11]

Sutta 23

The World

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

2. Now the King, the Kosalan Pasenadi,
came into the presence of the Exalted One,
and after exchanging greetings with him
and compliments of friendship and courtesy,
sat down at one side.

So seated he said this to the Exalted One: —

"How many kinds of things, lord,
that **[123]** happen in the world,
make for trouble,
for suffering,
for distress?"

"Three things, sire, that happen the world,
make for trouble,
for suffering,
for distress?

What are the three?

Greed, hate, and delusion: —
these three make for trouble,
for suffering,
for distress."

As plants o' the rush-tribe,[12] their own fruit become,
Do suffer, so a man of evil heart
Through greed and hate and error suffers scathe,
For these none other than himself become.

Sutta 24

Bowmanship

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

2. Now the King, the Kosalan Pasenadi,
came into the presence of the Exalted One,
and after exchanging greetings with him
and compliments of friendship and courtesy,
sat down at one side.

So seated he said this to the Exalted One: —[13]

"To whom, lord, should gifts be given?"

"There, sire, where the heart is pleased to give."

"But to whom given, lord,
does a gift bear much fruit?"

"This, sire, is a very different question
from that which you first asked me.

A gift bears much fruitful result
if given to a virtuous person,
not to a vicious person.

As to that, sire,
I also will ask you a question.

Answer it as you think fit.

What think you, sire?

Suppose that you were at war,
and that the contending armies
were being mustered.

And there were to arrive a noble youth,
untrained,
unskilled,
unpractised,

undrilled,
timid,
trembling,
affrighted,
one who would run away
— would you keep that man?

Would such a man be any good to you?"

"No, lord, I should not keep that man,
nor would such a man be any good to me."

"And would you say the same, sire,
if such a man were a brahmin,
or a merchant's son,
or the son of a labourer?"

[124] "Yes, lord."

"But what would be your opinion, sire,
if the youth in question,
to whichever social class he belonged,
were trained,
skilled,
expert,
practised,
drilled,
bold,
of steady nerve,
un-dismayed,
incapable of running away?

Would you keep that man?

Would such a man be any good to you?"

"I should keep that man, lord,
he would be useful to me."

"Even so, sire, is the case of a man,
no matter what his social class,
who has left the world
and exchanged the domestic
for the homeless life.

He has abolished five qualities,
and is possessed of five qualities.

Given to him,
a gift bears much fruit.

Which five qualities has he abolished?

Desire for sensuous pleasures,
ill-will,
sloth and torpor,
distraction and worry,
doubt.[14]

Which five qualities does he possess?

The qualities of the adept —
his morals,
his proficiency in concentration,
insight,
emancipation,
and the knowledge and vision
belonging to the insight of the adept.

It is in such a man,
with those qualities abolished
and these acquired,
that a gift bears much fruit."

Thus spake the Exalted One, and the Master added: —

As prince engaged in war would keep that youth
In whom he saw good bowmanship displayed
And mobile energy,[15] and would not choose
Because of rank one craven and unfit,[16]
So would the wise do reverence to him
Who, though of lowly birth, led noble life
Of self-control and magnanimity.[17]
[125] Let givers pleasant hermitages make,
Therein let them for scholars find a home;
And make in arid jungle water-tanks,[18]
And where 'tis rough to go, clear passages.
Let them with candid trusting heart bestow
Victuals and water and dried meats and gear
And lodging on the men of upright mind.
For as the storm-cloud thunders muttering,
And wreathed with lightnings from its hundred crests.[19]
Pours its full bosom on the drenchèd earth,
Filling the uplands and the slanting vales,
E'en so the cultured faithful, gathering stores,[20]
Refreshes them that seek with food and drink.
Yea, wise, he scatters gladly what he hath
And bidding: Give ye! Give ye! doth he cry.
As thus he thunders, raining like the god,
His generous gifts upon the giver's self
As rich and copious showers of merit fall.

Sutta 25

The Parable of the Mountain

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

2. Now the King, the Kosalan Pasenadi,
came into the presence of the Exalted One,
and after exchanging greetings with him
and compliments of friendship and courtesy,
sat down at one side.

So seated the Exalted One said this: —

"Well, sire, whence come you?"

"I have been zealously busied, lord,
with all such matters as occupy kings —
kings who are of noble birth and anointed,
who are drunk with the intoxication of authority,
yield indulgence to[21] their greed for sensuous pleasures,
who have won security in their kingdoms
and live as conquerors of a wide area of land."

"As to that what think you, sire?

Suppose a man were to come to you from the east,
a man loyal and trustworthy,
[126] and were to say:

'May it please you to know, sire,
that I have come from the eastern districts,
and that I there saw a great mountain
high as the sky
moving along,
crushing every living thing[22]
as it came.

Whatever you can do, sire, do it.'

Suppose a man were to come to you from the west,
a man loyal and trustworthy,
and were to say:

'May it please you to know, sire,
that I have come from the western districts,
and that I there saw a great mountain
high as the sky
moving along,
crushing every living thing
as it came.

Whatever you can do, sire, do it.'

Suppose a man were to come to you from the north,
a man loyal and trustworthy,
and were to say:

'May it please you to know, sire,
that I have come from the northern districts,
and that I there saw a great mountain
high as the sky
moving along,

crushing every living thing
as it came.

Whatever you can do, sire, do it.'

Suppose a man were to come to you from the south,
a man loyal and trustworthy,
and were to say:

'May it please you to know, sire,
that I have come from the southern districts,
and that I there saw a great mountain
high as the sky
moving along,
crushing every living thing
as it came.

Whatever you can do, sire, do it.'

And you, sire, seized with mighty dread,
the destruction of human life so terrible,
rebirth as man so hard to obtain,
what is there that you could do?"

"In such a mighty peril, lord,
the destruction of human life so terrible,
rebirth as man so hard to obtain,
what else could I do
save to live righteously and justly
and work good and meritorious deeds?"

"I tell you, sire,
I make known to you, sire: —
old age and death come rolling in upon you, sire!

Since old age and death are rolling in upon you, sire,
what is there that you can do?"

"Since old age and death, lord,
are rolling in upon me,
what else can I do
save to live righteously and justly,
and to work good and meritorious deeds?

Yea, lord, such matters as battles
with elephant or horse cavalry,
with chariots, with infantry —
the business of kings of noble birth and anointed,
who are drunk with the intoxication of authority,
yield indulgence to their greed for sensuous pleasures,
who have won security in their kingdoms
and live as conquerors of a wide area of land -
these cannot come to pass,
there is no scope for these
with old age and death rolling in upon me.

There are mighty counsellors, lord,
in my court,
weavers of spells,
able by their spells
to arrest advancing foes.[23]

And there is, lord,
at my court an immense gold supply,
heaped in vaults
and upper floors,
enough to enable us to frustrate
an attack by financial strategy.

These battles of spells
and of finance
cannot come to pass,
there is no scope for them
with old age and death rolling in upon me.

With old age and death **[127]** rolling in upon me,
what is there that I can do
save to live righteously and justly
and to work good and meritorious deeds?"

"Even so, sire, even so.

What else is there that you can do,
save to live righteously and justly
and to work good and meritorious deeds?"

Thus spake the Exalted One, and the Master said: —

As when huge mountain crags, piercing the sky,
Advance in avalanches on all sides,
Crushing the plains east, west, and north and south,
So age and death come rolling over all.
Noble and brahmin, commoner and serf,
None can evade, or play the truant here.
Th' impending doom o'erwhelmeth one and all.
Here is no place for strife with elephants,
Or chariots of war, or infantry,
Nay, nor for war of woven spell or curse,
Nor may finance avail to win the day.
Wherefore let him that hath intelligence
And strength of mind, to his own good attend,
In Buddha, Norm, and Order place his trust.
Who doeth right in deed and word and thought
Here winneth praise, and bliss in life to come.[24]

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[1] This category is given, but without the fourfold figure, in *D*. iii, 233; *A*. ii, 85 (iv, 200) and *P.P.* iv, 19; *cf*. its *Comy*. *JPTS,* 1914. This comments on the first class of persons in *verbatim* the same terms as our *Comy.,* but adds useful details on the third class.

[2] So *Comy.: tamena yutto*.

[3] *Cf*. *Dialogues* i, 100. Both Commentaries render *rathakāra- (kula)* by chariot-makers, *cammakāra-* by hide makers, and paraphrase *pukkusa-* by *pupphachaḍḍhakū-*.

[4] Or 'bloody.'

[5] *Cf*. above, III, 1, § 3.

[6] 'As opposed to a swarthy skin, i.e. the colour of a burnt stake.' *Comy.*

[7] *Andhakaraṃ oroheyya*. Does this mean 'underground'?

[8] *Natthiko;* lit. a 'there's-not-fellow.' We find no parallel to the term, the parallel passages quoted above giving no verses after the prose. (Our *Comy.* is silent.) We infer it to mean one who refuses alms Natthi is equivalent to our 'No.'

[9] *Avyagga-manaso*.

[10] See note 2, p. 120.

[11] As in III, 1, § 4. According to the *Comy.,* she had been as a mother to him. On her legacy to the Order, see *Vinaya Texts,* iii, 209.
The expressions *hatthi-ratana,* etc., may hint at the seven treasures of a Cakkavatti King. *Cf*. *Dialogues* ii, 13; 204 f. For *maraṇantaṃ* read *maraṇaṃ taṃ*. *Cf*. *Netti-pakaraṇa,* p. 94, quoting and paraphrasing the line. [Ed.: Mrs. Rhys Davids abbreviates what is expanded in full here.]

[12] See III, 1, § 2.

[13] The *Comy*. pictures this interview as a public one. Among the large audience are rival teachers, self-consciously 'scratching the ground with their feet.' They had suffered in popularity through Gotama's rising fame, and had represented him as exhorting the people to give to him and his followers only. The king summons the meeting to let him vindicate himself.

[14] Usually termed the Five Hindrances (*Nīvaraṇāni*). The next five show that only gifts to Arahants (adepts, *asekhā*) can become very fruitful.

[15] *Balaviriyaṃ*.

[16] He would not keep, or endure one who is a non-champion (*na asūraṃ bhareyya*).

[17] B. calls *khanti* a synonym for Arahantship, and *soracca, adhivāsana-khanti; i.e*. enduring graciously and patiently the things that befall. But *cf*. his comments on *D*. iii, 213 (xiv), and *A*. i.94.

[18] Reading of course *papañ ca vivane*. *Vivana* is called by the *Comy*. 'waterless woodland.' *Cf*. I, 5, § 7.

[19] *Satakkaku*.

[20] *Abhisankhacca*.

[21] Or are overmastered by (*abhibhūtānaṃ, Comy*.).

[22] Making them like pounded rape-seed. *Comy*.

[23] In the Taccha-sūkara Jātaka *Comy*. the king is recommended to procure war-mantras from bhikkhus. What he does get is a 'tip,' full of common sense.

[24] The *Comy*. relates, as the legend of this sutta, that bandits had laid an ambush for the king in the Andha Wood as he went, sometimes with but a small escort, to pay his respects to the Teacher. He was warned in time, and

had the wood surrounded, capturing and impaling or crucifying the bandits on either side of the way leading through the wood. The Teacher judged that if the king, who came on red-handed to him, were taxed with the horrid deed, he would become sullen and not countermand anything. Hence the method adopted in this impressive dialogue.

It does not fit well, however, and the king would scarcely be referring to the gens d'arme work he had been doing in the wood by such expressions as 'battle* (*hatihi-yuddhāni*, etc.) and the rest. Nor does the *Comy*. tell of any repentant action at the end.

Saṃyutta Nikaya
I. Sagatha Vagga
IV. Māra Saṃyutta

The Book of the Kindred Sayings
Kindred Sayings with Verses

IV. The Māra Suttas[1]

Suttas 1-25

I

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[103] **[128]**

Sutta 1[2]

Tapo Kammañ ca Suttaṃ

Penance and Work

THUS HAVE I HEARD:

The Exalted One was once staying at Uruvelā, on the banks of the Nerañjara river, beneath the Goatherds' Banyan, and he had just won full enlightenment.

Now he was meditating in solitude, and there arose in his mind this train of thought:

"Ah! free am I indeed from that toil so hard to achieve!

Ah! well freed am I indeed from that toil so hard to achieve, linked to naught that could bring me good!

Steadfast, mindful, well have I arrived at enlightenment."

Now Māra the evil one, conscious in his mind of the Exalted One's thought, drew nigh and addressed him in this verse: —

"Those penitential tasks abandoning,
Whereby the sons of men are purified,
The impure fancieth that he is pure,
When he hath strayed from path of purity."

Then the Exalted One, discerning that this was Māra the evil one, made rejoinder with verses: —

[129] "I understood full well how auy rites Austere,[3] aimed at the overthrow of death,
Belong to matter's useless for our good.
Yea, nothing good they bring along with them,
Like oar and rudder in a ship on land[4]
But morals, concentration and insight[5]:—
The Path to Enlightenment — these were my task;
That Path creating and developing,
Have I attained the purity supreme.[6]
Thou thing of ends,[7] confess thyself laid low!"

Then Māra the evil one thought:

"The Exalted One knows me!

The Blessed One knows me!"

and sad and sorrowful he vanished there and then.

[2] Other references to the Buddha's choice of the shade of this tree with its great ramifications occur in *Vinaya Texts* i,79 (see n. 1); 84; *Dialogues* ii, 120; *Majjhima* i, 166; *Udāna* i, 4; and below, iv, 3, § 4; VI, 1, § 1. *Cf*. Rhys Davids's *Buddhist Birth stories,* 106. The *Majjhima* includes a full account of the preceding five years of extreme ascetic practices undergone by the Buddha.

[3] Reading with the *Comy*. *amaraṇ* for *aparaṇ:* — 'Self-tormenting exercises done to win immortality, the immortality-penance."

[4] B. reads the locative *dhammani* and gives as equivalent a meaning not met with elsewhere: — 'in a forest on dry land' (*arañne thale*). So placed, he says, a vessel might be laden and manned, and the oar pulled and lifted, yet would the effort of the crew not avail to move the boat forward a finger's length. *Piyārittaṇ,* 'oar-rudder,' may mean collective machinery, or he stern-oar which can be used both to propel and to steer.

[5] These are the divisions adopted by B. for his *Visuddhi-Magga*.

[6] *I.e*. Arahantship. *Comy*. In *A*. v, 218 *f*. the Eightfold Path is called the Ariyan Purging and Catharsis.

[7] See III, 1, §4. Lit. 'end-er'; whose seductions lead to ever more dying [and rebirth].

[8] *Cf*. the same idiom in *Ud*. I, 7; *S*. iv, 289 *f*. Lit. the phrase is, 'god makes to touch one by one,' raining being usually alluded to as the [rain] god raining or dropping. *Ekam-ekaṇ,* in Boethlingk and Roth's *Dicty,*. is 'continuously,'

[9] On this term *cf*. Rhys Davids, *JRAS,* 1895, p. 893 *f*. and L. Feer's response, *ib*. 1896, 199. Steatite is near enough to the vague *kāḷako* dark-ish' of the *Comy.,* to fit, that stone being greyish green, or brown.

[10] *Saṇsāraṇ=saṇsaranto*. B. gives alternative explanations of the interval: either from Māra's own sphere to Uruvelā, or during the six years of the Buddha's lonely struggles for light.

[11] *Paccagū*.

[12] On this park surviving today, see *Vin. Texts,* i, 90, n. 3.

[13] This address occurs in *Vin. Texts*. i, 116.

[14] *Yoniso*.

[15] The 'fourfold right (*i.e*. supreme or perfect: *sammā*) effort' is the systematic prevention and suppression of evil thoughts, the conjuring up and development of goood thoughts. *Bud. Psy. Eth.,* p. 358.

[16] The fruition which is Arahantship. *Comy.*

[17] *Kāmaguṇa-sankhātā*. *Comy.*

[18] See *Vin. Texts,* i,112 f.

[19] A tour of systematic progress, walking at most one yojana a day. *Comy.*

[20] On the interesting applications of this word: *anukampati,* lit. 'vibrating after or toward,' and usually rendered 'compsssion,' see *Encyc. Religion and Ethics,* art: 'LOVE' (Buddhist).

[21] Lit. 'let not two by one.' B. explains this elliptical phrase as *ekamaggena dve janā mā agamattha, evaṃ hi gatesu ekasmiṃ dhammaṃ desente, ekena tuṇhibhūtena thātabbaṃ hoti:* 'Let not two persons adopt the same procedure, thus, in their goings, one teaching while the other keeps silence is to be instituted' — reminding us of the first mission of SS. Paul and Barnabas.

[22] *Cf. Dialogues,* ii, 32.

[23] B. does not hold (*cf. Vin. Texts,* loc. cit.) that this place should read *Senāni-nigama*. He gives alternative explanations: either it was *paṭhamakappikānaṃ senāya niviṭṭhokāse patiṭṭhitagāmo,* or it was a township belonging to Senā, father of Sujātā (see *Bud. Birth Stories,* p.91). There, however, as in the text of the Jātaka *Comy.* the only reading given for the father's name is Senāni.

[24] See above, § 2. *n.* 1.

[25] The mat for spreading meal (crushed grain) used by distillers.' *Comy. Cf. M.* i, 228. The meal (*piṭṭhaṃ*) would be malt or, for arrack, rice. Shallow baskets or trays similar in shape to the cobra's hood were still in use in the 19th century in Ceylon.

[26] 'Like the banqueting dishes used by the kings of Kosala.' *Comy.* The phrase suggests rather a special Kosalan handicraft.

[27] The *Comy.* paraphrases *seyyo* by *seyyatthāya*.

[28] Roving creatures such as lions, tigers, etc.' *Comy.*

[29] Intelligent sources of dread, as the foregoing, or unintelligent (inanimate) objects, such as tree-stumps, or white ant-heaps suggesting, in the dusk, goblins, or festooned, serpent-like creepers.' *Comy.*

[30] *Upadhi,* here paraphrased by B. as the five khandhas (factors of the living person). *Cf.* p. 9, *n.* 6, and below, § 8.

[31] The body of a Buddha needs no cleansing; dirt slips off it as water off a bird's feathers. But he did not neglect human duties, lest it should be said he was not a man.' *Comy.*

[32] *Cf.* I, 4, § 8.

[33] *Kasmā nu suppasi? Comy.*

[34] The *Comy*. reads *dubbhago:* 'met with ill hap, as though dead or senseless.' We follow Windisch in reading *dubbhato,* which is so congruous with the context.

[35] = *Dhp*. 180; *cf*. *Pss*. *of the Brethren,* 213, *n*. 3. Netave.*

[36] *Buddho* (i.e. enlightened, but lit. awakened).

[37] 'Who art as unable to find footing here as a little fly on hot gruel.' *Comy*.

[38] First occurs in I, 2, § 2.

[39] *Cf*. *ibid, n*. 6.

[40] *Cf*. *S*. ii, 94

[41] *Hīḷe, -yya*. *Cf*. *JPTS,* 1906-7, p. 167; in popular idiom: 'not fash himself.'

[42] Lit. 'as a milk-drunk one.' *Comy*.: 'Just as a baby lying on its back, after drinking milk, in soft blankets, falls asleep as if seaseless, so let the good man not think whether life be short or long.'

[43] *Cf*. I, 3, § 1.

[44] Lit. 'There is no not coming on of death.'

[45] *Comy.:* 'Standing on the crest of the hill, he hurled. The rocks fell incessantly, crashing against each other.' The Burm. authority in the *JPTS* ed. (Bib. Nat. MS.) omits the doubled *mahante* — probably a genuine old double, referring either to size or to repetition.

[46] Lit. 'for work of blinding.' *Comy.:* 'from desire to destroy the congregation's eye of insight, *i.e*. among those who had attained any of the Paths of Fruitions.' *Cf*. *Ssk*. *vicak.su,* perplexed.'

[47] On this figure see *Pss*. (Sisters), pp. 136, 140.

[48] Cf. *Jātaka,* iii, 342 (mistranslated); *Milinda,* 21, 105.

[49] These ten are enumerated, *M*. i, 69 f.; *Points of Controversy,* 140, §§ 3-12, and elsewhere, *e.g., A*. v, 33 f.

[50] *Cf*. I. 1, § 1.

[51] See 1. 4, § 8.

[52] *Kaveyya-matto*. On this curious term see *Pss*. (Brethren), p. 406, *n*. 4. *Comy*.:' or thinking on that on which thou hast to discourse, and mazed (dazed, drunken, crazy: *matto* can be any of these) because of what thou hast to do? Thus we have the alternative of a mind inert and empty, and a mind congested with matter and exercise.

[53] *Cf*. *A*. iii. 59, 62.

[54] A village not mentioned elsewhere.

[55] Lit. "do not sink (*Comy.:* hang, *laggi*) down between supports and oppositions, *i.e*. between the passion and the antipathy of opponents,' adds B.

[56] *Mānasaṃ* is not pleasure, as Windisch has it (die Lust), but mind, as the sixth, or co-ordinaiing 'sense,' *sensus communis*. *Mānaso,* in the verse, is adjectival — *Comy*.: 'conjoined with mind ' — qualifying *pāso,* 'snare' — *Comy*.: namely, of lust (*rāga*). The first three lines are a free rendering of 'the snare that wanders about in the air, this mind that wanders about: therewith will I bind thee.'

[57] Presumably inadvertently omitted in *PTS*. ed.

[58] It is exceptional to find tastes put before odours in the strict procedure of Buddhist psychology. The Burm. MS. corrects it here, but not in IV. 2, § 7.

[59] In this recurrent group of verbs (*e.g. Dialogues,* ii, 36, 105, etc.) the *Comy.* parallels the second by *gaṇhāpeti,* the third by *samādānamhi ussāhaṃ janeti,* the fourth by *paṭividdha-guṇena vodāpeti, jotāpeti*. Thus B. does not connect the last, etymologically or otherwise, with *sampraharsayati,* to gladden, as Childers does (*Dicty. s.v.*), but with purifying and illuminating.

[60] *Upādāya,* lit. having grasped: *ādiyitvā ... dassento. Comy.*

[61] Another Sutta-formula. *Cf. D.* ii, 204; *A.* ii, 116.

[62] So *Vin. Texts,* iii, 84 (*Cv.,* v, 9, 3)

[63] 'The fourth aggregate' (*sankhārā*). *Comy.* Thus it adds, the two lines give all the five factors of the 'person.'

[64] *Khemībhūtaṇ attabhāvaṇ. Comy.*

[65] *Cf. M.* i, 140. *Anvesaṇ = pariyesamānā. Comy.*

[66] Namely, by way of sensations.

[67] A phrase repeated below, IV, 3, § 2.

[68] *Cf.* above, IV, 2, § 5, *n.* 3.

[69] *Dhammā,* the mental percepts and images constructed out of different sensations, cover this line's meaning.

[70] This village and episode, the latter more briefly told than in our *Comy.,* occur in *Dhp. Comy.,* iii, 257. This festival, to judge by both accounts, was a kind of St. Valentine's Day. Clansmen's daughters, arrayed in their best, held a parade, the youths having also foregathered, and presents, or at least flowers, were presented. Festival-cakes were also handed about, and Māra foreseeing much offering of these to the Buddha, and much profit accruing to the '500 maidens' at the sports, should he discourse, thwarted this. The

Buddha, adds B., could have foreseen the fruitlessness of his quest, had it not been unbecoming for a Buddha to have considered beforehand the chances of his obtaining food on a given round.

[71] *Anvāviṭṭha*.

[72] A ruse to inspire insult and injury on the top of neglect. The Buddha, knowing that he lied, and that he would suffer the penalty of a split head (*cf. Dialogues,* i, 116, *n*. 3), out of mercy did not consent. *Comy.*

[73] The fruit was purgatory immediately after death. *Points of Controversy,* 340, 343. 'Evil force,' lit. 'demerit.' Māra was not immortal, though some one was always Māra. One is tempted to see B. smiling over this, so obvious is it that the villagers would have sorely needed the mercy, had the ruse succeeded. Yet as instigated, they might have come off lightly. *Cf. op. cit*. 274 *f*. The second stanza occurs *Dhp*. 200; *Jātaka,* vi, 54.

[74] *Compendium,* 138, *n*. 4.

[75] Windisch here seems needlessly diffident. The dishevelment is described in amusing detail by B.

[76] The sudden conversion of the peasant, so graphically portrayed as such, into an exponent of religious psychology gives a piquant interest. The point lies in the antithesis between the irruption of the cares of this life — the result of worldly desires, possessions, ownership — and the calm and supramundane atmosphere of the discourse on Nibbāna the extinction of all such cares and desires. Māra's exordium had failed before it was uttered. The Buddha had no eyes for things owned, else Māra had retained some hold on him.

[77] *Mano....*

[78] 'The way for me in relation to rebirth ordestiny and so forth.' *Comy. Cf. Pss. of the Brrethren,* ver. 92, n.1

[79] The Exalted One was thinking compassionately of those suffering from the cruelty of rulers. Māra's plan was to make him absorbed in the fascination of exercising power. *Comy. Cf. S. Luke* iv, 5-8.

[80] See I. 2, § 2, n. 6.

[81] Lit. 'this is the world's bond' (*sango*). *Lagganan etaṇ. Comy.*

[82] *Jaṭaṇḍuva.*

[83] *Sa-khuraṇ:* 'the hoofs left on.' *Comy. Cf.* Windisch *in loco; Vin. Texts,* ii, 247.

[84] Translated 'snoring' in *Jātaka,* i, 160; stertorous breathing.

[85] *Cf.* the brahmin injunction, *Laws of Manu, SBE.* 198: 'When a man sees himself wrinkled and white, ... then let him resort to the forest ... the dialogue *verbatim* occurs above, I, 2, § 10. In the text supply *kāmā* before *vuttā.*

[86] *Comy.*: 'knocking his chin on his chest.'

[87] *Comy.*: 'up and down and from side to side.'

[88] See preceding Sutta.

[89] The disturbing of Samiddhi is also narrated in the Theragātha *Comy.* (*Pss. of the Brethren,* p. 51) on verse 46. But by a commentarial confusion, the locality in that work is called the Tapodā Park, the scene of another disturbing of this young friar. See above, I, 2, § 10.

[90] The text should read *kalyāṇadhammā. Sabrahmacaāriyo* May be an oversight for *sabrahmacārino* — so the *Comy.*: *sabmhmacārīnañ ca laddhattā.* But for anomalous forms of this word see Ed. Müller, *Pali Grammar,* p. 81.

[91] *Cf*. above, IV, 2, § 7.

[92] The *Theragāthā* version reads *vuḍḍhā,* 'grown,' not *buddhā,* as here. B. paraphrases the latter by *ñātā,* i.e. the French *connus,* come-to-be-known, or learnt.

[93] *Isi-gili-passa,* one of the group of hills above Rājagaha, whence the other crests could be seen: Vulture's Peak, Vebhāra, *Paṇḍava, Vepulla* (*M*. iii, 68 *f*.). A resort of the Order (*Vin*. *Tezts,* iii, 7; below, VIII, 9, § 10; *Dialogues,* ii, 123).

[94] *Comy*.: *paṭilabhi*.

[95] The text has *samādhikañ,* the *Comy*. *sāmāyikaṇ,* and defines it thus: [emancipation in which] one is emancipated from opposing things in one intense moment (*appitappitakkhaṇe*), and is intent on (*adhimuccati*) the mental object, is a mundane accomplishment (*lokiyasamāpatti*), called *sāmāyika cetovimutti*. No other passage has been found as yet, where *sāmādhika* occurs as unmistakably referring to *samādhi,* but in the *Dhp*. *Comy*. account of the legend (i, 431), the form is *samādhikā,* and this term, in the *Jātaka Comy*., ii, 383, is analysed as *sama-adhikāni*. *Cf*. *D*. ii, 151; *Jāt*. iv, 31; Watters: *'On Yuan Chwâng,'* ii, 33. In the *Kathā-vatthu Comy*., 35 (*Points of Controversy,* 64, n. 3), the *Mandein Pitaka* Press ed. reads, for *sāmādhikāya, sāmayikāya*. The context there connects the word with the *a-samaya-vimutta* of *A*. v, 336, and *P.P.,* p. 11.

[96] *Comy*.: 'Why did he fall away six times? Because of an internal ailment affecting wind, bile, and phlegm. Hereby he was unable to attain the requisite conditions for *samādhi,* and fell away after the momentary ecstasy.' (In one Burmese MS. he attains seven times.)

[97] The idiom for this form of suicide. *Cf*. *Pss*. *of the Brethren,* p. 214. B. states that Godhika cut his 'throat-tube,' but so checked the final agony as to attain Arahantship, and so, becoming *samasīsī* (*cf*. *PP. Comy., JPTS*., 1913-14, 186), ended life.

[98] He discerned that Godhika, careless as to body and life, would swiftly become Amhant. *Comy.*

[99] Paraphrased by *ānubhāva-dhara*.

[100] *Suta=vissuta*. *Comy.*

[101] See I, 3, § 9; and *Pss. of the Sisters,* ver. 15, 18. *Abbuyha= uppāṭetvā*. *Comy.*

[102] This Black-rock suicide legend has undergone bifurcation. In *S*. iii, 123 *f.,* Vakkali is the suicide, his act being directly due to incurable disease.

[103] Windisch's rendering of *khandha* not by shoulder but by 'aggregate,' is strained. The Commentaries do good service in revealing the simplicity of those older narratives, e.g. 'though lying on his back to kill himself, he died with at least his head in the orthodox: posture [for repose].'

[104] *Comy.*: 'There arose as it were smoky, murky clouds.'

[105] *Comy.*: 'for the *paṭisandhi-citta,* or consciousness [as it emerges afresh] at re-conception or new birth. The reason (*kāraṇa*) or conditions for its becoming reinstated in a new embryo were, in Godhika's case, absent.' It is a subtle touch, in this delightful legend, that, to be able to discern a transmission, from body to germ, of that which was not a substance, material or immaterial, but a resultant of forces, Māra, fertile in shape-transformation, should sublimate himself into vapour. Is it possibly associated with *ātman* (*pneuma*) myths?

[106] *Kulaputla,* an unusual way of referring to a bhikkhu.

[107] See above, IV, 1, § 1.

[108] *Comy.*: 'six before the Enlightenment, and one after.'

[109] Most of the sources of the Feer edition here, and all of them below (p. 157), where this passage recurs, have *cittaṇ*: thought, mind. The *Comy*.., with Feer, reads *vittaṇ*: property, money, and explains: *vittaṇ nu jinno* (sic)? (*jino iti katthaci*) *sataṇ vā sahassaṇ vā jito si nu?* Are you beaten [to the tune of] a hundred or a thousand [coins]? At the repetition there is no further comment. C and v in Singhalese letters are almost the same. I have compromised; 'downcast' implicates *cittaṇ* but 'wealth' gives the cause of the mood imputed.

[110] *Sakkhi*.

[111] *Palikhāya*.

[112] *Anāsavo,* rid of the delusions and vicious tendencies likened to poisonous liquids or drugs. The term is ever in use in *Pss*. *of the Brethren, cf*. ver. 47, etc.

[113] = IV, 2, § 9.

[114] *Cf*. *Jātaka* iii, 387, on the meaning of **anubuddhaṇ*.

[115] Windisch is of opinion that, by *pehi,* 'die!' is meant, and he draws a parallel between these lines and the Māra episode in the Suttanta of the Great Decease. *Dialogues,* ii, 112.

[116] *Amaccu-dheyyaṇ,* the negative form of the term rendered the 'Deathrealm,' I, 1, § 9, etc.

[117] *Sabbantaṇ nirupadhiṇ*. B. is silent.

[118] This parable is told in *M*. i, 234, by one of the Licchavis at the defeat, in debate with the Buddha, of the Jain Saccaka.

[119] A rare instance in Buddhist literature of the male sex being placed first.

[120] B. has *visūkāyikānīti Māra-*visūkāni*. We take this in the sense B. gives it in *Atthasālinī* and the Commentator in the *Sutta-Nipāta Comy*.

[121] *Visevitāni*. Contradictory statements are instanced by B.

[122] *Vipphanditāni*. Referring to Māra's transformations. *Comy*.

[123] *Sn*. vers. 447,448.

[124] This description is a formula, or nearly so. Windisch distorts its simplicity by making *pattakkhandho* refer to the philosophical notion of the five *khandhas* mental and bodily. *Khandha* means here the upper part of the trunk or torso. *Cf*. *Vin*. *Texts,* iii, 13, with, above, IV, 3, § 3, also *A*. iii, 57, and *Milinda* i, 9.

[125] The simplicity of this early narrative is in the *Jātaka Comy*.. (*Bud*. *Birth Stories,* p. 106) elaborated into Māra's marking a tally of sixteen lines, one for each of his abortive attacks on the Buddha.

[126] With this version *cf*. that in the *Jātaka Comy*. *loco cit*. It is referred to in *A*. v, 46, as 'the Maidens' Questions,' and in *Sn*., ver. 835. In *ibid*., ver. 436 (Fausböll, 435), two of Māra's 'armies' are called by the name of the first two daughters: Taṇhā, Arati. The third daughter's name: Ragā or Rati (*Dhp*. *Comy*., i, 202 n.), is tantamount more or less to that of Māra's other army: Kāmā. Windisch holds this Sutta is a later addition (*op*. *cit*. 202 f.)

[127] The simile implies the decoying of a wild elephant by tame cow-elephants. *Comy*.

[ed-1] *Pāde te samaṇa paricāremā ti*.// // Omitted in *PTS* ed. See note 129 below.

[128] *Upadhi: i.e*. of those feelings and desires, the resurgence of wnich indicates the presence of forces making for rebirth.

[129] Lit. we would cherish (or minister at) thy feet. A wife is called a 'foot-minister' in *Abhidhānappadīpika-sūcī*.

[130] Lit. great women (*mah'itthiyo*). It is not usual to express advanced age by this term, and the *Comy.* is silent. But even if the context did not point to this meaning, there is the *Jātaka Comy.*. (*Bud. Birth Stories,* 108), in which these last temptresses are described as broken-toothed and grey-haired!

[131] See IV. 3, § 4.

[132] Quoted *A*. v, 46.

[133] *Anubodhaṇ for anubuddhaṇ*. *Cf*. p. 154, n. 2.

[134] B. gives as alternative interpretations (a) the perils by way of the five senses and those of the 'mind-door'; (b) the five 'nearer' and five 'further fetters.' See Rhys Davids: *American Lectures on Buddhism,* p. 141 f.

[135] *Asankhārāno:* not devising worldly activities of the three kinds specified. I have so far not traced in Theravāda Buddhism any Vedānta theory of *sankhārā* as predispositions (*vāsana*), as adopted and applied by some Indologists.

[136] *Gaṇa*.

[137] = *Jāt*. iv, 383.

[138] *Cf*. *S*. iv, 207.

[139] Lit. 'hit (**āsajja*) a stake with your breast.

[140] This verse, says B., was added by the Recensionists.

Saṃyutta Nikāya
I. Sagātha Vagga
5. Bhikkhunī Saṃyutta

I. Kindred Sayings with Verses

5. Suttas of the Sisters[1]

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[160]

Sutta 1

The Āḷavite[2]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

2. Now the Alavite sister dressed herself early and,
taking bowl and robe,
entered Sāvatthī for alms.

And when she had gone about Sāvatthī for it,
and was returning after her meal,

she entered Dark Wood seeking solitude.[3]

Then Māra the evil one,
desirous to arouse fear, wavering, and dread in her,
desirous of making her desist from[4] being alone,
went up to her,
and addressed her in verse: —

"Ne'er shalt thou find escape while in the world!
What profiteth thee then thy loneliness?
[161] Take thou thy fill of sense-desires and love.
Be not a woman who repents too late."

Then the Ālavite thought:

"Who now is this, human or non-human,
that speaketh verse?

Sure 't is Māra the evil one speaketh verse,
desirous of arousing in me fear, wavering, and dread,
desirous of making me desist from being alone."

And the Sister, knowing it was Māra,
replied with verses: —

"There is escape[5] while in the world, and well
By insight[6] have I found and made it mine.
Thou kin to all the careless,[7] evil one!
Not thine is it to know the Way, the Goal.[8]
Like spears and javelins are desires of sense,
That pierce and rend the mortal frames of us.
This that thou callest sense-desire and love:
For me a thing detested hath become."

Then Māra thought:

"The Alavite Sister knows me!"
and sad and sorrowful he vanished there and then.

Sutta 2

Somā

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

2. Now sister Somā dressed herself early and, taking bowl and robe, entered Sāvatthī for alms.

And when she had gone about Sāvatthī for it,
when she was returning from her alms-round,
after her meal,
entered Dark Wood for noonday-rest,[9]
and plunging into its depths sat down under a certain tree.

Then Māra the evil one, desirous of arousing fear, wavering, and dread in her,
desirous of making her desist from concentrated thought,
went up to her and addressed her in verse: —

"That vantage-ground[10] the sages may attain
Is hard to win. With her two-finger wit[11]
That may no woman ever hope to achieve."

[162] Then Soma thought:

"Who now is this, human or non-human, that speaketh verse?

Sure 't is Māra, the evil one speaketh verse,
desirous of arousing in me fear, wavering, and dread,
desirous of making me desist from being alone."

And the Sister, knowing it was Māra, replied in verses: —

"What should the woman's nature signify
When consciousness is tense and firmly set,
When knowledge rolleth ever on,[12] when she
By insight rightly comprehends the Norm?

To one for whom the question doth arise:
Am I a woman [in these matters], or
Am I a man, or what not am I then?[13]
To such an one is Māra fit to talk."

Then Māra the evil one thought:

"Sister Somā knows me!" and sad and sorrowful he vanished there and then.

Sutta 3

Gotamī

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

2. Now sister Lean Gotamī[1415] dressed herself early and, taking bowl and robe, entered Sāvatthī for alms.

And when she had gone about Sāvatthī for it,
when she was returning from her alms-round, after her meal,
entered Dark Wood for noonday-rest,
and plunging into its depths
sat down under a certain tree.

Then Māra the evil one, desirous of arousing fear, wavering, and dread in her,
desirous of making her desist from concentrated thought,
went up to her and addressed her in verse: —

"How now? Dost sit alone with tearful face,
As mother stricken by the loss of child?
Thou who hast plunged into the woods alone,
Is it a man that thou hast come to seek?"

[163] Then Sister Gotamī thought:

"Who now is this, human or non-human, that speaketh verse?

Sure't is Māra the evil one speaketh verse,
desirous of arousing in me fear, wavering, and dread,

desirous of making me desist from being alone."

And the Sister, knowing it was Māra, replied in verses: —

"Past are the days when I was she whose child
Was lost! Men to that past belong — for me![16]
I do not grieve, I am not shedding tears.
And as for thee, good sir, I fear thee not.
Lost on all sides is love of worldly joys.
The gloom of ignorance is rent in twain.
Defeating all the myrmidons of death,
Here do I bide [to rest,] sane and immune."

Then Māra the evil one thought:

"Sister Gotamī knows me!"
and sad and sorrowful he vanished there and then.

Sutta 4

Vijayā[17]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

2. Now sister Vijayādressed herself early and, taking bowl and robe, entered Sāvatthī for alms.

And when she had gone about Sāvatthī for it,
when she was returning from her alms-round, after her meal,
entered Dark Wood for noonday-rest,
and plunging into its depths sat down under a certain tree.

Then Māra the evil one,
desirous of arousing fear, wavering, and dread in her,
desirous of making her desist from concentrated thought,
went up to her and addressed her in verse: —

"A maiden thou and beautiful — and I
So young a lad! Now where to fivefold art
Of sounds melodious[18] we may list, 0 come,
Lady, and let us take our fill of joy!"

[164] Then Sister Vijaya thought:

"Who now is this, human or non-human, that speaketh verse?

Sure't is Māra the evil one speaketh verse,
desirous of arousing in me fear, wavering, and dread,
desirous of making me desist from being alone.

And the Sister, knowing it was Māra, replied in verses: —

"Sights, sounds and tastes and smells[19] and things to touch,
Wherein the mind delights, I leave them all
To thee, Māra; nought of that ilk I seek.
This body vile, this brittle, crumbling thing,
Doth touch me only with distress and shame.
Craving for joys of sense is rooted out.
How beings are reborn in other worlds
Material, how others dwell, again,
Where matter is not, and th' ecstatic states,

Good [of their kind to bring men to those worlds][20]
From all of these the darkness is dispelled."

Then Māra the evil one thought:

"Sister Vijayā knows me!"
and sad and sorrowful he vanished there and then.

Sutta 5

Uppalavaṇṇā[21]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

2. Now sister Uppalavaṇṇā dressed herself early and, taking bowl and robe, entered Sāvatthī for alms.

And when she had gone about Sāvatthī for it,
when she was returning from her alms-round, after her meal,
entered Dark Wood for noonday-rest,
and plunging into its depths stood at the foot of a sal-tree[22] in full blossom.

Then Māra the evil one,
desirous of arousing fear, wavering, and dread in her,
desirous of making her desist from concentrated thought,
went up to her and addressed her in verse: —

"Thou that art come where over thee, crowned with blossom [Waveth] the sal-tree, Sister, and standest there lonely, Beauty like thine none is there able to rival.[23] Fearest thou not, foolish girl, the wiles of seducers?"

[165] Then Sister Uppalavanna thought:

"Who now is this, human or non-human, that speaketh verse?

Sure't is Māra the evil one speaketh verse,
desirous of arousing in me fear, wavering, and dread,
desirous of making me desist from being alone."

And the Sister, knowing it was Māra, replied in verses: —

"Were there an hundred thousand seducers as thou art,
Ne'er would I tremble affrighted nor turn a hair of me!
Māra, I fear not thee, lone tho' I stand here.
Lo! I can vanish, or enter into thy body.
Yea, I stand 'twixt eyebrows; thou canst not see me.

For consciousness is wholly self-controlled,
The Paths to Potency are throughly learnt.
Yea, I am free from all the bonds there be.
In sooth, good sir, I have no fear of thee."

Then Māra the evil one thought:

"Sister Uppalavaṇṇā knows me!"
and sad and sorrowful he vanished there and then.

Sutta 6

Cālā[24]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

2. Now sister Cālā dressed herself early and, taking bowl and robe, entered Sāvatthī for alms.

And when she had gone about Sāvatthī for it,
when she was returning from her alms-round, after her meal,
entered Dark Wood for noonday-rest,
and plunging into its depths sat down under a certain tree.

Then Māra the evil one,
desirous of arousing fear, wavering, and dread in her,
desirous of making her desist from concentrated thought,
went up to her and said:

"Wherein, Sister, dost thou find no pleasure?"[25]

"In [re]birth, friend,[26] I find no pleasure."

"Why findest thou no pleasure in [re] **[166]** birth?"

"Once born we enjoy the pleasures of the senses."

"Who hath put this into thy mind, Sister:[27]: —
'find no pleasure in rebirth?'"

[Cālā: —]

"Once born we die. Once born we see life's ills —
The bonds, the torments and the life cut off.
The Buddha hath revealed the Norm to us —
How we may get beyond the power of birth,
How we may put an end to every ill.
He brought and stablished me upon the Truth[28]
They that are born in worlds material,
And they that dwell in immaterial heav'ns[29]: —
If they know not how they may end it all —
Are goers, all of them, again to birth."

Then Māra the evil one thought:

"Sister Cālā knows me!"
and sad and sorrowful he vanished there and then.

Sutta 7

Upacālā

THUS HAVE I **HEARD:**

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

2. Now sister Upacālā dressed herself early and, taking bowl and robe, entered Sāvatthī for alms.

And when she had gone about Sāvatthī for it,
when she was returning from her alms-round, after her meal,
entered Dark Wood for noonday-rest,
and plunging into its depths sat down under a certain tree.

Then Māra the evil one,
desirous of arousing fear, wavering, and dread in her,
desirous of making her desist from concentrated thought,
went up to her and said:

"Where, Sister, dost thou wish to rise again?"[30]

"Nowhere, friend, do I wish to rise again."

[Māra: —]

"Nay, are there not the Three and Thirty Gods,
And gods who govern in the realms of shades,[31]
They of the Blissful Heavens, they who rejoice
In fresh creations, they who hold control
[167] Over what others have created[32]? Think,
And here or there set thon thy heart's desire.
The bliss of each in turn may then be thine."

[Upacālā:—]

"[Ay, think upon] the Three and Thirty Gods,
And gods who govern in the realms of shades,
They of the Blissful Heav'ns, they who rejoice
In fresh creations, they who hold control
Over what others have created:—[Think!]

All they come evermore 'neath Māra's sway,
For all are bound by bonds of sense-desire.

On fire is all the world, and racked in flames.[33]
Ablaze is all the world, the heav'ns do quake.
But that which quaketh not, influctuate,
Untrodden by the average worldling's[34] feet,
Where Māra cometh not, nor hath way-gate —
There doth my heart abide in blest retreat."

Then Māra the evil one thought:

"Sister Upacālā knows me!"
and sad and sorrowful he vanished there and then.

Sutta 8

Sīsupacālā

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

2. Now sister Sīsupacālā dressed herself early and, taking bowl and robe, entered Sāvatthī for alms.

And when she had gone about Sāvatthī for it,
when she was returning from her alms-round, after her meal,
entered Dark Wood for noonday-rest,
and plunging into its depths sat down under a certain tree.

Then Māra the evil one,
desirous of arousing fear, wavering, and dread in her,
desirous of making her desist from concentrated thought,
went up to her and said:

"Of whose shibboleth,[35] Sister, dost thou approve?"

"Of no one's shibboleth, friend, do I approve."

[Māra:—]

"What? In whose name, then, didst thou shave
Thy head and like a nun art seen, if thou
[168] No heretic and no shibboleth[36] dost approve?
What, futile and infatuate, is thy quest?"

[Sīsupacālā: —]

"'Tis they that are without, who cast the nets
Of vain beliefs on which they pin their faith: —
Theirs are the doctrines I do not approve.
'Tis they that lack conversance with the Norm.

Lo! in the princely Sākya clan is born
A Buddha peerless 'mong the sons of men,
Who all hath overcome,[37] before whose face
Māra doth flee away, who everywhere
Unconquered stands, he that is wholly freed
And fetterless, the Seer who seeth all,
For whom all karma is destroyed, who in
The perishing of every germ that birth
Once more engenders, is at liberty!

This is the Exalted One, my Master he,
And his the system whereof I approve."

Then Māra the evil one thought:

"Sister Sīsupacālā knows me!"
and sad and sorrowful he vanished there and then.

Sutta 9

Selā

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

2. Now sister Selā dressed herself early and, taking bowl and robe, entered Sāvatthī for alms.

And when she had gone about Sāvatthī for it,
when she was returning from her alms-round, after her meal,
entered Dark Wood for noonday-rest,
and plunging into its depths sat down under a certain tree.

Then Māra the evil one,
desirous of arousing fear, wavering, and dread in her,

desirous of making her desist from concentrated thought,
went up to her and addressed her in verse: —

"Who was't that made the human puppet['s form]?[38]
Where is the maker of the human doll?[38]
[169] Whence, tell me, hath the puppet come to be?
Where will the puppet cease and pass away?"

[Selā: —]

"Neither self-made the puppet is, nor yet
By other wrought is this ill-plighted thing.[39]
By reason of a cause[40] it came to be,
By rupture of a cause it dies away.
Like to a certain seed sown in the field,
Which, when it lighteth on the taste of earth
And moisture likewise, by these twain doth grow,
So the five aggregates, the elements,
And the six spheres of sense — even all these —
By reason of a cause they came to be;
By rupture of a cause they die away."

Then Māra the evil one thought:

"Sister Selā knows me!"
and sad and sorrowful he vanished there and then.

Sutta 10

Vajirā

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

2. Now sister Vajirā dressed herself early and, taking bowl and robe, entered Sāvatthī for alms.

And when she had gone about Sāvatthī for it,
when she was returning from her alms-round, after her meal,
entered Dark Wood for noonday-rest,
and plunging into its depths sat down under a certain tree.

Then Māra the evil one,
desirous of arousing fear, wavering, and dread in her,
desirous of making her desist from concentrated thought,
went up to her and addressed her in verse: —

"By whom was wrought this 'being'? Where is he
Who makes him? Whence doth a being rise?
Where doth the being cease and pass away?"[41]

[170] Then Sister Vajirā thought:

"Who now is this, human or non-human, that speaketh verse?

Sure't is Māra the evil one speaketh verse,
desirous of arousing in me fear, wavering, and dread,
desirous of making me desist from being alone.

And the Sister, knowing it was Māra, replied in verses: —

"'Being'! Why dost thou harp upon[42] that word?
'Mong false opinions, Māra, hast thou strayed.
Mere bundle of conditioned factors, this!
No 'being' can be here discerned to be.
For just as, when the parts are rightly set,
The word 'chariot' ariseth [in our minds],
So doth our usage covenant to say:
'A being' when the aggregates are there.

Nay, it is simply ill[42] that rises, ill
That doth persist, and ill that wanes away.
Nought beside ill it is that comes to pass,
Nought else but ill it is doth cease to be."[43]

Then Māra the evil one thought:

"Sister Vajirā knows me!"
and sad and sorrowful he vanished there and then.

[2] Her name was Selā, and as such she is numbered among the Theris, or senior sisters of the Anthology (*Pss* p. 43, n. 4 [Ed. n.30]). The *Saṃyutta* contains the more adequate rejoinder to the tempter.

[3] B. states that Dark Wood (Andha-Vana) was a *gāvuta*, or 1/4 *yojana* south of Sāvatthī (? about 1-1/2 miles), and was so called from having been the haunt of 500 bandits who gouged out the eyes of their victims (*akkhibhedapattā*). They had so treated Yasodhara the preacher, when he had collected moneys for repairing the Chetiya of Buddha Kassapa. Dark Wood should thus perhaps be better rendered Blind Wood, *Andhavana* meaning either. The grove, adds B., was then guarded by royal custodians, and was often visited by a brother or sister in quest of solitude. *Viveka* may mean spiritual detachment, but the *Comy*. here specifies it as physical (*kāyavivek'atthikinī*).

[4] Lit. 'fall from.'

[5] *Nissaranan ti nibbānaṃ. Comy.*

[6] *Paññā,* equated by *paccavekkhana-ñāṇaṃ.*

[7] *Cf.* IV, 3, § 4.

[8] Way and goal = *padaṃ.*

[9] *Divā-vihārāya:* lit. 'for the day-sojourn.'

[10] *Thānaṃ,* meaning both 'place' and 'opportunity.' B. explains it as Arahantship.

[11] On this delightfully impudent figure *cf. Sisters,* p. 45. B. gives another application of it: insignificant understanding, or because taking her cotton wool in two fingers she cuts the thread. For aptness we commend Dharmapāla's figure of testing the boiling rice. [Ed.: The 'two-finger wit' 'testing the boiling rice' figure exists to this day in Italy. She takes grains of boiled rice between her fingers and squeezes to test their tenderness. This is the extent of her wisdom.]

[12] 'The knowledge (*ñaṇa*) in the attainment of the fruitions proceeding,' lit. rolling on. For *vutta-°* in the text, read *vatta°.*

[13] Questions, says B., arising under the influence of natural desire, conceit, false opinion. *Comy.*

[14] 'Lean through paucity of flesh and blood.' *Comy.* The legend of Kisa-Gotamī, of whom we know only the family name: 'she of the Gotama's,' is the most widely known of almost all those that have survived concerning the earliest followers of the Buddha, thanks mainly to E. Arnold's *Light of Asia.* B. here repeats the story of the mustard-seed, and gives a prior account of the Gotamī, narrated more fully, not in the *Therigāthā Comy.,* but in that on *Dhp.* ii, 270-5.

[15] Verbatim as in § 2.

[16] We give here a different rendering from Windisch's, which influenced that in *Pss. of the Sisters*. The *Comy.* sees in *accanta* simply *antam atītaṃ,* an end or term that is past, viz. of the days when marriage and maternity filled her life. *Bhāvan apuṇsakaṃ etaṃ:* — 'This is a sexless state; that which was for me the end of child-dying, that was also for me the end of men' [as males]. Men were 'that-endish,' ending there (*tad-antikā,* not *antikaṃ,* 'near at hand'). *Cf. anta-ko,* IV, 1, § 1, and *antiyā,* the Singh, *v.l.* here.

[17] Of this Sister the *Comy.* tells nothing. Her name is equivalent to Victrix, and her verses coincide with the opening verses of Queen Khemā's longer poem (*Sisters,* p. 83). Between these two women, indeed, tradition has recorded a tie of companionship, if we may assume that Vijayā Then (op. cit p. 91) is the bhikkhuni of the Saṃyutta.

[18] The *Comy.* gives the usual list of instruments (see *op. cit.,* p. 183, n. 4).

[19] See above, IV, 2, § 5.

[20] I have modified the rendering given *op. cit.* p. 184. B. pronounces *santā samāpatti,* 'the good attainment,' to mean only the eightfold 'worldly attainment' of *Jhāna* practised for rebirth, and not as an accessory in the quest for Arahantship. The former was 'good' so far as it went. 'Darkness,' as always, is a figure for ignorance. *Cf.* with the last lines in § 6. We have followed S.Z. Aung's views in discarding 'form' in this connection, because of its ambiguity. The belief was that, in the Rūpa heavens there was such sublimated matter as served for vision and hearing, not to speak of locomotion, but in the formless, Arūpa heavens life was of purely mental stuff.

[21] Nor concerning this redoubtable lady has B. aught new to say.

[22] On this tree and its appearance see *Pss. of the Brethren,* p. 330.

[23] B. does not admit an alternative rendering for *dutiya,* such as Windisch finds in the *Therīgāthā Comy.* We do not find there such an alternative,

unless, for *ekikā va,* we read *ekikā vā*. And we judge that, in ver. 230 of the *Sisters' Pss*., 'none to companion thee' ... should have been rendered 'no one can rival thee.' ... This does more justice to the literary quality of the verse. It was redundant to add anything as to her want of a chaperone after the word *ekā*.
We follow Windisch in finding that Māra's fourth line *in the text,* absent in *Therigāthā,* is an intrusive errant from Uppalavaṇṇā's reply, where alone it fits, forming the second line. So we omit it. Nevertheless the *Comy*. accepts the intrusion, with the exegesis: 'Just as thou, come hither, meetest with neither acquaintance nor love, so they too (the sisters alluded to as less fair) would be even as thou art.' This seems a little pointless. It should be 'thou here alone, for all thy beauty, gettest no more credit than a plainer woman.'

[24] On C(h)ālā and her sisters and the discrepant ascriptions in the Canon, see *Pss*. *of the Sisters,* 186 f.

[25] Or 'whereof dost thou not approve.' *Cf*. above, II, 3, § 9.

[26] *Avuso,* used by the Order to all save spiritual superiors, or kings.

[27] '"Some fool" is Māra's suggestion, hence her emphasis on the teaching of the All-wise.' *Comy*.

[28] 'Made me enter into, or settled me in the True (*sacce nivesayi,* a very unusual, but vivid phrase). *I.e*. the Third Truth or Fact of Nibbāna: — the end of sorrow. *Comy*.

[29] *Cf*. above, § 4. She sees in rebirth so great and fearful a vista as compared with the tempter's limited opening.

[30] *Uppajjaii,* arise, used for 'be reborn.'

[31] The Yāma or Plutonic gods. On 'King Yama' see 'Devadūta-vagga,' *A*. i, 138 f.; also *M*. iii. 178 f.

[32] On these curious features in Buddhist cosmogony we can find as yet no discussion to add to Childers' art: *Nimmānarati,* a definition given also in *Therīgāthā Comy.,* 169.

[33] *Padhūpito*. *Cf*. above, I, 5, § 1.

[34] *Puthujjana,* lit. many-folk, the 'masses' or 'million,' *hoi polloi*.

[35] *Pāsaṇḍa* is exegetically derived from 'the snares (pāsā) of opinions thrown over the hearts of men.' *Comy.*

[36] The *Saṃyutta* has the singular, the *Therīgāthā,* the plural.

[37] *I.e*. 'all [the mystery of the] factors of life and all [the mystery of] rebirth.' *Comy.*

[38] *Bimbaṃ* 'applied to the individual organism' (*attabhāva*). *Comy.* Windisch renders by *Leib,* which does not include mind. The whole 5-aggregate person is meant. The same figure occurs in Raṭṭhapāla's and Ānanda's verses: *Pss. of the Brethren,* ver. 769; 1020, where body and mind are explicitly included.

[39] *Agha* is as vague as our 'evil,' hence we have taken into account B.'s *dukkha-patiṭṭhānattā attabhāvo*.

[40] Or condition (*hetu*); always, in Buddhist philosophy, understood as impersonal.

[41] We have slightly altered here to get closer following of the original. '*Satta,*' 'being,' is used for living intelligent creatures in general, including *devas*. 'All souls' would be perhaps a better rendering, the emphasis in the word being upon a permanent entity held to reside in a perishable frame, the worst of heresies for Buddhism. 'In the ultimate or highest sense,' comments B., 'a "being" is not found (or known).' So *Kathāvatthu* (*Points of Controversy,* p. 8, n. 3). *Māra* was apparently pointing to himself or to Vajirā in 'harping on (*paccesi, cf. Dialogues,* I, 252, n. 3; lit. 'going back

to'). In *Theragāthā,* ver. 60, *Comy.,* the verb is paralleled by *gavesanto,* seeking.

[42] The suffering attending the life of the five aggregates. *Comy.* It is as if Vajirā went on to say: 'If you must have a unity, a unified notion that is perpetually present when the five aggregates are present, take Suffering rather than *Satta*. *There* is constancy of being for you, so only you see in that too the threefold pulse of life: — genesis, equilibrium, dying away.

[43] It is a curious accident that verses so famous and quoted in the Canon (*Kathā-vatthu*) and other works, *e.g*. *Mil*. i, 45, and by B. himself, *e.g*. *Visuddhi-magga,* ch. xviii, as these should (1) not be incorporated in the *Therīgāthā,* (2) receive so brief a notice in the *Comy.,* (3) be accompanied by no legend about their author.

Saṃyutta Nikāya
I. Sagātha Vagga
6. Brahmā Saṃyutta

I. Kindred Sayings with Verses

6. The Brahmā Suttas

---

[171]

I

Sutta 1

Brahmā Āyā Cana Suttaṃ

The Entreaty

THUS HAVE I HEARD:

The Exalted One was once staying near Uruvelā[1],
on the banks of the river Nerañjarā,

beneath the Goatherd's Banyan,
and he had just attained full enlightenment.

Now as he was privately meditating,[2]
the thought arose in him:

"I have penetrated[3] this Norm,[4]
deep, hard to perceive, hard to understand,[5]
peaceful[6] and sublime,
no mere dialectic,
subtle, intelligible only to the wise.

But this is a race devoting itself to the things to which it clings,[7]
devoted thereto,
delighting therein.

And for a race devoting itself to the things to which it clings,
devoted thereto,
delighting therein,
this were a matter hard to perceive, to wit,
that this **[172]** is conditioned by that —
that all that happens is by way of cause.

This, too, were a matter hard to discern, to wit,
the tranquillization of all the activities of [worldly] life,
the renunciation of all substrates of rebirth,
the destruction of natural cravings,
passionlessness,
cessation,
Nibbāna.

And now I only might teach the Norm,
and others might not acknowledge me:
this would be wearisome to me,
this would be hurtful to me."[8]

And then verily to the Exalted One were revealed these verses on the spur of the moment,
unheard of before: —

"This that thro' many toils I've won,
Enough! Why should I make it known?
By folk with lust and hate consumed
Not this a Norm that can be grasped.
Against the stream [of common thought],[9]
Deep, subtle, fine, and hard to see,
Unseen 't will be by passion's slaves,
Cloaked in the murk [of ignorance]."[10]

In such wise,
pondering over the matter,
did the heart of the Exalted One incline to be averse from exertion
and not towards preaching the Norm.

Thereupon to Brahmā-Sahampati,[11]
becoming aware in thought of the thoughts of the Exalted One,
was this revealed: —

"Woe, woe! now will the world perish!

Woe! now will the world utterly perish,
in that the heart of the Tathāgata,
Arahant,
Buddha Supreme
inclines to be averse from exertion
and not towards preaching the Norm!"

[173] Then did Brahmā-Sahampati,
even like a strong man stretching his bent arm out,
or drawing together his arm outstretched,
vanish from the Brahmā world
and appear before the Exalted One.

And Brahmā Sahampati,
draping his outer robe over one shoulder,
and stooping his right knee to the ground,
raised his joined hands towards the Exalted One and said:

"Lord! let the Exalted One preach the Norm!

Let the Blessed One preach the Norm!

There are souls whose eyes are hardly dimmed by dust[12];
they are perishing from not hearing the Norm.

They will come to be knowers of the Norm."

Thus spake Brahmā Sahampati.

And thereafter he said this also:

"There hath appeared in Magadha before thee
A Norm impure by minds unclean contrived.[13]
Unlock this door[14] t' Ambrosia! Let them hearken
To Norm by Pure and Holy One revived.

As on a crag on crest of mountain standing
A man might watch the people far below,
E'en so do thou, 0 Wisdom fair, ascending,
0 Seer of all, the terraced heights of truth,
Look down, from grief released, upon the nations
Sunken in grief, oppressed with birth and age.[15]
Arise, thou Hero! Conqueror in the battle!
Thou freed from debt! Lord of the Caravan!
Walk the world o'er, [sublime and blessed Teacher!]
Teach us the Norm! There are, who'll understand."

Then the Exalted One,
understanding the entreaty of Brahmā,

because of his pitifulness toward all souls,[16]
looked down with a Buddha's Eye over the world.

The Exalted One saw,
[174] with a Buddha's Eye, so looking,
souls whose eyes were scarcely dimmed by dust,
and souls whose eyes were sorely dimmed by dust,
souls sharp of sense
and souls blunted of sense,
souls of good
and souls of evil disposition,
souls docile
and souls indocile,
some among them living with a perception of the danger of other worlds
and of wrongdoing.

As in a pool of blue or red or white lotus,
some lotus plants born in the water,
emerge not, but grow up and thrive sunken beneath the surface;
and other lotus plants,
born in the water and growing up in the water,
rise to the surface;
and other lotus plants,
born in the water and growing up in the water,
stand thrusting themselves above the water and unwetted by it,
even so did the Exalted One,
look down over the world with a Buddha's Eye,
and see souls whose eyes were scarcely dimmed by dust,
souls whose eyes were sorely dimmed by dust,
souls sharp of sense
and blunted of sense,
souls of good
and souls of evil disposition,
souls docile
and souls indocile,

some among them living with a perception of the danger of other worlds and of wrongdoing.

Seeing Brahmā Sahampati he made response in verse: —

"Open for them the doors stand to Ambrosia!
Let those that hear renounce the faith they hold.[17]
Foreseeing hurt I have not preached, Brahmā,
The Norm sublime and excellent for men."

Then Brahmā Sahampati thought:

"Now am I one by whom an opening has been given
for the preaching of the Norm by the Exalted One!"

And he bowed down before the Exalted One,
and passing round him by the right,
vanished there and then.

---

[1] See above, IV, 1, § 1. This Sutta occurs *verbatim* as the story of Brahmā's entreaty in *Vin. Texts,* i, 84 f. It is also given nearly *verbatim,* in *Dialogues,* ii, 29 f., as an episode in the life of each of the seven Buddhas there recognized as tho series of great world-saviours, but with two variants: — (1) the god proffers his request three times; (2) the four lines beginning 'In days of old' ... are omitted.

[2] When? asks B. In the eighth week after his Enlightenment (*buddha-bhūtassa aṭṭhame sattāhe*), and he mentions the intervening incidents recorded also in the *Jātaka Comy.* (*Bud. Birth Stories,* P. 109 ff.).

[3] *Aḍhigato ti paṭividdho. Comy.*

[4] 'The Dhamma of the Four True Things.' *Comy.* On this and the next paragraphs, the reader may consult notes in *Dialogues,* ii, 36 f. This

translation differs only in a few details.

[5] *Dur-anubodho*. *Cf*. above, p. 154, n. 2.

[6] *Santo*.'

[7] To the fivefold pleasures of sense.' *Comy*.

[8] *I.e*. physically, if we may take *kāya,* when opposed to *citta,* in a *Commentary,* as *rūpa,* 'body.' (See *Compendium,* 96, n. 3). 'In mind (*citte*) a Buddha can feel neither weariness nor hurt.' *Comy*.

[9] *E.g*. in its doctrines of impermanence, ill, non-soul-entity, non- beauty (in what superficially seems so), it goes against the stream of beliefs. *Comy*.

[10] *Avijjā rāsinā ajjhotthatā*. *Comy*.

[11] B. gives a tradition that this deva had been one Sahaka, a Thera in Buddha Kassapa's dispensation, and by sustained First Jhana was reborn as a Brahmā god. The history of the name is unknown. B. represents him as attended here by deva-hosts.

[12] 'The eye of insight, little affected by lust, hate, delusion.' *Comy*.

[13] According to B., these are the six teachers named above, III, 1, § 1, whose doctrines were already published.

[14] *Comy.:* The Ariyan Path to Nibbāna.

[15] Thus far these six lines occur in the *Iti-vuttaka,* § 38.

[16] *Sattā* or beings, creatures. Not metaphysically taken.

[17] *Comy*.: 'Let them all give up (*vissajjantu*) their own faith (*saddhaṃ*).

Saṃyutta Nikāya
I. Sagātha Vagga
6. Brahmā Saṃyutta

I. Kindred Sayings with Verses

6. The Brahmā Suttas

---

[174]

I

Sutta 2

Gārava Suttaṃ

Holding in Reverence

THUS HAVE I HEARD:

The Exalted One was once staying near Uruvelā,
on the banks of the river Nerañjarā,

beneath the Goatherd's Banyan,
and he had just attained full enlightenment.

[175] And to the Exalted One, as he meditated in privacy,
the thought arose in his mind:[1]

"It is ill to live
paying no one the honour and obedience
due to a superior.

What recluse or brahmin is there
under whom I could live
paying him honour and respect?"[2]

Then the Exalted One thought:

"For the perfecting of the moral code[3]
[if] imperfectly carried out,
I should live under another recluse or a brahmin,
paying him honour and respect.

But I see not anywhere
in the worlds of gods
—Māras, Brahmās —
not among recluses and brahmins,
not among the whole race,
human or divine,
any other recluse,
or any brahmin
more accomplished in moral conduct than myself,
and under whom I might live,
paying him honour and respect.

[5] The text has ca, 'and.' B. guards the reader from seeing therein more than one living Buddha.

Saṃyutta Nikāya
I. Sagātha Vagga
6. Brahmā Saṃyutta

I. Kindred Sayings with Verses

6. The Brahmā Suttas

---

[176]

I

Sutta 3

Brahmadeva Suttaṃ

Brahmādeva

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

[177] Now on that occasion Brahmādeva,
son of a certain brahminee,
left the world,
going from home into the homeless
in the Order of the Exalted One.

And the venerable Brahmādeva,
remaining alone and separate,
earnest, ardent, and strenuous,
attained ere long to that supreme goal of the higher life,
for the sake of which the clansmen rightly go forth from home into the homeless;
yea, that supreme goal did he by himself,
even in this present life,
come to understand and realize.

He came to understand that birth was destroyed,
that the holy life was being lived,
that his task was done,
that for life as we conceive it[1] there was no hereafter.

And the venerable Brahmādeva thus became one of the Arahants.[2]

§

Now the venerable Brahmādeva rose early one morning,
and dressing himself,
took robe and bowl and entered Sāvatthi for alms.

And going about Sāvatthi,
house by house,
he came to his own mother's dwelling.

At that time his mother,
the brahminee,
was habitually making an oblation[3] to Brahmā.

Then it occurred to Brahmā Sahampati:

"This mother of the venerable Brahmādeva,
the brahminee,
makes her perpetual oblation to Brahmā.

What if I were now to approach and agitate her?"

So as a strong man might stretch forth his bent arm,
or bend his arm stretched forth,
Brahmā Sahampati vanished from the Brahmā world
and appeared at the dwelling of the mother of the venerable Brahmādeva.

And standing in the air he addressed her in verses: —

"Far hence, 0 brahminee, is Brahmā's world,
To whom thou servest offerings alway.
And Brahmā feedeth not on food like that.
[178] What babblest thou[4] unwitting of the way,
0 brahminee, unto the Brahmā world?[5]
Lo here! this Brahmādeva, son of thine,
A man who ne'er will see another world,[6]
A man who past the gods hath won his way;
An almsman who doth nothing call his own,
Nor other soul beside himself maintains: —
This man into thy house hath come for alms.
Worthy of offerings, versed in the Lore,[7]
With faculties developed and controlled,
Meet for oblations from both gods and men,
True brahmin — 'barring all things evil out' —[8]
By evil undefiled, grown calm and cool,
He moveth on his quest for sustenance.

There is no after, no before for him,[9]
He is at peace, no fume of vice is his;[10]
He is untroubled, rid of hankering;
All force renouncing toward both weak and strong.[11]
Let him enjoy the choice meats thou hast served.

By all the hosts of evil unassailed,[12]
His heart at utter peace, he goes about
[179] Like tamed elephant, with vices purged.
Almsman most virtuous, and with heart well freed:
Let him enjoy the choice meats thou hast served.

On him so worthy of the gift do thou,
In confidence unwavering, bestow thy gift.
Work merit and thy future happiness,
Now that thou seest here, 0 brahminee,
A sage by whom the flood is overpassed.[13]

On[14] him so worthy of the gift did she,
In confidence unwavering bestow her gift.
Merit she wrought, her future happiness,
When [at her door] the brahminee beheld
A sage by whom the flood was overpassed."

---

[1] Lit. 'for thusness' (*itthattāya**), a word we need in serious diction.

[2] We find no reference elsewhere to this Arahant. Taking name and episode together, some Indologists might pronounce him to be a fiction to suit the occasion. The account of his achievement is here given in one of the canonical formulas of arahantship. See *S*. vi, p. vii (B.).

[3] Consisting, says B., of food. He gives a picture of how she decorated the house to set off her offering.

[4] *Jappasi*.

[5] Brahmā-gods are maintained by Jhāna-rapture (*sappītikajjhānena*), and the way to attain their world is by the Four Jhānas of merit (*kusalajjhānani*). *Comy*. *Cf*. above, IV, 2, § 8.

[6] A free rendering of *nirupadhiko:* 'without birth-substrate.'

[7] *Lit*. Veda-goer, borrowed from brahmin terminology. Veda means also 'feeling,' hence *Comy*.: 'gone to the end of sorrow by the Four Paths' — just an exegetical definition.

[8] The usual exegetical definition of *brāhmāno: bāhetvā,* 'having put outside.' See *D*. iii, 93, § 22.

[9] 'No past, no future: deprived of desire and lust for mental and bodily aggregates such as they have been and will be.' *Comy*. Or *cf*. above, I, 1, § 10.

[10] *Sn*. ver. 1048 (trs. 1047).

[11] 'Even if he use a staff (*daṇḍa,* lit. staff, is used symbolically for force; *cf*. III, 1, § 1, 'despot's weapons'), he has no will to injure with it.' *Comy*. *Cf*. *Pss*. *of the Brethren,* p. 323, n. 1.

[12] *Sn*. ver. 794 (trs. 793). Commentators of both works agree.

[13] Cf. I, 1, § 1.

[14] The concluding verses are assigned by B. to the 'Council-compilers' of this Book of the Suttas.

Saṃyutta Nikāya
I. Sagātha Vagga
6. Brahmā Saṃyutta

I. Kindred Sayings with Verses

6. The Brahmā Suttas

I

---

[179]

Sutta 4

Baka Brahma Suttaṃ

Baka the Brahmā God

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now at that time there arose in the mind of Baka the Brahmā god,[1]
evil, erroneous notions, to wit:

"This [Brahmā-life] is permanent and stable;
this is eternal,
this is absolute,
this is influctuate in its nature;
in this [life] there is no birth,
nor decay,
nor death;
no falling from,
nor rising up to;
and beyond this there is no further salvation."[2]

Then the Exalted One, discerning by thought
the thoughts of Baka the Brahmā,
like as a strong man might stretch forth his bent arm,
or bend his arm stretched forth,
vanished from Jeta's Grove,
and appeared in the Brahmā world.

Then Baka the Brahmā saw the Exalted One coming afar off,
and he called to him:

"Come, my lord! welcome, my lord!

[180] Long is it, my lord, since thou madest occasion to come this way.

[See], my lord, this [Brahmā-life] is permanent and stable;
this is eternal,
this is absolute,
this is influctuate in its nature;
in this [life] there is no birth,
nor decay,
nor death;
no falling from,

nor rising up to;
and beyond this there is no further salvation."

To him, so saying, the Exalted One spake thus:

"Alas, the good Brahmā Baka is very ignorant!

Alas, the good Brahmā Baka is very ignorant!

Inasmuch as he will be saying that something which is impermanent is permanent;
that something which is unstable is stable;
that something which is temporal is eternal;
that something which is relative is absolute;
that something from which one is bound to fall,
admits not of decease.

Where there is birth,
decay,
death,
decease and rebirth,
of such a life will he be speaking as he does: —
that no such things happen.

And whereas there is another salvation beyond this,
he will be saying that there is no other such!"

[Baka:—]

"We seventy-two,[3] Gotama, from our good works
Rule o'er the world, birth and old age transcending.
This is our last Veda-won life as Brahmās;
Many the folk off'ring us prayers and praises."[4]

[The Exalted One:—]

"Brief is this life; verily length pertaineth
Not to this life, deemed by thee, Baka, so lengthy,
'Gainst the life waiting for thee,[5] 0 Brahmā,
As I discern, lasting through countless ages."

[Baka:—]

"If thou be th' Exalted One, birth and old age
Transcending, then thine is the infinite vision.
[181] What help brought me rites and good works aforetime[6]
Do thou declare this so that I may learn it."

[The Exalted One:—]

"When many men, thirsty and heat-tormented,
Thou in the past gavest to drink [and saved them]:
Lo! this was thy 'rites and good works aforetime/
As one from sleep newly awaked I remember.[7]

At Antelope Bank,[8] when the village was raided,
Thou didst release folk bound and led off captive;
Lo! this was thy 'rites and good works aforetime/
As one from sleep newly awaked I remember.

When mystic force wielding thou didst deliver
In Ganga's stream, vessel and crew assailed,
By cruel snake fain to devour men victims:
Lo! this was thy 'rites and good works aforetime'
As one from sleep newly awaked I remember.

And I, by name Kappa, was once thy pupil,
Intelligent, wise did his teacher deem him:[9]
[182] Lo ! this was thy 'rites and good works aforetime.'
As one from sleep newly awaked I remember."

[Baka:—]

"0 this my life surely thou understandest!
Yea, thou dost know others, since thou art wakened.[10]
Yea, hence prevails round us thy mighty glory,
Radiance it sheds over the world of Brahmās."

---

[1] On this god see *M*. i, 328. The episode and verses form the 'Baka-Brahmā *Jātaka,*' *Jāt*. iii, 359 (trs. 219) [#405].

[2] *Cf*. *S*. iii, 85.

[3] Does this represent the number of the chief (Mahā) Brahmās?

[4] *Abhijappanti:* 'lifting joined hands toward us, glorifying us, aspiring to be as we are.' *Comy*.

[5] *Tava avasiṭṭhay ettakaṃ āyun ti ahaṃ jānāmi*. *Comy*. On the countless ages' see computations in *Jāt*. *Comy*. *loc*. *cit*

[6] I think this is more accurately rendered than the Jātaka translation, and agrees better with the emphatic refrain in the Buddha's reply: — This was ... 'If' and 'thine is' are inserted from the *Comy*. Metrical exigencies, perhaps, have rendered the Pali stanza a little obscure. 'You, being as you say, so far-seeing as to my life, tell me which of my past good deeds brought me here.' According to B., *vatasīlavattaṃ* is just *sīlaṃ*. *Vata* can scarcely mean the expletive *vata!* just here, as Feer seems to have thought. I prefer to let it stand as 'rites' that were really fruitful, to wit, brave deeds. The *S*. and *Jāt*. *Commentaries* elaborate the legends alluded to. In the first three cases, Baka in a former birth as the hermit Kesava exerts magic power, bringing a stream past the parched, strayed caravan, making dacoits see a vision of royal police approaching, and scaring away the snake as a Garuda-bird. The fourth instance is explained in the Kesava Jātaka (iii, 141 f.; trs. 93 f.) [No. 346].

[7] As if it were a dream.' *Jāt. Comy.*

[8] *Eṇi-kūlasmiṃ (Jāt. sic)*: — our *Comy.*: — *Gangā-tire'va. Jāt. Comy.* — *Eṇiyā nāma nadiyā kūle.*

[9] Again I suggest a better rendering than that of the Jātaka translation. The point of the allusion is, not that Kappa thought Kesava — a weak creature — wise, but that Kesava set such store on Kappa's intelligence and character, and so reported to the King. The *Jāt.* text reads *amaññaṃ,* 'I deemed.' The Br. has *amaññа,* which is both 1st and 2nd person. If the verse is quoting Kesava's report, the 1st person is right.

[10] *Buddho.*

Saṃyutta Nikāya
I. Sagātha Vagga
6. Brahmā Saṃyutta

I. Kindred Sayings with Verses

6. The Brahmā Suttas

---

[182]

I

Sutta 5

Pamāda Suttaṃ (Brahma-loka Suttaṃ)

Another False Opinion

THUS HAVE I **HEARD:**

The Exalted One was once staying near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park.

Now at that time
the evil and erroneous notion
had occurred to a certain Brahmā:

"No recluse or brahmin can come here."

Then the Exalted One,
learning by thought the thoughts of that Brahmā,
like as a strong man might stretch forth his bent arm,
or draw in his arm stretched out,
vanished from Jeta's Grove,
and appeared in the Brahmā world.

And the Exalted One seated himself cross-legged in the air above that Brahmā,
flames radiating from his body.[1]

Now it occurred to the venerable Moggallāna the Great:

"Where is the Exalted One now abiding?"

And with the heavenly eye,
purified, passing the sight of men,
he saw the Exalted One,
seated above that Brahmā,
flames radiating from his body.

Then, seeing him there,
the venerable Moggallāna,
like as a strong man might stretch forth his bent arm,
or draw in his arm stretched out,
vanished from Jeta's Grove,
and appeared in the Brahmā world,
and seated him- **[183]** self cross-legged in the air
eastward of and lower than the Exalted One,
flames radiating from his body.

And it occurred to the venerable Kassapa the Great:[ed1]

"Where is the Exalted One now abiding?"

And with the heavenly eye,
purified, passing the sight of men,
he saw the Exalted One,
seated above that Brahmā,
flames radiating from his body.

Then, seeing him there,
the venerable Kassapa the Great,
like as a strong man might stretch forth his bent arm,
or draw in his arm stretched out,
vanished from Jeta's Grove,
and appeared in the Brahmā world,
and seated himself cross-legged in the air
southward of and lower than the Exalted One,
flames radiating from his body.

And it occurred to the venerable Kappina the Great:

"Where is the Exalted One now abiding?"

And with the heavenly eye,
purified, passing the sight of men,
he saw the Exalted One,
seated above that Brahmā,
flames radiating from his body.

Then, seeing him there,
the venerable Kappina the Great,
like as a strong man might stretch forth his bent arm,
or draw in his arm stretched out,
vanished from Jeta's Grove,
and appeared in the Brahmā world,
and seated himself cross-legged in the air

westward of and lower than the Exalted One,
flames radiating from his body.

And it occurred to the venerable Anuruddha,[2]:

"Where is the Exalted One now abiding?"

And with the heavenly eye,
purified, passing the sight of men,
he saw the Exalted One,
seated above that Brahmā,
flames radiating from his body.

Then, seeing him there,
the venerable Anuruddha,
like as a strong man might stretch forth his bent arm,
or draw in his arm stretched out,
vanished from Jeta's Grove,
and appeared in the Brahmā world,
and seated himself cross-legged in the air
northward of and lower than the Exalted One,
flames radiating from his body.

Then the venerable Moggallāna addressed that Brahmā in a verse:[3] —

"Dost hold even to-day, my friend, the views
Which heretofore are views that thou hast held?

Dost thou behold, in this thy Brahmā-world,
The dazzling sheen whereby't is all excelled?"

[The Brahmā:—]

"My lord, no longer do I hold the views
Which heretofore are views that I have held.
I do behold, in this my Brahmā world,
The dazzling sheen whereby't is all excelled.

How were it possible for me to-day
'I am eternal! I am permanent!' to say?"

Then the Exalted One,
having agitated that Brahmā,
like a strong man might stretch out his bent arm,
or draw in his arm stretched out,
vanished from the Brahmin world and appeared in Jeta's Grove.

Then the Brahmā admonished one of his retinue, saying:

"Come, dear sir, do thou approach the venerable Moggallāna the Great, and say unto him:

'Are there, my lord Moggal- **[184]** lāna,
yet other disciples of that Exalted One
as gifted and as mighty as the lords
Moggallāna, Kassapa, Kappina, and Anuruddha?'"

"Even so, dear sir." did that attendant Brahmā make response.

And he fulfilled the behest.

18. To him thus asking,
the venerable Moggallāna the Great addressed this verse: —

"Disciples of the Buddha many they
Who threefold lore have won and magic sway;
Are skilled the thoughts of other minds to read,
Are Arahants, in whom the Drugs are dead."[4]

19. Then that Brahmā,
delighted and grateful that these words were spoken,
repaired to the great Brahmā and said:

"My lord, thus did the venerable Moggallāna the Great reply:[ed1]

'Disciples of the Buddha many they
Who threefold lore have won and magic sway;
Are skilled the thoughts of other minds to read,
Are Arahants, in whom the Drugs are dead.'"

And the great Brahmā was delighted at that which the attendant Brahmā told him.

---

[1] *Tejodhātuṃ samāpajjitvā:* 'having attained to the sphere, or elemental condition, of heat.' By this technical phrase it is implied that, making the self-hypnotizing preamble (*parikamma*) of fixing sense and mind on fire, Jhāna was induced and, with it, 'the power at will to emit fire from the whole body' *Comy. Cf. Pss. of the Sisters,* p. 112.

[2] These four great Brethren were by their leader declared foremost, respectively, in magic power, asceticism, preaching to the Order and the 'celestial eye.' *A.* i, 23.

[3] This context was overlooked in *Pss. of the Brethren,* p. 392 f.; hence the verses are slightly inaccurate, the 'views' in question being held up to the moment when the splendid visitors proved them false.

[4] Enumerating the six 'super-knowledges' (*abhiññā*). But it is curious that the sixth and last should be mentioned twice, and the 'celestial ear' (supernormal hearing) be left out. For B. confirms the fact (commenting on *A.* i, 163-5), that 'threefold lore' —a brahminic idiom annexed by Buddhism — meant super-memory, celestial eye, and destruction of *Āsavas* ('drugs'). Nevertheless he does not note the omission here. The detailed order followed in the *Saṃyutta-Nikdya* (see ii, 121; 212) is 'magic power (*iddhi*), the 'ear,' telepathy, super-memory, the 'eye,' drug-immunity — the same as that followed in *Dialogues,* i, 88 f.; *cf. D.* iii, 281.

[ed1] Mrs. Rhys Davids abbreviates.

Saṃyutta Nikāya
I. Sagātha Vagga
6. Brahmā Saṃyutta

I. Kindred Sayings with Verses

6. The Brahmā Suttas

---

[184]

I

Sutta 6

Pamāda Suttaṃ (Brahma-loka Suttaṃ)

Infatuation

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park,
meditating during the noonday heat.

Now two[1] independent Brahmās, Subrahmā and Suddhavāsa, had come to see the Exalted One,
and they waited one at each post of the door.[2]

And Subrahmā said to Suddhavāsa:

"Dear sir, not yet is it a fitting time to wait upon the Exalted One.

He is meditating during the noonday heat.

[185] There is such and such a Brahmā-world, blissful and prosperous, where dwells an infatuated Brahmā.[3]

Come, dear sir,
let us go to that world
that we may agitate that Brahmā."

Suddhavāsa consented and,
like a strong man might stretch out his bent arm
or draw in his arm stretched out,
they two vanished from before the Exalted One
and appeared in that world.

Now that Brahmā saw those Brahmās coming from afar and called to them:

"How now, dear sirs! whence come ye?"

"We, dear sir, come from the near presence of that Exalted One, Arahant Buddha Supreme.

But thou, dear sir, shouldst go to wait upon that Exalted One, Arahant Buddha Supreme."

Then the Brahmā, not brooking such words,
reproduced himself a thousand times[4]
and said to Subrahmā:

"Dost thou not see, dear sir,
what the might of my magic power is like?"

"I see, dear sir, what thy might
and thy magic power are like."

"I then, dear sir,
being so great in magic power,
so great in might,
to what other,
recluse or brahmin,
should such as I go
to present myself?"

Then Subrahmā the independent Brahmā
reproduced himself two thousandfold
and said to the Brahmā:

"Dost thou not see, dear sir,
what my magic power and majesty are like?"

"I see, dear sir, what thy magic power
and majesty are like."

"Now this Exalted One, dear sir,
is greater in magic power and majesty
than both thee and me.

Thou shouldst go, dear sir,
to present thyself to that Exalted One, Arahant Buddha Supreme."

Then that Brahmā addressed a verse to Subrahmā:—

"[In sculptured frieze reck'ning] the tiers by hundreds
Of 'fairwing' birds[5] three, and four of flamingoes,
[186] And five of tigresses all fierily glowing,[6]

This heavenly fane shineth afar, 0 Brahmā,
Over the north firmament shedding a glory."

[Subrahmā:—

"Albeit thy heavenly fane far shineth,
Over the North firmament shedding a glory,
He beauteous in wisdom,[7] discerning canker[8]
In visible objects material, ever
To fluctuate doomed, therein takes no pleasure."

So Subrahmā and Suddhavasa, independent Brahmās,
having agitated that Brahmā,
vanished there and then.

And that Brahmā
on a later occasion
came to present himself before the Exalted One, Arahant Buddha Supreme.

---

[1] *Pacceka-brahmā*. I have no traditional explanation to give of this species.

[2] *Comy*. 'like sentries.'

[3] *Comy*.: 'self-satisfied with his own power and glory.'

[4] On this form of *iddhi, cf. Pss. of the Brethren,* ver. 563, *Jāt*. i, 114 (trs. 14).

[5] *Supaṇṇā,* identified by Childers with the mythical *Garuḷā,* or *Garuḍa,* the mythical roc-like bird of India.

[6] The *Comy*. reads *vyagghiniyā pañcasatāti pañca vyagghiniyāpanti satāni ... vyagghasadisā ekacce miga vyagghiniyā nama*. Why not tigers? Or should we read *vyagghīn'issā* ('tigress-deer')? For *issā cf. Jāt*. v, 427. The

fives refer either to the number of statues (*vūpa's*), or to the rows of them. And Subr.'s reply is a play on the word *rūpa,* which means also material, and visible things in general.

[7]*Comy*.: 'the Master.' *Cf*. above, VI, 1, § 1: '0 Wisdom Fair.'

[8]*Raṇaṃ*

Saṃyutta Nikāya
I. Sagātha Vagga
6. Brahmā Saṃyutta

I. Kindred Sayings with Verses

6. The Brahmā Suttas

---

[186]

I

Sutta 7

Kokālika Suttaṃ

The Kokālikan

THUS HAVE I H**EARD:**

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park,
meditating during the noonday heat.

Now two independent Brahmās,
Subrahmā and Suddhavāsa,
had come to see the Exalted One,
and they waited one at each post of the door.

And in the presence of the Exalted One,
Subrahmā spoke this verse concerning the Kokālikan brother:[1]

"Who can determine, who here understand,
When meas'ring him of whom measure there's none?
Clogged and confused the average man, methinks,
Who to th' illimitable limit lays."

---

[1] On the Kokālikan's libel see below, § 10.

Saṃyutta Nikāya
I. Sagātha Vagga
6. Brahmā Saṃyutta

I. Kindred Sayings with Verses

6. The Brahmā Suttas

---

[187]

I

Sutta 8

Katamoraka-Tissa Suttaṃ

Tissaka

THUS HAVE I **HEARD:**

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park,
meditating during the noonday heat.

Now two independent Brahmās,
Subrahmā and Suddhavāsa,
had come to see the Exalted One,
and they waited one at each post of the door.

And in the presence of the Exalted One,
Subrahmā spoke this verse
concerning Katamoraka-Tissaka: —

"Who can determine, who can understand,
When meas'ring him of whom measure there's none?
Clogged and without wisdom[1] is he, methinks,
Who to th' illimitable limit lays."

---

[1] *Akissavaṃ*

Saṃyutta Nikāya
I. Sagātha Vagga
6. Brahmā Saṃyutta

I. Kindred Sayings with Verses

6. The Brahmā Suttas

---

[187]

I

Sutta 9

Tudo Brahmā

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

On this occasion the Kokālikan bhikkhu[1] was afflicted, suffering and very ill. Then Tudu, the independent Brahmā,[2] when the night was far spent,

shedding radiance with his effulgent beauty over the entire Jeta Grove, drew near to the Kokālikan bhikkhu.

And, standing in the air, he spoke thus to the Kokālikan:

'Put thy heart's trust, Kokālika, in Sāriputta and Moggallāna! Lovely are Sāriputta and *Moggallāna*!'

Who art thou, friend?'

'I am Tudu, independent Brahmā.'

'Wast thou not, friend, declared by the Exalted One to be a Never-Returner?

Why then, what dost thou in that thou hast returned to this world?

Behold what a mistake thou hast herein committed!'[3]

[188] [Tudu:—]

"In sooth to every man that's born
A hatchet grows within his mouth,
Wherewith the fool, whene'er he speaks
And speaks amiss, doth cut himself.
He who the blameworthy doth praise,
Or who the praiseworthy doth blame,
Builds by his mouth his evil doom,
And by that doom he finds no weal.
Trifling the evil luck[4] of one
Who by the dice doth lose his wealth.
But greater far his evil luck,
Taking his all and eke himself,
Who 'gainst the Blessed Saints on earth
Doth set his heart at enmity.
For vaster epochs doth he go —
A hundred thousand years and eke[5]
Thirty and six, and yet five more —

To life in purgatory, who,
In thought and word on wrong intent,
Utters abuse of Ariyans."[6]

---

[1] See § 10.

[2] See above, § 6, n. 1. B. states that this deva had been the tutor of the ailing man, and that having won, as man, to the Third Fruition (that of never returning to earth), he was after death reborn in Brahmā world (to pass utterly away in some 'higher' heaven).

[3] *Comy.*: The Kokālikan thought: 'he comes to chide me, not discerning the boil on his own forehead.' Tudu perceives the wretch is too ill for admonishing, and pronounces over him the sweeping assertions in the versss.

[4] *Kali,* rendered here also as 'evil doom.'

[5] On these epochs: *nirabbuda* and *abbuda* —see § 10. I have no olue to the curiously untidy precision of the periods stated. For *pañca* read *pañca* ca.

[6] The verses, repeated in § 10, occur (1) in *A*. v, 171, where §§ 9 and 10 form one sutta; (2) in *Sn*. ver. 657-60; (3) in *A*. ii, 3, the first gāthā excepted.

Saṃyutta Nikāya
I. Sagātha Vagga
6. Brahmā Saṃyutta

I. Kindred Sayings with Verses

6. The Brahmā Suttas

---

[188]

I

Sutta 10

Dutiya Kokālika Suttaṃ

The Kokālikan

THUS HAVE I H**EARD:**

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

On this occasion the Kokālikan bhikkhu[1]
coming into the presence of the Exalted One,
saluted him and took his seat at one side.

And so seated said thus **[189]** to the Exalted One:

"Wicked, lord, in their desires
are Sāriputta and Moggallāna!

They are ruled by wicked desires!"

Then said the Exalted One to the Kokālikan bhikkhu:

"Say not so,[2] Kokālikan,
say not so!

Put thy heart's trust[3]
in Sāriputta and Moggallāna!.

Lovely[4] are Sāriputta and Moggallāna!"

But the Kokālikan bhikkhu spoke a second time thus to the Exalted One:

"Even though, lord, the Exalted One be trustworthy
and his word reliable,[5]
yet wicked, I say, in their desires
are Sāriputta and Moggallāna!,
and ruled by wicked desires!"

The Exalted One spoke a second time thus
to the Kokālikan bhikkhu:

"Say not so, Kokālikan,
say not so!

Put thy heart's trust
in Sāriputta and Moggallāna!

Lovely are Sāriputta and Moggallāna!"

But the Kokālikan bhikkhu spoke the same words yet once again,
and the Exalted One answered him in the same words.

Then the Kokālikan bhikkhu,
rising from his seat,
saluted the Exalted One by the right
and departed.[6]

And soon after,
the Kokālikan's entire frame
was covered with pustules
like mustard seed.

From the size of mustard seed
they increased to that of small beans,
to that of chick-peas,
to that of kolaṭṭhi's,
to that of jujube-fruit,
[190] to that of myrobalan,
to that of unripe vilva fruit,
to that of billa fruit.

Whereupon they broke
and discharged pus and blood.

Then the Kokalikan bhikkhu died of that disease,
and being dead
he was reborn in the White Lotus Purgatory
for that he had hardened his heart
against Sāriputta and Moggallāna!

Thereupon Brahmā Sahampati,
when the night was far spent,
shedding radiance with his effulgent beauty
over the entire Jeta Grove,

drew near to the Exalted One,
and saluting, stood at one side and said:

"The Kokālikan bhikkhu, lord, is dead,
and being dead
he is reborn in the White Lotus Purgatory,
for that he did harden his heart
against Sāriputta and Moggallāna."

And having so said,
Brahmā saluted,
and passing round to left,
vanished there and then.

Then the Exalted One,
when the night had passed,
addressed the brethren,
telling them of the visit of Brahmā Sahampati
and of what he had announced.

And when he had thus spoken,
a certain brother asked the Exalted One:

"How long, lord, is the measure of life
in the White Lotus Purgatory?"

"Long indeed, bhikkhu, is the measure of life
in the White Lotus Purgatory.

Not easy is it to reckon
how many years,
or centuries,
or tens or thousands of centuries."

"Can we reckon it by means of a figure, lord?"

"We can, bhikkhu," said the Exalted One.

"Suppose there were a load of twenty kharis[7]
as we reckon them here in Kosala,
of sesamum seed.

And suppose at the end of every century
a man were to take out one seed at a time.

Sooner, bhikkhu, would that same load
be used up and finished
than [a term in] the Abbuda Purgatory.[8]

Now one term in the Nirabbuda Purgatory
is equal to twenty in Abbuda Purgatory;

one term **[191]** in Ababa Purgatory
is equal to twenty in Nirabbuda Purgatory;

one term in Aṭaṭa Purgatory
is equal to twenty in Ababa Purgatory;

one term in Ahaha Purgatory
is equal to twenty in Aṭaṭa Purgatory;

one term in Water-lily Purgatory
is equal to twenty in Ahaha Purgatory;[ed1]

one term in the Sogandhika Purgatory
is equal to twenty in the Water-lily Purgatory;

one term in the Blue Lotus Purgatory
is equal to twenty in the Sogandhika Purgatory;

one term in the White Lotus Purgatory
is equal to twenty in the Blue Lotus Purgatory.

And one term in Red Lotus Purgatory
is equal to twenty in White Lotus Purgatory.

But it is in White Lotus Purgatory, bhikkhu,
that the Kokālikan bhikkhu has been reborn,
for that he hardened his heart against Sāriputta and Moggallāna."

Thus spake the Exalted One.

And thereupon the Blessed Master spake thus: —

"In sooth to every man that's born
A hatchet grows within his mouth,
Wherewith the fool, whene'er he speaks
And speaks amiss, doth cut himself.
He who the blameworthy doth praise.[ed1]
Or who the praiseworthy doth blame,
Builds by his mouth his evil doom,
And by that doom he finds no weal.
Trifling the evil luck of one
Who by the dice doth lose his wealth.
But greater far his evil luck,
Taking his all and eke himself,
Who 'gainst the Blessed Saints on earth
Doth set his heart at enmity.
For vaster epochs doth he go —
A hundred thousand years and eke
Thirty and six, and yet five more —
To life in purgatory, who,
In thought and word on wrong intent,
Utters abuse of Ariyans."

---

[1] This popular story is also told in *Sn*.: — Kokāliya sutta, Mahāvagga, 10, in *A*. v, 170, and in *Jāt*. iv, No. 481, as the Takkariya Jātaka. B. states that the Kokālikan bhikkhu was a native of a kingdom and city called Kokālī, and the son of a setthi (leading citizen) also so-called! Also that he was *not*

the pupil of Devadatta (see *Vin. Texts,* iii, 251), but was known as Culla-Kokālika, to distinguish him from Maha-Kokāllka, the former, who was of the brahmin class. He then gives a concise account of the Kokālikan's grievance, more fully told in the *Jātaka Comy.*

[2] *I.e. mā āhā, evaṃ. Comy.: mā evaṃ abhani*. Fausböll (*SBE*. X, p. 118) evidently read: *mā hi evaṃ*.

[3] 'Charity,' in the *Jātaka* translation is scarcely correct. The verb *pa-sad* is constantly used to express 'faith, trust, confidence in.'

[4] *Pesalā,* not 'amiable' (Fausböll, *op. cit.*), but 'sweetly virtuous' (*piya-sīlā*). *Comy.*

[5] So our text and *Comy.* The *Jātaka Comy.* has: 'Thou, Lord, believest in thy chief disciples.'

[6] 'Why? Through the mighty power of Karma. When once Karma gets "room," no one can thrust it off. It gave him no longer there to remain.' *Comy.*

[7] According to the *Comy.,* the Kosalan measure, from a *pattha* upwards, were four times the bulk of those used in Magadha. 'Twenty *khāri's = 1 kharika,* or cartload of tila-seeds of the small Magadhese variety.' *Cf.* Rhys Davids: *Ancient Coins, etc.,* § 32.

[8] These names do not represent separate hells (*paṭiyekko nirayo natthi*), but only periods of time in Avīchi (the general term for the informal regions; *cf. Bud. Psy. Eth.,* p. 334) apportioned to each entrant by the automatic working of Karma. *Comy.*

[ed1] Mrs. Rhys Davids abbreviates.

Saṃyutta Nikāya
I. Sagātha Vagga
6. Brahmā Saṃyutta

I. Kindred Sayings with Verses

6. The Brahmā Suttas

---

[191]

II: The Quintuplet

Sutta 11

Sanaṇ-Kumāra Suttaṃ

The Eternal Youth

THUS HAVE I HEARD:

The Exalted One was once staying at Rājagaha,
on the banks of the Snake River.[1]

Now Brahmā Sanankumāra,[2] when the night was far spent,
shedding radiance by his effulgent beauty
over the entire **[192]** Snake River shore,
came into the presence of the Exalted One,
and saluting him,
stood at one side
and spake this verse before him: —

"As is the noble ranked the best among
The folk who pin their faith on breed and clan,
So he who walks in lore and conduct versed
Stands first in worlds of gods or world of man."[3]

So spake he, and the Master approved.

Then Brahmā Sanankumāra noting:
'The Master approves of my words!'
saluted by the right,
and there and then vanished.

---

[1] *Sappinī,* lit. she-snake. On this little (*Comy.*) river see *Vin. Texts,* i, 254, n, 2.

[2] Lit. the 'ever-boy' or youth. On this god see *Dialogues,* i, 121, n. 1. B. relates that in the day of the youth Five-Crest (*Pañcasikha-kumāra-kāle*), he from practice of Jhāna was reborn in Brahmā-world, and retained the appearance of a boy. And from retaining this perpetually he was called 'Eternal-Boy.'

[3] *Cf. Dialogues,* i, 122; *D.* iii, 93; *M.* i, 358; 'Lore' = *vijjā,* a word referring usually, both for brahmin and Buddhist, to some articulate body of doctrine: Vedas, spells, runes, or, for the latter of the two, to practical doctrines, such as are set out, B. reminds us, in the Bhayabherava Sutta (*M.* i, 22 *f.*), or the

Ambaṭṭha-Sutta (*Dialogues,* i, 122; *vijjā* wisdom'), or the eight *vijjās* (see Childers' *Dict. s.v.*) or the seven *saddhammas* (*M.* i, 354) and the four Jhānas.

Saṃyutta Nikāya
I. Sagātha Vagga
6. Brahmā Saṃyutta

I. Kindred Sayings with Verses

6. The Brahmā Suttas

---

[192]

II: The Quintuplet

Sutta 12

Devadatta Suttaṃ

Devadatta

THUS HAVE I HEARD:

The Exalted One was once staying at Rājagaha, on Vulture's Peak Hill, not long after Devadatta had left the Order.[1]

Now Brahmā Sahampati, when the night was far spent,
shedding radiance with his effulgent beauty
over the whole of Vulture's Peak Hill
till night was far spent,
came into the presence of the Exalted One,
and saluting and standing at one side,
spake this verse before the Exalted One concerning Devadatta:

"As is the plantain, bamboo, and the rush
Each by the fruit it bears undone,
So is the sinner by men's homage slain,
As by her embryo is the mule."[2]

---

[1] *I.e*. for the hill *Gaya-sīsa,* taking 500 seceding bhikkhus with him. *Vin*. *Texts,* iii, 256.

[2] These figures are more amply stated in prose in *S*. ii, 241; *A*. ii, 73, followed by the verse. The fourth figure is not so obvious as the others. Assatarī is stated by B. to be the offspring of an ass and a mare.

Saṃyutta Nikāya
I. Sagātha Vagga
6. Brahmā Saṃyutta

I. Kindred Sayings with Verses

6. The Brahmā Suttas

---

[193]

II: The Quintuplet

Sutta 13

Andhakavinda Suttaṃ

Andhakavinda

THUS HAVE I HEARD:

The Exalted One was once staying among the Magadhese,
at Andhakavinda[1]

And on that occasion he was seated under the open sky
in the darkness of night,
while the god was raining drop by drop.[2]

Then Brahmā Sahampati,
who by his effulgent beauty
had been irradiating all Andhakavinda
till night was far spent,
came into the presence of the Exalted One,
and saluting and standing at one side,
spoke these verses before him: —

"Seek ye the lonely haunts remote from men.
Practise the life of liberty from Bonds.
If there ye come not by your heart's desire,
Dwell with the Brethren mindful and controlled.[3]
Seeking your alms 'mong clansmen, house to house,
Prudent and heedful, guarded as to sense.
Seek ye the lonely haunts remote from men,
From fear released, in fearlessness set free.[4]
Where dreadful serpents [glide] and lightnings roam
On high and god doth thunder in the night,
The blinding blackness of the night, there sits
The brother rid of all flesh-creeping fear.
Yea, by my troth this have I seen, no hearsay this:[5]
In one communion bound of holy life[6]
A thousand [saints who had] abandoned death;[7]
Disciples too of these, five hundred, yea,
And more, ten hundred, yea, and ten times that,
Who all had reached the stream, the holy Way,
[194] Nor could again as animals be born.[8]
And for the rest, the sons of men endowed
With merit due[9]: — my mind sufficeth not
To count, fearful lest men should say I lie.

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[1] *Cf. Vin. Texts,* i, 254, n. 2.

[2] See IV, i, § 2, n. 1.

[3] *Pss. of the Brethren,* ver. 142, ascribed to Cunda the Great. (*Cf.* xxxix f.). To scan, read *satīmā*.

[4] From fear and peril of *saṇsāra,* the round of rebirth, ... freed in Nibbāna (*A-bhaya,* the peril-less, or fearless). *Comy.*

[5] *i.e.* 'not by dialectic, nor basket-achievement' (handing on as tradition). *Comy.*

[6] *Eka-dhamma-desanā. Comy.*

[7] *Comy.: = mārana-pariccāgīnaṃ.*

[8] 'Symbolical for rebirth in misery.' *Comy.*

[9] *I.e.* all who, without themselves entering the Path, at least acquire merit through intercourse with those that have entered.

Saṃyutta Nikāya
I. Sagātha Vagga
6. Brahmā Saṃyutta

I. Kindred Sayings with Verses

6. The Brahmā Suttas

---

[194]

II: The Quintuplet

Sutta 14

Aruṇavatī Suttaṃ

Aruṇavatī

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park
and on that occasion the Exalted One addressed the brethren:

"Bhikkhus!"

"Lord!" they made reply.

And the Exalted One said:

"In days gone by, bhikkhus,
I was a king named Aruṇavat.

Now this king had a royal residence named Aruṇavatī.

And near it
was staying Sikhin,[1] the Exalted One,
Arahant Buddha Supreme.

Now Sikhin had a pair of disciples,
chief, elect,
named Abhibhu[2] and Sambhava.

And Sikhin addressed Abhibhu, saying:

'Brahmin, let us go to one of the Brahmā-worlds
till the time comes for a meal.'

'Even so, lord,' replied Abhibhu,
and like as a strong man would stretch forth his bent arm,
or bend his arm stretched forth,
so did they twain vanish from Aruṇavatī,
the king's residence,
and appear in that Brahmā-world.

Then said Sikhin, the Exalted One,
Arahant Buddha Supreme
to Abhibhu bhikkhu:

'Let there occur to thee, brahmin,
a religious discourse

for this Brahmā and his company
and his attendants.'

'Even so, lord,' replied Abhibhu bhikkhu.

And he therewith instructed,
enlightened,
incited,
and inspired the Brahmā,
his company,
and his attendants
with a religious discourse.

But forsooth the Brahmā,
his **[195]** company,
and his attendants were thereupon offended,
annoyed,
irritated,
saying:

'0 but this is a wondrous thing!

0 but this is a strange thing!

How shall a disciple
preach a religion
in the presence of his Master?'

Then Sikhin told Abhibhu
what they were feeling and thinking,
and added:

'Wherefore now, do thou, brahmin,
agitate them exceedingly.'

'Even so, lord,' replied Abhibhu,
and continued to preach

now with a visible,
now with an invisible body,
now with a body,
the lower half only of which was visible,
now with a body,
the upper half only of which was visible.

Then the hearts of the Brahmā,
his company,
and his attendants,
were filled with wonder and marvel:

'0 but this is a wondrous thing!

0 but this is a marvellous thing: —
the great magic power and might of the recluse!'

And Abhibhu bhikkhu said to Sikhin the Exalted One:

'I profess, lord, that using just such speech
as if I were speaking in the midst of [a gathering of] our Order,
I am able as I stand in the Brahmā-world
to make its thousand realms hear my voice.'

'This is the hour for it, brahmin,
this is the hour
in which standing in the Brahmā-world
thou mayest make its thousand realms hear thy voice.'

'Even so, lord,' replied Abhibhu bhikkhu.

And standing in the Brahmā-world he uttered these verses: —

'Bestir yourselves, rise up, renounce and come,
And yield your hearts unto the Buddha's rule.
Shake off the armies of the king of death
As doth the elephant a reed-thatched shed.[3]

Whoso within this Norm and Discipline,
Shall ever strenuous and earnest live,
Rebirth's eternal round put far away,
All pain and suffering he shall end for aye.'

Thereupon, bhikkhus, Sikhin the Exalted One,
Arahant Buddha Supreme,
and Abhibhu bhikkhu,
having agitated the **[196]** Brahmā,
his company
and his attendants,
like as a strong man would stretch forth his bent arm,
or bend his arm stretched forth,
vanished from that Brahmà-world
and appeared at Araṇavatī.

Then Sikhin the Exalted One addressed the brethren:

'Did ye hear, bhikkhus,
the verses uttered by Abhibhu bhikkhu
whiles he was standing in Brahmā-world?'

'We did hear, lord, the verses he so spoke.'

'And what, bhikkhus, were the verses that ye heard him utter?'

'"Bestir yourselves, rise up, renounce and come,
And yield your hearts unto the Buddha's rule.
Shake off the armies of the king of death
As doth the elephant a reed-thatched shed.
Whoso within this Norm and Discipline,
Shall ever strenuous and earnest live,
Rebirth's eternal round put far away,
All pain and suffering he shall end for aye."

These, lord, were the verses that we heard Abhibhu bhikkhu utter,
whiles he was standing in Brahmā-world.'

'Well done, bhikkhus, well done!

Well did ye hear the verses uttered by Abhibhu bhikkhu
whiles he was standing in Brahmā-world.'"

Thus spake the Exalted One.

And the gladdened bhikkhus were delighted by the sayings of the Exalted One.

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[1] *Cf. Pss. of the Sisters,* p. 31, and the form Aruna for Aruṇavat.

[2] *Cf. Dialogues,* ii, p. 7. Sikhin was the second of those seven Buddhas of whom the oldest books take cognizance. Abhibhu's verses are ascribed, in the *Theragāthā,* to Abhibhūta (see *Pss. of the Brethren,* 170 f.). On Ānanda's query, how far his great powers bore relation to those of a Buddha, see *A.* i, 227 f. Our *Comy.* represents him as choosing for his theme human action and energy, because it would commend itself, as such, to all his hearers, gods and men.

[3] *Cf. Pss. of the Brethren,* ver. 1147.

Saṃyutta Nikāya
I. Sagātha Vagga
6. Brahmā Saṃyutta

I. Kindred Sayings with Verses

6. The Brahmā Suttas

---

[196]

II: The Quintuplet

Sutta 15

Parinibbāṇa Suttaṃ

The Utter Passing Away

THUS HAVE I HEARD:

The Exalted One was once staying at Kusinārā,
in the Upavattana sālatree grove,
among the Mallas,

between the Twin Sāla trees,
and it was the occasion of his passing utterly away.

Then[1] the Exalted One addressed the brethren:

"Lo now, **[197]** bhikkhus, I exhort you: —
earnestly accomplish!

Transient are all the things of life!"

This was the last word of the Tathāgata.[2]

Then the Exalted One attained First Jhāna,[ed1]
and thence the Second,
Third,
Fourth Jhānas;
thence in succession to the four spheres: —
infinity of space,
infinity of consciousness,
nothingness,
neither consciousness nor unconsciousness;
thence in reverse order back to First Jhāna;
thence once more in forward order to Fourth Jhāna.

And emerging from Fourth Jhana he at once passed utterly away.

Now when the Exalted One was utterly passed away, Brahmā Sahampati spake this verse: —

"All creatures in the world shall lay aside
The aggregate [as which they lived] as now
Even the Master, even such as he,
Person without a rival in the world,
Tathāgata, who won and wielded powers,[3]
Buddha Supreme, hath wholly passed away."

Now when the Exalted One had utterly passed away, Sakka, ruler of the gods, spake this verse: —

"Alas! impermanent is everything in life!
Growth is its very nature, and decay.
They spring to being and again they cease.
Happy the mastery of them and the peace."

Now when the Exalted One had passed away, the venerable Ānanda spake this verse: —

"0 then was terror, then was mighty dread,
Then stiffened hair and quivered creeping nerve,
When he, endowed with every crowning grace,
The All-Enlightened Buddha passed away!"

[198] Now when the Exalted One had utterly passed away,
the venerable Anuruddha spake these verses: —

"No heaving breath left as he lay,
The mind in Jhana's steadfast stay.
With thought from every craving free,
Fixed on the Peace incessantly,
So passed the Man-who-saw away.[4]
With mind unshaken as they came,
He suffered pangs of death in peace;
Stole o'er his heart the last release:
Nibbāna of the unfed flame."

---

[1] This account is *verbatim* that given in the Mahā-Parinibbāna- Suttanta (*Dialogues,* ii, 173 f.), down to 'passed utterly away,' with this one discrepancy, that the Sayyutta does not represent the dying Master as reaching, in his successive 'sphere' consciousnesses, to that of trance, [Ed.

Saññāvedayitanirodhā] before proceeding to the reversed succession. Our narrative omits the allusion, after the passing, to an earthquake, and resumes its parallelism with the Suttanta at the four solemn pronouncements by the two gods and the two Theras. In these there are, again, two discrepancies: — Ānanda here speaks before Anuruddha; in the latter's verse, the fifth line here is substituted for

So made the Sage an end of life.

[2] B. assigns this sentence to the Recensionists.

[3] *Cf*. iv, 2, § 2.

[4] The phrase here, *parinibbuto*, is much more canonical and orthodox usage than the *kālam akāri (or akāsi)* of the parallel account. The latter phrase is not, as a rule, used for an Arahant.

[ed1] The Pali reads for each step: Arising from the x he entered into the y. Since Mrs. Rhys Davids has not provided a complete pattern, the text has been left abbreviated.

Saṃyutta Nikāya
I. Sagātha Vagga
7. Brāhmana Saṃyutta

I. Kindred Sayings with Verses

7. The Brāhmana Suttas

---

[199]

I: Arahants

Sutta 1

Dhanañjānī Suttaṃ

The Dhanañjāni Brahminee

THUS HAVE I HEARD:

The Exalted One was once staying near Rājagaha,
in the Bamboo Grove,
at the Squirrels' Feeding-ground [Vihara].

Now at that time a Dhanañjāni brahminee,[1]
the wife of a certain brahmin of the Bhāradvāja family,
was a fervent believer in the Buddha, the Norm, and the Order.

And she, while serving the Bhāradvāja with his dinner,[2]
came before **[200]** him and gave vent
to the triple inspired utterance:

"Glory to that Exalted One Arahant Buddha Supreme!

Glory to the Norm!

Glory to the Order!"[3]

And when she had so said
the Bhāradvāja brahmin exclaimed:

"There now! at any and every opportunity
must the wretch be speaking the praises
of that shaveling friar!

Now, wretch,
will I give that teacher of thine
a piece of my mind!"

"0 brahmin, I know of no one
throughout the world of gods,
Māras or Brahmās,
recluses or brahmins,
no one human or divine,
who could so admonish that Exalted One,
Arahant,
Buddha Supreme.

Nevertheless, go thou, brahmin, and then thou wilt know."

Then the Bhāradvāja,
vexed and displeased,
went to find the Exalted One;
and coming into his presence,
exchanged with him greetings and compliments,
friendly and courteous,
and sat down at one side.

So seated, he addressed the Exalted One in a verse[4]: —

"What must we slay if we would happy live?
What must we slay if we could weep no more?
What is 't above all other things, whereof
The slaughter thou approvest, Gotama?"

[The Exalted One:—]

"Wrath must ye slay, if ye would happy live,
Wrath must ye slay, if ye would weep no more.
Of anger, brahmin, with its poisoned source
And fevered climax, murderously sweet,
That is the slaughter by the Ariyans praised;
That must ye slay in sooth, to weep no more."

[201] When the Exalted One had thus spoken,
the Bhāradvāja brahmin said to him:

"Most excellent, lord, most excellent!

Just as if a man were to set up
that which had been thrown down,
or were to reveal
that which was hidden away,
or were to point out the right road
to him who had gone astray,
or were to bring a lamp into the darkness
so that those who had eyes

could see external objects
— even so, lord, has the lord Gotama
shown me his doctrine in various ways.

I, even I, lord,
betake myself to the Exalted One as my refuge,
to the Norm
and to the Order.[5]

I would leave the world under [the Rule of] Gotama;
I would take orders."

So the Bhāradvāja brahmin
left the world under the Exalted One,
and was ordained.

And not long after his ordination
the venerable Bhāradvāja,
remaining alone and separate,
earnest,
ardent and strenuous,
attained [ere long]
to that supreme goal of the higher life,
for the sake of which the clansmen
rightly go forth from home into the homeless;
yea, that supreme goal did he by himself,
even in this present life,
come to understand and realize.

He came to understand that rebirth was destroyed,
that the holy life was being lived,
that his task was done,
that for life as we conceive it
there was no hereafter.[6]

And that Bhāradvāja became one of the Arahants.

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[1] Many (MSS.), says B., read Dhānañjāni. According to our *Comy.,* the Dhanañjāni brahmins were one of the most aristocratic families (*ukkaṭṭhagottā*), claiming to have sprung not from the mouth, but from the splitting open of the head, of Brahmā. One of them, a farmer, also of Rājagaha, holds with Sāriputta the dialogue entitled 'Dhanañjāni-sutta,' *M*. ii, 184 f. The heroine of our Sutta is presumably she who, in the *Apadāna (Therīg*. *Comy.,* 130, 273; *Pss*. *of the Sisters,* p. 177) is said to have been, with her friends, Khemā and Sumedhā, a pious benefactress in Koṇāgamana-Buddha's days.

[2] B. gives a Jātaka-like legend of how she frequently broke out in this way, her husband closing his ears. On the eve of his giving a great banquet to many fellow-brahmins, he begged her to do what she liked so only she did not offend his guests by her *udāna*. She could make no such undertaking. He threatened to slice her like a plantain with his dagger. She declared herself ready to suffer, so she retained freedom of speech, and proceeded to pour forth 500 verses on her theme, so that he surrendered unconditionally. While serving the guests the dominant impulse arises. Bowl and golden spoon are laid down, and in the midst she turns saluting towards the Bamboo Grove and utters the Doxology. The scandalized guests hurry away, spitting out the food defiled by the presence of a heretic, and the husband scolds her amid the ruins of his feast.

[3] These two lines are indicated only by . . . pe . . . [Ed.: Which would indicate that this should be a repetition of the first line, not an expansion into '... Dhamma ...' and '... Saṇgha ...'. BJT repeats the first line.]

[4] Verses occurring above, I, 8, § 1; II, 1, § 3, and below, XI, 3, § 1. His idea, writes B., was to catch the Master on the horns of a dilemma. If he confessed approval of some kind of destruction, why was he 'in' religion? If of none, then he would leave lust, hate, and ignorance undestroyed — why again was he, with such views, in religion?

[5] *Cf*. thus far III, 1, § 1.

[6] *Cf*. VI, 1, § 3.

Saṃyutta Nikāya
I. Sagātha Vagga
7. Brāhmana Saṃyutta

I. Kindred Sayings with Verses

7. The Brāhmana Suttas

---

[201]

I: Arahants

Sutta 2

Akkosa Suttaṃ

Reviling

THUS HAVE I HEARD:

The Exalted One was once staying near Rājagaha,
in the Bamboo Grove, at the Squirrels' Feeding-ground.

Now 'Reviler'[1] of the Bhāradvāja brahmins
heard that the Bhāradvāja[2] had
'left the world to enter the Order of **[202]** Gotama the Recluse.'

Vexed and displeased,
he sought the presence of the Exalted One,
and there reviled and abused the Exalted One
in rude and harsh speeches.[3]

When he had thus spoken,
the Exalted One said:

"As to that what thinkest thou, brahmin?

Dost thou receive visits from friends and colleagues,
from thy kin by blood
or by marriage,
from [other] guests?"

"Yes, Master Gotama, sometimes I do."

"As to that what thinkest thou, brahmin?

Dost thou make ready for them
food both dry and juicy,
and opportunity for rest?"

"Yes, Master Gotama, sometimes I do."

"But if they do not accept
[thy hospitality], brahmin,
whose do those things become?"

"If they do not accept, Master Gotama,
those things are for us."

"Even so here, brahmin.

That wherewith thou revilest us
who revile not,
wherewith thou scoldest us
who scold not,
abusest us
who abuse not,
that we accept not
at thy hands.

'T is for thee only, brahmin,
't is only for thee!

He, brahmin, who revileth again
at his reviler,
who scoldeth back,
who abuseth, in return,
him who hath abused: —
this, brahmin, is as if thou and thy visitors
dined together
and made good.[4]

We neither dine together with thee
nor make good.

'T is for thee only, brahmin,
't is only for thee!"

"The king and his court believe
that Gotama the recluse is an Arahant.

And yet Master Gotama can indulge in wrath!"[5]

[203] [The Exalted One:—]

"Whence[6] should wrath rise for him who, void of wrath,
Holds on the even tenour of his way,
Self-tamed, serene, by highest insight free?

Worse of the two is he who, when reviled,
Reviles again. Who doth not, when reviled,
Revile again, a two-fold victory wins.
Both of the other and himself he seeks
The good; for he the other's angry mood
Doth understand and groweth calm and still.

He who of both is a physician, since
Himself he healeth and the other too,—
Folk deem him fool, they knowing not the Norm."

When he had so said,
Reviler of the Bhāradvājas spake thus:

"Most excellent, lord, most excellent!

Just as if a man were to set up
that which had been thrown down,
or were to reveal
that which was hidden away,
or were to point out the right road
to him who had gone astray,
or were to bring a lamp into the darkness
so that those who had eyes could see external objects
— even so, lord, has the lord Gotama
shown me his doctrine in various ways.

I even I, lord, betake myself to the Exalted One as my refuge,
to the Norm
and to the Order.

I would leave the world under [the Rule of] Gotama;
I would take orders."

So the Bhāradvāja brahmin left the world under the Exalted One, and was ordained.

And not long after his ordination
the venerable Bhāradvāja,
remaining alone and separate,
earnest,
ardent and strenuous,
attained to that supreme goal of the higher life,
for the sake of which the clansmen rightly go forth from home into the homeless;
yea, that supreme goal did he by himself,
even in this present life,
come to understand and realize.

He came to understand that rebirth was destroyed,
that the holy life was being lived,
that his task was done,
that for life as we conceive it there was no hereafter.

And the venerable Bhāradvāja became one of the Arahants.

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[1] According to B. this soubriquet was bestowed on him by those who organized the Councils (*sangītikārehi*) to distinguish him (there are several Bhāradvājas in the records of early Buddhism) as the author of a lampoon of 500 verses aimed against the Buddha.

[2] Apparently the head of the clan (and presumably the convert of the preceding Sutta). 'My eldest brother being induced to follow the Samana Gotama is a loss to us, breaking up our party (*pakkho*).' *Comy*.

[3] 'Saying, thou thief! thou fool! ... thou camel! ... thou ass! the ten bases of abuse.' *Comy*.

[4] So the *Comy*. explains these terms: *ekato bhuñjati; katassa paṭikāraṃ kāroti*.

[5] Bimbisara was a patron of the Sakyan (Buddhist) Order. But Reviler, says B., misunderstanding the repetition "Tis for thee only ...' imagines that the Buddha, like an insulted seer of the traditional kind, was pronouncing a curse on him (and not merely showing that curses, such as the brahmin's, 'come home to roost').

[6] These verses occur in *Theragātha (Pss. of the Brethren,* 441-4), where they are ascribed to Brahmādatta, a son of Pasenadi.

Saṃyutta Nikāya
I. Sagātha Vagga
7. Brāhmana Saṃyutta

I. Kindred Sayings with Verses

7. The Brāhmana Suttas

---

[203]

I: Arahants

Sutta 3

Asurindaka Suttaṃ

Asurinda[1]

THUS HAVE I HEARD:

The Exalted One was once staying near Rājagaha,
in the Bamboo Grove,
at the Squirrels' Feeding-ground.

Now Asurinda Bhāradvaja
heard that the Bhāradvaja had
'left the world to enter the Order of Gotama the Recluse.'

Vexed and displeased,
he sought the presence of the Exalted One,
and there reviled and abused the Exalted One
with rude and harsh words.

When he had thus spoken,
the Exalted One remained silent.

Then said the Asurinda:

"Thou art conquered, recluse,
thou art conquered!"

[The Exalted One: —]

"The fool forsooth doth deem the victory his
In that he plays the bully with rude speech.
To him who knoweth how he may forbear,[2]
This in itself doth make him conqueror.

Worse of the two is he who, when reviled,
Reviles again. Who doth not, when reviled,
Revile again, a two-fold victory wins.
Both of the other and himself he seeks
The good; for he the other's angry mood
Doth understand and groweth calm and still.

He who of both is a physician, since
Himself he healeth and the other too,—
Folk deem him fool, they knowing not the Norm."

When he had so said,
Asurinda of the Bhāradvājas spake thus:

"Most excellent, lord,
most excellent!

Just as if a man were to set up
that which had been thrown down,
or were to reveal
that which was hidden away,
or were to point out the right road
to him who had gone astray,
or were to bring a lamp into the darkness
so that those who had eyes
could see external objects
— even so, lord, has the lord Gotama
shown me his doctrine in various ways.

I even I, lord,
betake myself to the Exalted One
as my refuge,
to the Norm
and to the Order.

I would leave the world
under [the Rule of] Gotama;
I would take orders."

So the Bhāradvāja brahmin left the world
under the Exalted One,
and was ordained.

And not long after his ordination
the venerable Bhāradvāja, remaining alone and separate,
earnest,
ardent and strenuous,
attained to that supreme goal
of the higher life,
for the sake of which

the clansmen rightly go forth from home
into the homeless;
yea, that supreme goal did he
by himself,
even in this present life,
come to understand and realize.

He came to understand
that rebirth was destroyed,
that the holy life was being lived,
that his task was done,
that for life as we conceive it
there was no hereafter.

And the venerable Bhāradvāja
became one of the Arahants.

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[1] 'Lord of Asura(demon)s.' This was the youngest of the brothers Bhāradvaja. *Comy*. In the Sutta he is called by the adjectival form: *Asurindaka,* 'demon-chiefer.' The name is so 'pagan' for a brahmin, and the Buddha's reply so suggestive of Sakka's (XI, 1, § 4), that a bifurcated or transferred legend here seems fairly plausible. *Cf. Dialogues,* ii, 73, also 297.

[2] Lit. 'that which is forbearance.'

Saṃyutta Nikāya
I. Sagātha Vagga
7. Brāhmana Saṃyutta

I. Kindred Sayings with Verses

7. The Brāhmana Suttas

---

[204]

I: Arahants

Sutta 4

Bilaṇgika Suttaṃ

The Congey-man[1]

THUS HAVE I HEARD:

The Exalted One was once staying near Rājagaha,
in the Bamboo Grove,
at the Squirrels' Feeding-ground.

Now the Bhāradvaja brahmin
[known as] the Congey-man
heard that the Bhāradvaja had
"left the world to enter the Order of Gotama the Recluse."

Vexed and displeased,
he sought the presence of the Exalted One,
and when there
sat at one side in silence.[2]

Then the Exalted One, discerning by his mind
the thoughts of that man's mind,
addressed him in verse: —

"Whoso doth wrong the man that's innocent: —
Him that is pure and from all errors free —
His wicked act returns upon that fool
Like fine dust that is thrown against the wind."[3]

When he had thus spoken, the Congey-man said:

"Most excellent, lord, most excellent!

Just as if a man were to set up
that which had been thrown down,
or were to reveal
that which was hidden away,
or were to point out the right road
to him who had gone astray,
or were to bring a lamp into the darkness
so that those who had eyes could see external objects
— even so, lord, has the lord Gotama
shown me his doctrine in various ways.

I even I, lord, betake myself
to the Exalted One as my refuge,

to the Norm
and to the Order.

I would leave the world under [the Rule of] Gotama;
I would take orders."

So the Bhāradvāja brahmin left the world under the Exalted One,
and was ordained.

And not long after his ordination
the venerable Bhāradvāja,
remaining alone and separate,
earnest,
ardent and strenuous,
attained [ere long] to that supreme goal of the higher life,
for the sake of which the clansmen
rightly go forth from home into the homeless;
yea, that supreme goal did he by himself,
even in this present life,
come to understand and realize.

He came to understand
that rebirth was destroyed,
that the holy life was being lived,
that his task was done,
that for life as we conceive it
there was no hereafter.

And the venerable Bhāradvāja became one of the Arahants.

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[1] This was another brother. He had won large profits, says B., by running a shop for different kinds of excellently prepared 'congey ' (*kañjikā*). The soubriquet of *Bilang-ika* (*bilanga* being another name for such preparations

on a basis of rice-broth) was given him by the Recensionists at the Third Council (*Patna*).

[2] *Comy.*: He was so angry at the seduction of his three brothers that he could not speak.

[3] The verses are given to a Deva above, I, 3, § 2.

Saṃyutta Nikāya
I. Sagātha Vagga
7. Brāhmana Saṃyutta

I. Kindred Sayings with Verses

7. The Brāhmana Suttas

---

[205]

I: Arahants

Sutta 5

Ahiṃsaka Suttaṃ

Innocens[1]

THUS HAVE I HEARD:

When The Exalted One was once staying near Sāvatthī,
Innocens (Ahiṇsaka) of the Bhāradvāja brahmins
came to [visit] the Exalted One and,

exchanging with him the compliments of amity and courtesy,
took his 'seat at one side.

So seated, he said to the Exalted One:

"I am Innocens, Master Gotama,
I am Innocens."[2]

[The Exalted One:—]

"As is the name so should its bearer be.
Wouldst thou be Innocens [as thou art named]?
Whoso in deed, word, thought ne'er noxious is,
Who on another worketh never harm: —
He verily is [well named] Innocens."

When he had thus spoken, Innocens said:

"Most excellent, lord, most excellent!

Just as if a man were to set up
that which had been thrown down,
or were to reveal
that which was hidden away,
or were to point out the right road
to him who had gone astray,
or were to bring a lamp into the darkness
so that those who had eyes could see external objects
— even so, lord, has the lord Gotama shown me his doctrine in various ways.

I even I, lord, betake myself
to the Exalted One as my refuge,
to the Norm
and to the Order.

I would leave the world
under [the Rule of] Gotama;
I would take orders."

So the Bhāradvāja brahmin left the world under the Exalted One, and was ordained.

And not long after his ordination the venerable Bhāradvāja,
remaining alone and separate,
earnest,
ardent and strenuous,
attained [ere long] to that supreme goal of the higher life,
for the sake of which the clansmen rightly go forth from home into the homeless;
yea, that supreme goal did he by himself,
even in this present life,
come to understand and realize.

He came to understand that rebirth was destroyed,
that the holy life was being lived,
that his task was done,
that for life as we conceive it there was no hereafter.

And the venerable Bhāradvāja became one of the Arahants.

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[1] *Comy.*: The Recensionists called him so either because of his remark (called technically 'question': *pañha*), or because he was actually so named. It was as necessary to translate the name here as it was in the form ascribed to the converted bandit *Angulimāla, Pss. of the Brethren,* ver. 879:

Innocens! such the name I bear,
While Noxious in the past was I.
To-day most truly am I named,
For now I hurt not any man.

And since 'innocent,' meaning literally harmless, has the most dominant meaning now, of pure, guiltless or guileless, it was deemed here, too, better to retain the Latin form, where the dominant meaning is 'innocuous.' *Cf. Cicero's: innocens is dicitur, non qui leviter nocet, sed qui nihil nocet.* (*Tusc*. 5, 14, 41). So little, unfortunately, has 'harmlessness' been held up as an ideal, in spite of its Christianity, by the aggressive and intolerant culture of Europe, that it is impossible to take that word as an equivalent of the term, so lofty in Buddhist ethics, of *ahiṇsā*.

[2] This was apparently no protest, or professing, but the ancient Indian formula of respectful loyalty and devotion. *Cf*. above where King Pasenadi uses it, III, 2, § 1, and in *M*. ii, 120.

Saṃyutta Nikāya
I. Sagātha Vagga
7. Brāhmana Saṃyutta

I. Kindred Sayings with Verses

7. The Brāhmana Suttas

---

[206]

I: Arahants

Sutta 6

Jaṭā Suttaṃ

Tangles[1]

THUS HAVE I HEARD:

When The Exalted One was once staying near Sāvatthī,
the Bhāradvāja [known as] Tangles,
went to visit the Exalted One and,

exchanging with him the compliments of amity and courtesy,
took his seat at one side.

So seated, he addressed the Exalted One in a verse: —

"Tangle within, without, lo! in the toils
Entangled is the race of sentient things.
Hence would I ask thee, Gotama, of this:
Who is't can from this tangle disembroil?"

[The Exalted One: —]

"The man discreet, on virtue planted firm,
In intellect and intuition trained;
The brother ardent and discriminant:
'Tis he may from this tangle disembroil.

They that have lust and hate and nescience spurned,
The Arahants immune from deadly Drugs,
For them the tangle all unravelled lies.
Where mind and body wholly cease to be,
And earthly sense and sense celestial: —
Here is the tangle riven utterly."

When he had thus spoken, Tangles, said:

"Most excellent, lord, most excellent!

Just as if a man were to set up
that which had been thrown down,
or were to reveal
that which was hidden away,
or were to point out the right road
to him who had gone astray,
or were to bring a lamp into the darkness
so that those who had eyes could see external objects

— even so, lord, has the lord Gotama shown me his doctrine in various ways.

I even I, lord, betake myself
to the Exalted One as my refuge,
to the Norm
and to the Order.

I would leave the world under [the Rule of] Gotama;
I would take orders."

So the Bhāradvāja brahmin left the world under the Exalted One, and was ordained.

And not long after his ordination
the venerable Bhāradvāja, remaining alone and separate,
earnest,
ardent and strenuous,
attained [ere long] to that supreme goal of the higher life,
for the sake of which the clansmen
rightly go forth from home into the homeless;
yea, that supreme goal did he by himself,
even in this present life,
come to understand and realize.

He came to understand that
rebirth was destroyed,
that the holy life was being lived,
that his task was done,
that for life as we conceive it
there was no hereafter.

And the venerable Bhāradvāja became one of the Arahants.

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[1] *Comy*.: 'He was so called by the Recensionists because of his question. With the rest we have dealt in the *Devatā-Saṃyutta*.' See I, 3, § 3. [SN 1.1.23]

Saṃyutta Nikāya
I. Sagātha Vagga
7. Brāhmana Saṃyutta

I. Kindred Sayings with Verses

7. The Brāhmana Suttas

---

[206]

I: Arahants

Sutta 7

Suddhika Suttaṃ

Puritan[1]

THUS HAVE I HEARD:

When The Exalted One was once staying near Sāvatthī,
the Bhāradvāja [known as] 'Puritan'
came to visit the Exalted One,

and exchanging with him
the greetings and compliments of amity and courtesy,
took his seat at one side.

So seated, he addressed the Exalted One in a verse: —

"Though he be virtuous and penance work
There is in all the world no brahmin found,
Thus rendered pure.

'T is by the Veda-lore and by the course
His class lays down[2] that he is purified,
Unique 'mong men."[3]

[207] [The Exalted One: —]

"Nay, though he jabber multitudes of runes,
Thus is no brahmin made regenerate,[4]
Garbage-defiled within, propped by deceits.

But be he noble, brahmin, commoner,
Or labouring man, or of a pariah class,
Who stirs up effort, puts forth all his strength,[5]
Advances with an ever vigorous stride,
He may attain the Purity Supreme.
Brahmin, know this!"

When he had thus spoken, Puritan said:

"Most excellent, lord, most excellent!

Just as if a man were to set up
that which had been thrown down,
or were to reveal
that which was hidden away,
or were to point out the right road
to him who had gone astray,

or were to bring a lamp into the darkness
so that those who had eyes could see external objects
— even so, lord, has the lord Gotama
shown me his doctrine in various ways.

I even I, lord, betake myself
to the Exalted One as my refuge,
to the Norm
and to the Order.

I would leave the world
under [the Rule of] Gotama;
I would take orders."

So the Bhāradvāja brahmin left the world under the Exalted One,
and was ordained.

And not long after his ordination
the venerable Bhāradvāja,
remaining alone and separate,
earnest,
ardent and strenuous,
attained [ere long] to that supreme goal of the higher life,
for the sake of which the clansmen rightly go forth from home into the homeless;
yea, that supreme goal did he by himself,
even in this present life,
come to understand and realize.

He came to understand that
rebirth was destroyed,
that the holy life was being lived,
that his task was done,
that for life as we conceive it
there was no hereafter.

And the venerable Bhāradvāja became one of the Arahants.

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[1] B. assigns a similar source to this soubriquet. [SN 1.7.6 n.1]

[2] B. explains *caraṇa* as *gotta-caraṇa*.

[3] Freely rendered. Lit. 'No other second race' (of men), but the readings vary. The *Comy*. explains: 'the Three-Veda brahmin is made pure, but this other-named race is not made pure.'

[4] *Na jaccā hoti*

[5] See II, 2, § 5 and IX, § 2; = *Pss. of the Brethren,* vers. 156, 353.

Saṃyutta Nikāya
I. Sagātha Vagga
7. Brāhmana Saṃyutta

I. Kindred Sayings with Verses

7. The Brāhmana Suttas

I: Arahants

Sutta 8

Aggika Suttaṃ

The Fire-man[1]

---

[207]

THUS HAVE I HEARD:

The Exalted One was once staying near Rājagaha,
in the Bamboo Grove,
at the Squirrels' Feeding-ground.

Now on that occasion
a preparation of rice with ghee had been concocted
for the Bhāradvaja brahmin [known as] the Fire-man,
for he thought:

"I will offer the fire-sacrifice,
I will tend the fire-oblation."[2]

Then the Exalted One
having dressed early,
and taken bowl and robe,
went and entered Rājagaha for alms.

And, going for alms from place to place,[3]
he drew near to the dwelling of the Fire-man Bhāradvaja,
and approaching
stood at one side.

Now the brahmin beheld him coming for alms,
and seeing him,
addressed the Exalted One in a verse: —

"Proficient in the Vedas Three, a man
Pure born and learned,[4] and acquainted well
With all the lore and ritual [of our class]: —
His let it be to enjoy this goodly rice!"

[208] [The Exalted One: —]

"Nay,[5] though he jabber multitudes of runes,
Thus is no brahmin made regenerate,
Garbage-defiled within, cloaked by deceits.

Whose vision many former lives hath pierced,
Who sees the heavens above, the depths below,[6]
His is 't to win the doing down of birth: —

Master of supernormal lore,[7] a Seer.
In these Three Vedas if a brahmin be
One whom we call 'learned in the Triple Lore,'
Of him shouldst thou declare: — 'acquainted well
With all the lore and ritual [of ourselves]—
'His let it be to enjoy this goodly rice.'"

[The brahmin:—]

"May it please the worshipful Master Gotama to eat!
His worship is a brahmin."[8]

[The Exalted One: —]

"Not[9] mine to enjoy [presents] for chanting verses.
Not normal this, brahmin, for minds discerning.
Buddhas reject wages for chanting verses.
True to the Norm, this is their mode of conduct.[10]
[209] On other grounds minister thou, 0 brahmin,
With food and drink to a great Seer made perfect,[11]
To one from whom purged are the mental Poisons,
In whom is calm, peace from all fret and worry.
Yea, here's the field, if for reward[12] thou lookest."

When he had thus spoken, Fireman, the Bharadvaja, said:

"Most excellent, lord, most excellent!

Just as if a man were to set up
that which had been thrown down,
or were to reveal
that which was hidden away,
or were to point out the right road
to him who had gone astray,
or were to bring a lamp into the darkness
so that those who had eyes could see external objects

— even so, lord, has the lord Gotama
shown me his doctrine in various ways.

I even I, lord, betake myself
to the Exalted One as my refuge,
to the Norm
and to the Order.

I would leave the world under [the Rule of] Gotama;
I would take orders."

So the Bhāradvāja brahmin
left the world under the Exalted One,
and was ordained.

And not long after his ordination
the venerable Bhāradvāja,
remaining alone and separate,
earnest,
ardent and strenuous,
attained [ere long] to that supreme goal of the higher life,
for the sake of which the clansmen rightly go forth from home into the homeless;
yea, that supreme goal did he by himself,
even in this present life,
come to understand and realize.

He came to understand
that rebirth was destroyed,
that the holy life was being lived,
that his task was done,
that for life as we conceive it there was no hereafter.

And the venerable Bhāradvāja became one of the Arahants.

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[1] So called, because of his fostering a fire oblation, by the Recensionists. *Comy.*

[2] *Cf. Pss. of the Sisters,* ver. 143; *Brethren,* vers. 219, 341; p 222; and below, § 9.

[3] *Sapadānaṃ: cf. Pss. of the Brethren,* p. 262, n. 5.

[4] 'In many kinds of books (*gandhe*).' *Comy. Cf. D.* iii, 94.

[5] See § 7.

[6] = *Sn.* 647; *Dhp.* 423.

[7] *Abhiññāvosito*. The Buddha is elsewhere recorded as recasting the meaning of the brahmin term *te-vijjo*: 'one-who-has-the-Three Vedas. *Cf.* above, VI, 1, § 5, n. 4.

[8] The brahmin apparently misunderstands the object of the foregoing verses, and offers him, as one of his class, a fee in kind in return for the chanted mantra.

[9] These verses occur again in § 9, and in 2, § 1, and also in *Sn.* vers. 81, 82 (trans. 80, 81); 480, 481. The first is quoted in Milinda (trans.) ii, 31. 'You would not,' runs the exegesis, 'while I stood so long waiting give me one spoonful, and now you would pay me as if I were a verse-reciting brahmin, when all the Buddha-virtue is manifest to you.'

[10] Lit. the Dhamma being there or existing, this is the way of living. B. paraphrases: *dhammaṃ apekkhitvā, dhamme patiṭṭhāya jīvilaṃ kappentānaṃ esā vutti:* 'of those who maintain life with an eye to the Norm, established on the Norm, this is the conduct.'

[11] *Kevalinaṃ;* corresponds to 'absolute,' and is less used by Buddhism than by Jainism and Sānkhyā.

[12] Lit. merit.

Saṃyutta Nikāya
I. Sagātha Vagga
7. Brāhmana Saṃyutta

I. Kindred Sayings with Verses

7. The Brāhmana Suttas

---

[209]

I: Arahants

Sutta 9

Sundarika Suttaṃ

The Sundarikdyan

THUS HAVE I H**EARD:**

The Exalted One was once staying in Kosala
on the banks of the river Sundarika.

Now on that occasion the Bhāradvāja brahmin
[known as] the Sundarikāyan,[1]
was engaged in sacrificing to fire,
in performing Fire-rites.[2]

Then when he had sacrificed
and performed the rites,
he rose from his seat
and looked around to the four quarters,
thinking:

"Who now ought to partake
of the remainder of this offering?"[3]

Then the Sundarikāyan beheld the Exalted One
seated at the**[210]** root of a certain tree
with his head covered,[4]
and seeing him there,
he took the remainder of his oblation in his left hand
and his water-pitcher[5] in his right,
and drew near to the Exalted One.

Then the Exalted One,
at the sound of the brahmin's footsteps,
uncovered his head.

Then the Sundarikayan thought:

"This gentleman is shaved,
this gentleman is a shaveling!"

and felt inclined to turn back again.

But he thought:

"Nay, but some brahmins also are shaven.

I might go and ask him now
as to his birth."[6]

So he drew near to the Exalted One and said:

"What art thou by birth, sir?"

[The Exalted One: —]

"Ask[7] not of birth, ask of the course of conduct.
From any sticks verily fire doth take birth.[8]
The steadfast[9] seer, though his descent be lowly,
To intellect's aristocrats[10] is lifted,
By noble shame all that is evil curbing,
[211] Tamed by the truth, graduate in that taming,
Of saving lore master,[11] the good life living.
Th' oblation's brought! Do thou invoke[12] him duly.
Timely the rite; worthy is he thus worshipped."

[The Sundarikayan :—]

"0 well indeed offered is my oblation,
Now that I've seen master like thee of wisdom!
Yea, in that I heretofore saw none like thee,
Other the folk eating my altar's leavings.

May it please the worshipful Master Gotama to eat!

His worship is a brahmin!"

[The Exalted One :—]

"Not mine to enjoy [presents] for chanting verses.
Not normal this, brahmin, for minds discerning.
Buddhas reject wages for chanting verses.
True to the Norm, this is their mode of conduct.

On other grounds minister thou, 0 brahmin,
With food and drink to a great Seer made perfect,
To one from whom purged are the mental Poisons,
In whom is calm, peace from all fret and worry.
Yea, here's the field, if for reward thou lookest."

[The Sundarikayan: —]

"Then to whom, Master Gotama,
do I give this residual oblation?"

"I see no one, brahmin,
in the whole world of devas, Brahmās, or Māras,
nor in this whole race of devas and men,
recluses or brahmins who,
if he ate this food,
could thoroughly digest it,
save only a Tathāgata
or one of his chosen disciples.[13]

Where- **[212]** fore, brahmin, do thou either pour it out
where no grass is,[14]
or launch [thy dish] in water
wherein are no creatures."[15]

So the Sundarikāyan launched[16] this offering
in water wherein were no creatures.

Then that residual oblation,
thus placed in water,
seethed and hissed[17]
and sent forth steam and smoke.

Just as a red-hot ploughshare,
if placed in water,
will seethe and hiss

and send forth steam and smoke,
so was it with that oblation.

Then the Sundarikāyan,
alarmed and with stiffening hair,
came up to the Exalted One
and stood at one side.

And to him, so standing,
the Exalted One addressed verses:

"Nay, brahmin, deem not that by mere wood-laying
Comes purity. Verily that is external.
To him who thus purification seeketh,
By things without none is made pure, the wise say.[18]

I lay no wood, brahmin, for fires on altars.
Only within[19] burneth the fire I kindle.
Ever my fire burns; ever tense and ardent,[20]
I, Arahant, work out the life that's holy.

As yoke of grain[21] surely is pride, 0 brahmin.
Thine altar's smoke, anger; thy false words ashes.
[213] The tongue's the priest's spoon, and the heart the altar,
The fire thereon: this is man's self well tamed.

The Norm's a lake, with virtue's strand for bathing,
Clear, undefiled,[22] praised by the good to good men,
Wherein in sooth masters of lore come bathing,
So, clean of limb, to the Beyond cross over.

The Norm is truth; discipline, life in orders,[23]
Best vantage-ground, brahmin, the Path that's Midway.[24]
Due honour pay thou to the upright-minded.[25]
Whoso doth this, him do I call 'Flux-rider.'"[26]

When he had thus spoken,
the Sundarikāyan of the Bharadvaja brahmins said:

"Most excellent, lord, most excellent!

Just as if a man were to set up
that which had been thrown down,
or were to reveal
that which was hidden away,
or were to point out the right road
to him who had gone astray,
or were to bring a lamp into the darkness
so that those who had eyes could see external objects
— even so, lord, has the lord Gotama
shown me his doctrine in various ways.

I even I, lord, betake myself
to the Exalted One as my refuge,
to the Norm
and to the Order.

I would leave the world
under [the Rule of] Gotama;
I would take orders.'

So the Bhāradvāja brahmin left the world
under the Exalted One,
and was ordained.

And not long after his ordination
the venerable Bhāradvāja,
remaining alone and separate,
earnest,
ardent and strenuous,
attained [ere long] to that supreme goal of the higher life,
for the sake of which the clansmen rightly go forth
from home into the homeless;

yea, that supreme goal did he by himself,
even in this present life,
come to understand and realize.

He came to understand that
rebirth was destroyed,
that the holy life was being lived,
that his task was done,
that for life as we conceive it
there was no hereafter.

And the venerable Bhāradvāja
became one of the Arahants.

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[1] So called because of his sacrificing by that river. *Comy*. The Recensionists are this time not mentioned. The river is named in the corresponding Sutta of the *Sn*. (Ill, 4), and in the Vatthūpamā-Sutta, *M*. i, 39, where a quite different account is given of the conversion of a Bharadvaja brahmin called Sundarika. He proposes to bathe, for religious purification, in the Bāhukā river; to whom the Buddha, in eloquent verses contrasting such external rites with real purity, names several rivers.

[2] So obsolete apparently was Agni-worship become in Buddhaghosa's day, or even in that of his authorities, that he sees only the 'Great Brahmā' as the object of these rites, and those of § 8.

[3] 'I have laid my rice-concoction on the fire, partaken of by Great Brahmā: if I give what is over to some brahmin, born of Brahmā's mouth, my father and I would be pleased, and the way to Brahmā-world made clear.' *Comy*.

[4] The Commentaries on both this work and the *Sn*. assure us that we are to understand the Master sat with his body and head all wrapped up; and this less as a protection against the cold than as a stratagem to rouse the

brahmin's curiosity, and to prevent his being repelled from afar by the sight of the shorn hair and beard.

[5] *Karmaṇḍalu* the pitcher of a brahmin religieux, made with a lengthened spout to pour water into the mouth without contact between lips and spout.

[6] On this diversity in practice *cf. Satapatha-Brāhmaṇa* II, 6, 3, 14-17, quoted in Hopkins's *Religions of India,* 190; also the title of one Upanishad: Muṇḍaka, 'The Shaveling.'

[7] The *Saṃyutta* account now omits part of the dialogue given in the *Sn.* vers. 455-61 (trans. 454-60); and coincides with vers. 462, 463, when it diverges, coinciding again at ver. 480 for two stanzas only.

[8] The two Commentaries are here again at one: many woods serve for kindling, even as any class of society may yield a saint; the essential matter is to evoke the combustion-virtues of the fire.

[9] *Dhitimā,* here paraphrased by *viriyavā,* 'energetic.'

[10] *Ajānīyo,* applied to a well-trained horse, elephant or ox, easily suggested by the favourite notion of *danta,* tamed, but hard to render in English. *Cf.* I, 2, § 4, n. 5.

[11] *Vedantagu:* 'One who has gone to the end of the Vedas:' a brahmanic term that is not found prior to Buddhism. The two Commentaries call the Four Paths 'Vedas.'

[12] Or entreat him, *cf. Dialogues,* ii, 289. The sacrificer was wont to say: 'We invoke the Supreme Brahmā, or Indra, or Soma, or Varuna, or Isāna, or Yama.' *Comy.* N.B. Agni is not included. *Cf. Dialogues,* i, 310.

[13] To understand this curious reply, the reader should be acquainted with the facts relating to Indian sacrificial ritual: with the mystical, magic glamour belonging to the dish of oblation and to the 'remnant' *(ucchiṣṭa)* therein. See *e.g. Atharva Veda* XI, 3, 7; *Satapatha-Brah.,* II, esp. Adh. 3; Macdonell,

Vedic Mythology, 155. B.'s interpretation is that the gods infused subtle essences from flowers, fruits and edible concoctions into the oblation creating *ojā,* or nectar, digestible by their ethereal organs, but not to be assimilated by men's grosser organs. On the other hand, the beef broth (*go-yūsa*) and sesamum-seed infused by men made the oblation unpalatable to gods. Such a mixture the Arahant 'of dry vision ' (not practising Jhāna) could not assimilate, but the Arahant of Eight Attainments (*Jhāna*) might have power to do so, as could a Buddha by the karma-born heat, or *vim,* of his nature.

[14]'Lest the grass rot.' *Comy.*

[15] 'Lest the creatures die.' *Comy.*

[16] **Opilāpesi*. 'He immersed it with its golden dish.' *Comy.*

[17] The Pali words are onomatopoeic. *Comy.*: 'it made a noise like that': *cicciṭāyati, ciṭiciṭāyati* (*c's* pronounced *ch*).

[18] *Kusalā,* 'experts.'

[19] *Comy.*: 'Subjectively in my own vital continuum I burn the sacred fire of insight.'

[20] 'I have my mind ever rightly fixed.' *Comy.*

[21] *Kharibhāro:* 'as a yoke though borne aloft on the shoulders presses on the earth at every step the bearer takes, so do you with your pride of birth and class cause envy in others and weigh them down to woes after death.' *Comy.*

[22] 'You,' comments B., 'your rites over, go to cleanse your smoke- cinder-, and sweat-soiled body in your little river, where when four or five bathe together the sands are churned up; but in my Eightfold Path-Norm-lake or sea, *rahado,* many hundred thousand creatures may bathe in clear calm waters, and go to the shores of Nibbāna.'

[23] 'Truth,' he goes on, 'is truth of speech'; then, as he is wont, he divides the Eightfold Path between 'truth' and 'discipline.'

[24] According to B. the Middle Path is here not the ethical position set forth in the first sermon, between self-indulgence and asceticism, but that between 'Eternalism' and 'Annihilationism' (*Dialogues,* i, 27, 46).

[25] B. lays down that in the compound *sat-ujjubhūtesu,* the *t* is euphonic, and the meaning is *sa tvaṃ* ('thou' emphatic) to the upright, etc.

[26] *Dhammasārī, cf. diṭṭhisārī, Sn*. 911. We have not met the term elsewhere. B. takes *Dhamma* to mean, not the Norm, but *dhammā*: things or ideas. And he gives an optional explanation: either protected from the flux or course of things, or making evil things to go by good things (*sāretvā*). Hence a 'thing-flux-er' is one who is not swept along helplessly. There is no attempt to connect the word with the *dhammānusāri* of *PP.* I, § 35. *Cf. dhammasārādhigamo, S*. v, 402, *Dhammasotaṃ,* on the other hand, in *S*. ii, 43, is explained as the Path.

Saṃyutta Nikāya
I. Sagātha Vagga
7. Brāhmana Saṃyutta

I. Kindred Sayings with Verses

7. The Brāhmana Suttas

---

[214]

I: Arahants

Sutta 10

Bahu-Dhītu Suttaṃ

Of Many Daughters[1]

THUS HAVE I HEARD:

The Exalted One was once staying among the Kosalans
in a certain forest.

Now on that occasion
a certain brahmin of the Bhāradvājas
had lost fourteen oxen.

And he came seeking those oxen into the forest.

And there he saw the Exalted One
seated in the cross-legged position,
his body set upright[2] and mindfulness evoked before his face.[3]

Seeing the Exalted One,
he drew near,
and before him uttered these verses[4]: —

"For this good friar there sure are not six days to-day
Since fourteen oxen have been lost to sight,
Therefore the friar a happy man is he!

For this good friar there sure are not grain crops gone bad,
One leaf, two leaves a stalk of sesamum!
Therefore the friar a happy man is he!

For this good friar there sure are not in empty barn
Rats dancing rampantly[5] around,
Therefore the friar a happy man is he!

[215] For this good friar there sure is not, seven months [unwatched],
A siesta-couch covered by vermin swarm,[6]
Therefore the friar a happy man is he!

For this good friar there sure are not seven daughters all
Widows with one child, maybe two [to cadge],[7]
Therefore the friar a happy man is he!

For this good friar there's sure no tawny speckled one
To wake the weary slumb'rer with her foot,[8]

Therefore the friar a happy man is he!

For this good friar there surely never come at dawn
Duns chiding him with debts: Come pay! come pay!
Therefore the friar a happy man is he!"

[The Exalted One: —][9]

"For me, brahmin, there sure are not six days to-day
Since fourteen oxen have been lost to sight,
Therefore a happy man, brahmin, am I!

For me, brahmin, there sure are not grain crops gone bad,
One leaf, two leaves a stalk of sesamum!
Therefore a happy man, brahmin, am I!

For me, brahmin, there sure are not in empty barn
Eats dancing rampantly around,
Therefore a happy man, brahmin, am I!

For me, brahmin, there sure is not, seven months [unwatched],
A siesta-couch covered by vermin swarm,
Therefore a happy man, brahmin, am I!

For me, brahmin, there sure are not seven daughters all
Widows with one child, maybe two [to cadge],
Therefore a happy man, brahmin, am I!

For me, brahmin, there's sure no tawny speckled one
To wake the weary slumb'rer with her foot,
Therefore a happy man, brahmin, am I!

For me, brahmin, there surely never come at dawn
Duns chiding me with debts: Come pay! come pay!
Therefore a happy man, brahmin, am I!"

[216] When he had thus spoken, the Bhâradvàja said:

"Most excellent, lord, most excellent!

Just as if a man were to set up
that which had been thrown down,
or were to reveal
that which was hidden away,
or were to point out the right road
to him who had gone astray,
or were to bring a lamp into the darkness
so that those who had eyes could see external objects
— even so, lord, has the lord Gotama shown me his doctrine in various ways.

I even I, lord, betake myself
to the Exalted One as my refuge,
to the Norm
and to the Order.

I would leave the world
under [the Rule of] Gotama;
I would take orders.'

So the Bhāradvāja brahmin left the world
under the Exalted One, and was ordained.

And not long after his ordination the venerable Bhāradvāja,
remaining alone and separate,
earnest,
ardent and strenuous,
attained [ere long] to that supreme goal of the higher life,
for the sake of which the clansmen rightly go forth from home into the homeless;
yea, that supreme goal did he by himself,
even in this present life,
come to understand and realize.

He came to understand that
rebirth was destroyed,
that the holy life was being lived,
that his task was done,
that for life as we conceive it
there was no hereafter.

And the venerable Bhāradvāja became one of the Arahants.

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[1] This quaint title, about which B. is silent, can be derived only from the fifth stanza, as if that dealt with the most impressive grievance of this farmer, so down in luck. *Dhītā* in its crude forms in compounds becomes *dhītī*, and *dhītu* (Ed. Müller, Pali Grammar, 84).

[2] 'With the trunk erect so that the eighteen "back-thorns" (vertebrae) were end to end.' *Comy.*

[3] 'Fixing the "confronting" mindfulness (or memory) of Jhāna-exercise, or causing it to be near the face, as it is said in the [Jhāna-] *Vibhanga* (*Vibh.* 252): "either at the tip of the nose, or in the image of the face (or mouth)." '*Cf. Manual of a Mystic,* 1. (PTS. 1916).

[4] The verses are in sloka metre, save that the first of each four padas has two redundant feet:

Na hi nūn-imassa samaṇassa.

They give an interesting picture of a cultivator of ancient N. India in straits, and are fairly racy of the soil.

[5] *Ussoḷhikāya,* not met with elsewhere. B. says: 'they spring up squeaking and vigorous, their ears, tails, etc., erect ... playing in the unfilled granaries their outdoor games.'

[6] 'There is no one to attend to the couch he has made of straw and leaves to rest on after his labours, so that vermin infest it and assail him.'

[7] They send their children cadging to the grandfather, whose hand is crowded out of his own food-dish by these hungry pensioners. *Comy.*

[8] Reading *tilak'āhatā** B. embroiders to the following effect: the brahmin, kept awake by rats and vermin, lies sleepless till dawn. Scarce have his eyelids closed when comes kick and summons: 'What doest thou, brahmin?' and the day's coming burdens are enumerated. Presumably the wife is meant.

[9] The Buddha's acquiescence in the harassed brahmin's imputation of a happiness free from cares makes this Sutta form an effective pendant to the Dhaniya Sutta (*Sn*. 1,2). There, the farmer gloating over his prosperity, the Buddha is no less complacent over his own freedom from all wealth.

Saṃyutta Nikāya
I. Sagātha Vagga
7. Brāhmana Saṃyutta

I. Kindred Sayings with Verses

7. The Brāhmana Suttas

---

[216]

II: The Lay Adherents

Sutta 11

Kasī Suttaṃ

The Ploughing[1]

THUS HAVE I HEARD:

The Exalted One was once staying on South Hill,
at Ekanāla, a brahmin village.[2]

Now on that occasion it was the time for sowing,[3]
and Farmer Bhāradvāja, the brahmin,
had harnessed five hundred ploughs.[4]

Then the Exalted One dressed himself in the early morning and,
taking bowl and robe,
drew near to the ploughing operations.

Now at that time Farmer Bhāradvāja's
distribution of food **[217]** was going on.[5]

And the Exalted One drew near to the scene
and stood at one side.

Now Farmer Bhāradvāja, saw the Exalted One standing there for alms,
and thereat he said:

"Now I, recluse, plough and sow,
and when I have ploughed and sown
I eat.

Do thou also, recluse, plough and sow,
and when thou hast ploughed and sown,
eat."

"But I too, brahmin, plough and sow,
and when I have ploughed and sown,
I eat."

"But we see neither Master Gotama's team,
nor his plough,
nor his ploughshare,
nor his goad,
nor his oxen.

And yet Master Gotama says,
'I too, brahmin, plough and sow,

and when I have ploughed and sown, I eat!'"

Then Farmer Bhāradvāja, addressed the Exalted One in a verse: —

"A ploughman by thine own confession thou?
No ploughing can I see!
The 'ploughman' queried, tell me how to know
The ploughing done by thee."

[The Exalted One:—]

"Faith[6] is the seed, and rain the discipline.
Insight for me is plough fitted with yoke,
My pole is conscience[7] and sense-mind the tie,
And mindfulness my ploughshare and my goad.
Guarded in action, guarded too in speech,
And temperate as to my stomach's food,
I weed with truth,[8] and my release from work[9]
Is that fair thing of innermost desire.[10]
[218] Energy is my burden-bearing team,
Drawing my plough toward the haven sure.
Onward it goes nor ever turneth back;
And where it goeth we shall weep no more.[11]
Such is the ploughing that is ploughed by me.
The fruit it bears is food ambrosial.
Whoso this ploughing hath accomplished, he
From suffering and from sorrow is set free."

[The brahmin:—]

"May it please Master Gotama to eat!

A ploughman is Master Gotama, yea,
it is for fruit ambrosial
that Gotama ploughs his ploughing!"

[The Exalted One:—]

"Not mine to enjoy [presents] for chanting verses.[12]
Not normal this, brahmin, for minds discerning,
Buddhas reject [wages] for chanting verses.
True to the Norm, such is their practice ever.
On other grounds minister thou, 0 brahmin,
With food and drink to a great Seer made perfect,
To one from whom purged are all mental poisons,
In whom is calm, peace from all fret and worry.
Yea, here's the field, if for reward thou lookest."

[219] When he had thus spoken, Farmer Bharadvaja said:

"Most excellent, Master Gotama, most excellent!

As if one raised up
that which had been overthrown,
or revealed
that which had been hidden,
or declared the way
to one who was bewildered,
or carried an oil-lamp into the dark,
so that they that had eyes could see,
even so is the Norm in many ways
made manifest by Master Gotama.

Lo! I go for refuge to Gotama the Exalted One,
to the Norm,
and to the Order.

May Master Gotama suffer me as a lay-adherent,
who from this day forth
as long as life endures
has taken in him refuge!"

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[1] The Commentary on this charming Sutta sets out and proceeds with such elaborate and graphic amplitude of detail that we may infer the episode possessed great popularity in Buddhaghosa's day and earlier. Nevertheless the corresponding exegesis on the *Sutta-nipata* version, though often verbatim the same, is not exuberant in the same degree. To judge by both, the ploughing in question was a festival; house and fields, the farmer and his wife, his men and cattle were decorated for the occasion. It was the preliminary to the second or 'mud' sowing (*paṇsu-vappa*), i.e. presumably the transplanting of the rice-seedlings to the furrows that were to be irrigated.

[2] A village near the hill (with its Vihāra) guarding the South of Rājagaha. Dakkhiṇa-giri is often mentioned in the Canon as a residence for the Order. 'Brahmin villages' occur not seldom in the Jātaka. B. leaves it uncertain whether they were so called from the preponderance of brahmins, or of brahmin-property.

[3] *Kasī,* literally ploughing, but symbolic of agriculture generally. B. says, he lived by *kasī,* but there is nothing to show that he undertook the communal ploughing.

[4] B. assigns 8 oxen to the leading team, 4 to each of the others, and a cart full of *bīja* (seeds or seedlings) to follow each plough; also many relief-oxen in readiness.

[5] Superintended by the brahminee, the *pāyāsa,* or rice-pudding, was brought out in golden bowls on large carts, and administered to the 600 ploughmen seated around.

[6] I.e. trust, confidence, 'its salient feature being complacency, satisfaction-in (*sampasāda*), and its essential property, elan, forward impulse (*pakkhandana*). *Comy.*

[7] *Hiri,* conscientiousness, lit. shame (at doing wrong).

[8] *I.e*. 'insight into things-as-they-have-become.' *Comy*.

[9] *Niddānaṃ*.

[10] This clause amplifies the concise and pregnant Pali:

soraccam me pamocanaṃ.

The latter suggests 'the taking off the yoke for a night, for a year.' (*Cf*. *Rigveda,* v, 53, 7: *vimocanaṃ,* resting-place for horses.) 'I,' runs the exegesis, 'took up my yoke ages ago, even in the day of Dīpankara Buddha, nor did I lay it aside till, under the Bodhi-tree, I won the "fruition" of Arahantship. This fruition as something intensely loveable (*su-ratattā*) is the former term *so-raccaṃ,* not meaning here absence of licentiousness in act or speech, gentleness; since this has already been taken into account.' It should be noted that the Buddha is not standing up for his work as a missionary versus the farmer's work. He is out to 'save the soul' of the brahmin and says: 'My work has been to accomplish in myself the "one thing needful"; it is done; now I rest (i.e. eat). *Have you, yet started?*

[11] *Cf*. *Pss*. *of the Brethren,* ver. 138.

[12] Here again the brahmin's approval gives no assurance that the Dhamma preached has sunk into his heart. The subsequent confession of faith shows that it has. See above, VII, 1, §§ 8, 9.

Saṃyutta Nikāya
I. Sagātha Vagga
7. Brāhmana Saṃyutta

I. Kindred Sayings with Verses

7. The Brāhmana Suttas

---

[219]

II: The Lay Adherents

Sutta 12

Udaya Suttaṃ

Udaya

THUS HAVE I HEARD:

While at Sāvatthi, the Exalted One,
dressing himself early,

and taking bowl and robe,
came one day to the dwelling of Udaya[1] the brahmin.

Then Udaya the brahmin
filled the Exalted One's bowl with rice.

Now the Exalted One repeated his visit
the second day,
and yet again the third,
and each time Udaya the brahmin
filled his bowl with rice.

After he had done so the third time,
Udaya the brahmin said:

"A pertinacious man[2] is the friar Gotama,
that he comes again and again!"

[The Exalted One: —]

"Again, again is seed in furrow sown,
Again, again the cloud-king sends down rain,
Again, again the ploughmen plough the fields,
Again, again comes corn[3] into the realm,
Again, again do beggars[4] go their round,
Again, again do generous donors give,
[220] Again, again when many gifts are given,
Again, again the donors find their heaven.[5]
Again, again the dairy-folk draw milk,
Again, again the calf its mother seeks,[6]
Again, again we tire and toil anew,
Again, again the slow wits seek rebirth,[7]
Again, again comes birth and dying comes,
Again, again men bear us to the grave.

When once the man of broad insight that Path
Which brings no new becoming doth attain,
Then is he no more born again, again."

When he had thus spoken, Udaya the brahmin said:

"Most excellent, Master Gotama,
most excellent!

As if one raised up
that which had been overthrown,
or revealed
that which had been hidden,
or declared the way
to one who was bewildered,
or carried an oil-lamp into the dark,
so that they that had eyes could see,
even so is the Norm in many ways
made manifest by Master Gotama.

Lo! I go for refuge
to Gotama the Exalted One,
to the Norm,
and to the Order.

May Master Gotama suffer me as a lay-adherent,
who from this day forth
as long as life endures
has taken in him refuge!"

---

[1] Not met with elsewhere. The brahmin's name recurs, *Sn*. V. 1105 f.

[2] *Pakaṭṭhako* is exegetically explained as *rasagiddho,* 'greedy for tastes'; the word is very rare in Pali. See the Sskr. *ka.sṭa*. 'A desperate fellow for dinner

is the friar!' *Comy*.

[3] Reading *dhaññ*a. See *op*. *cit*. below.

[4] 'Here he skilfully brings in himself.' *Comy*. Humorously, too, he hints at the self-sacrificing donor called *dānapati*. *Cf*. above, II, 3 §3

[5] So far the verses form part of Sakuḷudāyin's poem, *Pss*. *of the Brethren*, vers. 531, 532. Is there any coincidence between this name and Udaya? *Cf*. above, VII, 1, § 3. B. speaks of the whole list as 16 things that have to be recurrently done in life. To get 16, we must take 2 each in lines 11, 13.

[6] Possibly meaning incurs rebirth. B. is silent.

[7] *Theragathā*, 17, 101.

Saṃyutta Nikāya
I. Sagātha Vagga
7. Brāhmana Saṃyutta

I. Kindred Sayings with Verses

7. The Brāhmana Suttas

---

[220]

II: The Lay Adherents

Sutta 13

Devahita Suttaṃ

Devahita

THUS HAVE I HEARD:

On one occasion, at Sāvatthi, the Exalted One fell ill with intestinal wind.

And the venerable Upavāna was attending on the Exalted One.

Then the Exalted One appealed to him, saying:

"Prithee, Upavāna,[1]
dost know how I can get hot water?"

"Surely, lord," responded the venerable Upavāna,
and making ready he took bowl and robe,
and sought the dwelling of the brahmin Devahita.

When he got there he stood silently aside.

[221] Now Devahita saw him standing thus in silence,
and addressed him in the verse: —

"His Worship standing there and speaking not,
With shaven head and face, wrapped in his cloak,
What doth he wish for, what may be his quest,
What would he beg, that he is thither come?"[2]

[Upavāna: —]

"An Arahant, the Blessed of all men,
A holy sage, he suffereth sore with wind.
It there be any water heated here,
0 give it to me, brahmin, for the sage.
Revered by them to whom we reverence owe,[3]
Cherished by them who claim our pious care,
Honoured by them to whom honour is due,
For him I do beseech it may be brought."

Then Devahita the brahmin made a serving man take hot water on a carrying-pole[4]
and a jar of molasses,[5]
and offered them to the venerable Upavāna.

Then the venerable Upavana came to the Exalted One
and administered them to him,
fomenting with the hot water
and mixing the molasses with hot water.[6]

Then the illness of the Exalted One abated.

And Devahita the brahmin came to visit the Exalted One,
and exchanging with him the greetings of courtesy and amity,
took his seat at one side.

So seated, he addressed the Exalted One in the verse:

"Where should he give[7] who hath a gift to make?
Where given, will his offering bear much fruit?
[222] Yea, how to him who doth oblation bring —
How shall his tribute work effectively?"[8]

[The Exalted One:—]

"Whose[9] vision many former lives hath pierced.
Who sees the heavens above, the depths below,
Whose is't to win the doing down of birth: —
Master of supernormal lore, a seer: —
There should he give who hath a gift to make,
There given, will his offering bear much fruit,
Yea, thus to him who doth oblation bring —
Thus shall his tribute work effectively."

When he had thus spoken,
Devahita the brahmin said to the Exalted One:

"Most excellent, Master Gotama, most excellent!

As if one raised up
that which had been overthrown,
or revealed

that which had been hidden,
or declared the way
to one who was bewildered,
or carried an oil-lamp into the dark,
so that they that had eyes could see,
even so is the Norm in many ways
made manifest by Master Gotama.

Lo! I go for refuge to Gotama the Exalted One,
to the Norm,
and to the Order.

May Master Gotama suffer me as a lay-adherent,
who from this day forth
as long as life endures
has taken in him refuge!"

---

and (B) the other 247; nor into the 41 *Agga-sāvakā* of the *Aṇguttara,*[sn1] and the rest; but into Great *(mahā)* and Ordinary *(pakati) sāvakā,* making together the company of *Agga-sāvakā*. Of these the former (Great) were 80 in number, and he proceeds to enumerate 64 only of the 80, made up of 48 of the poset Theras, and 16 others most of whom do not occur in the Canon. 'Why are these called Great Disciples? Because of the greatness of their Resolve *(abhinihāra),*' resulting in, it would seem, a more perfect evolution of knowledge in their last birth.

[sn1] *Aṇguttara Nikāya,* i. 23-5. With the exception of two, Bāhiya Dārucīriya (*cf. Dhammapada Commentary,* ii. 209 f.) and Sāgata, all of these distinguished followers are represented in the *Theragāthā*.

[1] The *Comy*. gives the same account of the temporary attendants before Ānanda as Dhammapāla gives. See *Pss. of the Brethren,* p. 350, differing

only in the inclusion of one Bodhi. They were chosen out of the 80 'Great Theras' or inner entourage of the Master. *Cf. op. cit.* xxxvi, 350; *Dialogues,* ii, 151.

[2] Presumably it was not the conventional hour for the alms-call, hence the perplexity. The verses of the petition agree with 185, 186 of the *Theragātha*.

[3] *E.g.* 'the 80 Great Theras.' *Comy.*

[4] *Kajā* or *pingo,* the pole at right angles to the shoulders.

[5] *Cf. Vin. Texts,* ii, 42.

[6] 'As a sweating mixture.' *Comy.*

[7] *Dajjā*.

[8] *Ijjhcti*.

[9] *Cf.* VII, 1, § 8.

Saṃyutta Nikāya
I. Sagātha Vagga
7. Brāhmana Saṃyutta

I. Kindred Sayings with Verses

7. The Brāhmana Suttas

---

[222]

II: The Lay Adherents

Sutta 14

Mahāsāḷa Suttaṃ aka Lūkhapāpuraṇa Suttaṃ

The Millionaire[1]

THUS HAVE I HEARD:

On one occasion, at Sāvatthi,
a certain brahmin millionaire,
looking worn and in a coarse cloak,

came to visit the Exalted One and,
exchanging with him the greetings and compliments of courtesy,
took his seat at one side.

To him so seated the Exalted One said:

"Wherefore, brahmin, art thou looking worn[2]
and art clad in a coarse cloak?"

[223] "Four sons have I, Master Gotama,
in this place and they,
in concert with their wives,[3]
have shown me the door."

"Therefore, brahmin, thou shouldst learn these verses and,
when the folk are assembled in the Chapter Hall,[4]
and thy sons seated there also,
recite them: —

'They at whose birth my heart was glad,
For whose becoming much I longed,
They now in concert with their wives
Are as a dog that drives off swine.
Impious and shameless sooth are these
Who call me 'dear one,' call me 'dad'[5]
Demons are they in guise of sons.
Him that is come to years they leave
Forsaken, as a worn-out horse
Unfed is led away from crib.
The sire, the senior of these boys
Doth beg his bread at others' doors.

Better in sooth "the stick"[6] for me
Than having disobedient sons.
It serves to keep off savage ox,
It serves to keep off savage hound —

Whereas I wandered in the dark
I find a footing in the deep,[7]
[224] And by the stick's effective power
I, though I stumbled, stand once more.'"

Then that brahmin, when he had learned the verses
taught him by the Exalted One,
recited them to all the folk assembled in the Chapter Hall,
his sons being seated there also.

"They at whose birth my heart was glad,
For whose becoming much I longed,
They now in concert with their wives
Are as a dog that drives off swine.
Impious and shameless sooth are these
Who call me 'dear one,' call me 'dad'
Demons are they in guise of sons.
Him that is come to years they leave
Forsaken, as a worn-out horse
Unfed is led away from crib.
The sire, the senior of these boys
Doth beg his bread at others' doors.

Better in sooth 'the stick' for me
Than having disobedient sons.
It serves to keep off savage ox,
It serves to keep off savage hound —
Whereas I wandered in the dark
I find a footing in the deep,
And by the stick's effective power
I, though I stumbled, stand once more."

There - after his sons led that brahmin to his house,
and when they had bathed him,
they each clothed him
with a suit of raiment.

Then that brahmin, taking one of the suits,
went to visit the Exalted One and,
exchanging with him the greetings and compliments of courtesy,
took his seat at one side,
and so seated, said:

"We brahmins, Master Gotama, select a teacher's fee for our teacher.

May Master Gotama be pleased to accept my fee."

The Exalted One. moved by compassion, accepted.

Then that brahmin said:

"Most excellent, Master Gotama, most excellent!

As if one raised up
that which had been overthrown,
or revealed
that which had been hidden,
or declared the way
to one who was bewildered,
or carried an oil-lamp into the dark,
so that they that had eyes could see,
even so is the Norm in many ways
made manifest by Master Gotama.

Lo! I go for refuge to Gotama the Exalted One,
to the Norm,
and to the Order.

May Master Gotama suffer me as a lay-adherent,
who from this day forth
as long as life endures
has taken in him refuge!"

---

[1] A *mahdsāla* is a magnate either brahmin or noble, but emphatically a wealthy person. This man's fortune amounted to 800,000 (? coins) stored in his house. The legend told is that he presented each son on his marriage with an eighth. They fearing lest he, being a widower, would remarry, petted and coddled him, but told him that to carry this on, they would need each the remaining four-eights. He gave all, retaining only his clothing, and lived with his eldest son. Soon the daughter-in-law had him barred out; the others followed suit. He entered the brahmin order of Pandarangas and suffered great privations, till he throws himself on the reputed kindness and graciousness of the Samana Gotama.

[2] *Lūkha*.

[3] *Sampuccha*.

[4] The meeting of the brahmin synod, parallel to the santhāgāra or *Khattiya* (nobles') mote hall. *Cf. Dialogues,* i, 113, n. 2. B. amplifies the meagre account. Neglect of parents was punishable by death.

The sons fall at the father's feet, who withdraws his charge and bids them support him.

[5] *Tāta, tāta:* the gèneral familiar masculine appellative. We have nothing quite similar.

[6] *Daṇḍa* is here, I think, used in its double sense of recluse's staff, and legal punishment. The fact that he had arraigned his sons before the citizens in the hope of gaining redress gives point, lacking otherwise to these lines. 'He goes on to show his bettered condition,' is B.'s meagre comment.

[7] The metaphors are so elliptically expressed that they seem mixed.

'I was in the dark; the *daṇḍa* guides me; I was in deep water; it steadies me, etc.'

Saṃyutta Nikāya
I. Sagātha Vagga
7. Brāhmana Saṃyutta

I. Kindred Sayings with Verses

7. The Brāhmana Suttas

---

[224]

II: The Lay Adherents

Sutta 15

Mānatthaddha Suttaṃ

Pridestiff

THUS HAVE I HEARD:

On one occasion, at Sāvatthi,
there was a brahmin living there called Pridestiff.[1]

He showed respect neither to his mother,
nor to his father,
nor to his teacher,[2]
nor to his eldest brother.

Now on that occasion the Exalted One,
surrounded by a large congregation,
was teaching the Norm.

And it occurred to the brahmin, Pridestiff:

"This Samana Gotama,
surrounded by a large congregation,
is teaching the Norm.

What if I were to go near?

If he will talk to me,
I will talk to him;
if not, I will not speak to him."

And he drew near and stood at one side.

And the Exalted One did not speak to him.

[225] And Pridestiff thinking:

"This Samana Gotama does not know anything,"[3] was fain to turn back again.

Then the Exalted One discerning intuitively
the thoughts of the brahmin,
addressed him in the verse: —

"Not well is it to foster pride![4]
If there be any here,

Brahmin, for sake of whom thou'rt come,
Give him thy fostering care."

Then Pridestiff thought:

"The Samana Gotama knows my thoughts!"
and there and then
he fell on his face at the Exalted One's feet
and kissed those feet
and stroked them,
telling his name:

"Pridestiff am I, Master Gotama,
Pridestiff am I, Master Gotama!"[5]

Then the congregation was astonished, saying:

"0 wonderful, sir!

0 astonishing, sir, is it!

For this Pridestiff shows respect
to neither mother,
nor father,
nor teacher,
nor eldest brother,
and yet he utterly prostrates himself in this manner
before the Samana Gotama."

Then the Exalted One said to Pridestiff:

"Enough, brahmin,
stand up and sit down in thine own place,
whence belief in me arose in thy heart."

So Pridestiff sat down in his own place
and addressed the Exalted One in the verse: —

"To whom should one show due humility,[6]
Whom treat with reverence?
Whom should ojne offer honour and respect!
To worship whom is well?"

[2226] [The Exalted One: —]

"To mother and to father shouldst thou show
Humility, to eldest brother too,
And fourthly to thy teacher: these shouldst thou
With reverence treat, these honour and respect,
These worshipfully to entreat is well.
The Arahants, the Saintly Cool,[7] whose work
Is perfected, and they sane and immune,[8]
These peerless ones, docile,[9] thy pride subdued,
In veneration hold."

When he had thus spoken, Pridestiff, the brahmin, said:

"Most excellent, Master Gotama, most excellent!

As if one raised up
that which had been overthrown,
or revealed
that which had been hidden,
or declared the way
to one who was bewildered,
or carried an oil-lamp into the dark,
so that they that had eyes could see,
even so is the Norm in many ways
made manifest by Master Gotama.

Lo! I go for refuge to Gotama the Exalted One,
to the Norm,
and to the Order.

May Master Gotama suffer me as a lay-adherent,
who from this day forth
as long as life endures
has taken in him refuge!"

---

[1] *Cf*. above, VII, 1, § 5. Evidently either a nickname: *Māna-thaddka,* or a mere *nom d'occasion*. *Cf*. a similar character in Jenta (*Pss*. *of the Brethren,* CCXVIII), the son of Pasenadi's chaplain, and with whom this Pridestiff should have been identified. *Dhammapāla* describes him as *mānthaddo,* and gives a similar narrative.

[2] Unsaluted an *ācariya* (teacher) refused instruction, and, if the discourtesy proceeded from an ex-pupil, recognition. *Comy*.

[3] 'In that he takes no notice of a high-bred person like me.' *Comy*.

[4] The Burmese MS. of Dhammapāla's *Comy*. used in *op cit*. reads:

'Na mānabrūhanaṃ sādhu. *Atthāṃ karīyatha, brāhmaṇa,*' which is simpler than the reading in Feer's edition, and avoids the doubled *brāhmaṇa*. But it is otherwise awkward, and is less courteous in tone.

[5] *Cf*. VII, 1, § 5, n, 2.

[6] The Pali idiom is '(not) make pride.' *Cf*. *Jāt*. iv, 388.

[7] *Cf*. *Pss*. *of the Brethren,* references in Index under 'cool.' *Buddhism* (1912), p. 175; and below, VIII, § 4.

[8] *Cf*. *Pss*. *of the Brethren,* references in Index under 'sane.'

[9] Lit. not-stiff, supple-minded. The Br. MS. is here perhaps the corrupter reading: *nihacca mānaṃ atthadvāre,* so we follow Feer, and let the pada

refer to the brahmin.

Saṃyutta Nikāya
I. Sagātha Vagga
7. Brāhmana Saṃyutta

I. Kindred Sayings with Verses

7. The Brāhmana Suttas

---

[226]

II: The Lay Adherents

Sutta 16

Paccanīka Suttaṃ

The Gainsayer

THUS HAVE I HEARD:

On one occasion, at Sāvatthi,
a brahmin named The Gainsayer[1]
was living at Sāvatthi.

And he thought:

"What if I were to go to visit the Samana Gotama,
and to whatever he says,
I were to maintain the opposite?"

Now on that occasion the Exalted One
was walking to and fro in the open air.

And Gainsayer drew nigh
and followed the Exalted One
as he walked to and fro,
and said:

"Recite some doctrine, friar!"

[The Exalted One:—]

"Nay, not with thee, Gainsayer, with thine heart
Corrupt and full of animosity,
Sound thinking or sound speaking [shall I find].

[227] Whoso can strife and discord of the mind[2]
Suppress, and give up enmity, 't is he
In truth can apprehend what's soundly spoke."

When he had thus spoken, Gainsayer the brahmin said:

"Most excellent, Master Gotama, most excellent!

As if one raised up
that which had been overthrown,
or revealed
that which had been hidden,
or declared the way
to one who was bewildered,
or carried an oil-lamp into the dark,

so that they that had eyes could see,
even so is the Norm in many ways
made manifest by Master Gotama.

Lo! I go for refuge to Gotama the Exalted One,
to the Norm,
and to the Order.

May Master Gotama suffer me as a lay-adherent,
who from this day forth
as long as life endures
has taken in him refuge!"

---

[1] Lit. Happy-in-gainsaying, or opposing. If some one said: 'it's all white,' he would say: 'it's all black,' etc. *Comy.*

[2] *Appasada,* the opposite of that pleasure arising from satisfaction which is harmony.

Saṃyutta Nikāya
I. Sagātha Vagga
7. Brāhmana Saṃyutta

I. Kindred Sayings with Verses

7. The Brāhmana Suttas

---

[227]

II: The Lay Adherents

Sutta 17

Nava-Kammika Suttaṃ

New-Works

THUS HAVE I HEARD:

The Exalted One was once staying among the Kosalese
in a certain forest.

Now on that occasion the Bhāradvāja brahmin 'New-Works'[1]
was having [timber]-work done in that forest.

And he saw the Exalted One
seated beneath a sala-tree cross-legged,
his body in an upright posture
and mindfulness set up before his face.[2]

Seeing him, the thought occurred:

"I am enjoying the work
that I am having done in this forest.

That Samana Gotama,
what is he enjoying in the doing?"

So New-Works drew nigh to the Exalted One
and addressed him in the verse: —

"What enterprise of thine is being wrought,
0 almsman, in the wood where sal-trees grow,[3] That lonely in the forest
though thou be,
Enjoyment still is thine, 0 Gotama?"

[The Exalted One: —]

"No work in wood is left for me to do.
Root-cut for me is wood and jungle all,[4]
[228] Thus I, all free from briars in the wood,[5]
And with my heart unpierced,[6] alone may find
My joy, for whom regrets have ceased to be."

When these words had been said,
New-Works, the Bhāradvāja brahmin, said:

"Most excellent, Master Gotama, most excellent!

As if one raised up
that which had been overthrown,
or revealed
that which had been hidden,
or declared the way
to one who was bewildered,
or carried an oil-lamp into the dark,
so that they that had eyes could see,
even so is the Norm in many ways
made manifest by Master Gotama.

Lo! I go for refuge to Gotama the Exalted One,
to the Norm,
and to the Order.

May Master Gotama suffer me as a lay-adherent,
who from this day forth
as long as life endures
has taken in him refuge!"

---

[1] *Nava-kammika*. On this expression B. confirms the interpretation given in the *Vin. Texts,* ii, 359, n. 2; *cf.* iii, 189. This brahmin had forest-trees cut and the timber framework 'for gables, roof-terraces, etc., fitted, then carried to the town and sold,' presumably for the *vaḍḍhaki,* or worker in wood, to carry on withal.

[2] *Cf.* VII, 1, § 10.

[3] *Cf.* V, § 5, *n.* 2.

[4] B. does not help us over the word *visūkaṃ (sic lege)* or *visukkhaṃ*. Here it can hardly mean 'puppet-show' as in *D.* i, 6 (*cf. Dialogues,* i, 7, *n.* 2). The Sanskrit equivalent (*viṣvaṇk*) means etymologically spreading in all

directions; hence *visūkaṃ* may be either (a) jungle or thicket, in apposition to *vanaṃ,* or (b) an adverb to 'cut': cut on all sides.'

[5] *Vane nibbanatho* (for *nir-vanatho*) is again metaphorical, wood standing for lusts or passions (*kilesa-vana, Comy.*) *Cf. Pss. of the Sisters,* LXII.

[6] Another favourite religious metaphor (*op. cit.* ver. 52 and *Brethren:* index *s.v.* 'Dart.'). Is there not here another pun: *A-sallo = a-sālo?* (As if we were to say: 'and with my back un-birched.')

Saṃyutta Nikāya
I. Sagātha Vagga
7. Brāhmana Saṃyutta

I. Kindred Sayings with Verses

7. The Brāhmana Suttas

---

[228]

II: The Lay Adherents

Sutta 18

Kaṭṭhahāra Suttaṃ

Wood-gathering

THUS HAVE I HEARD:

The Exalted One was once staying among the Kosalese
in a certain forest.

Now on that occasion
the numerous pupils of one of the Bharadvaja brahmins,
lads gathering sticks,
came into that forest.

And so coming, they saw the Exalted One
seated there cross-legged,
the body fixed erect,
and mindfulness set up before his face.[1]

And so seeing
they sought out the Bharadvaja brahmin and said:

"An it please you, sir,
know that in the forest yonder
a recluse is seated cross-legged,
the body fixed erect,
and mindfulness set up before his face."

Then the brahmin together with the lads
repaired to the forest
and beheld the Exalted One
seated as they had told him.

And seeing him,
the brahmin drew near
and addressed the Exalted One in the verse[2] —

"Thou who hast plunged in forest lone and void,
In jungle depths, fearsome and perilous,
With frame[3] impassive, steadfast, beautiful,
[229] 0 almsman, wondrous fair thine ecstasy.[4]
Not where they sing, nor even where is speech
Thou bidest, but alone within the wood,
A seer to whom the forest is a home.
That thou thus dwellest lone and rapture-filled

Reveals itself as wondrous strange to me
For, sir, meseems if thou art fain to taste
Communion with the Lord of all the world,[5]
In threefold[6] heavenly sphere most high reborn,
Why then dost not, abandoning the woods,
Untrod by man, work among us severe
Austerities that lift to Brahmā-world?"

[The Exalted One: —]

"All longing[7] or obsession of the heart,
In divers things deeply for aye engrossed,
The promptings of desires[8] sprung from the root
Of nesciënce: — together with their root,
All these have I brought to an utter end.
I [sit] unswayed, unhankering and aloof;
With vision clarified all things I see.
The goal supreme of blest enlightenment
Is won, 0 brahmin, and I contemplate
In secret places with a heart serene."

When this was spoken, the Bharadvaja brahmin said:

"Most excellent, Master Gotama, most excellent!

As if one raised up
that which had been overthrown,
or revealed
that which had been hidden,
or declared the way
to one who was bewildered,
or carried an oil-lamp into the dark,
so that they that had eyes could see,
even so is the Norm in many ways made manifest by Master Gotama.

Lo! I go for refuge to Gotama the Exalted One,
to the Norm,
and to the Order.

May Master Gotama suffer me as a lay-adherent,
who from this day forth
as long as life endures
has taken in him refuge!"

---

[1] *Cf*. VII, 1, § 10.

[2] These *gāthās* are in *Jagatī* metre, not used in this work till now, and the diction, spoilt alas! in translation, is very beautiful.

[3] B. here supplies this word (*kāya-visesanāni*).

[4] The *Comy*. reads, with the Burmese, *sundararūpaṃ,* but *su-cāru** scans better, and gives the intensive *su: ati-sundaraṃ jhānaṃ jhāyasi*.

[5] *Lokādhipati, i.e*. Great Brahmā. *Comy*.

[6] The Brahmā-heaven is catalogued as threefold with respect to inmates: retinue, ministers, great Brahmās. *Cf*. *Vibhanga,* 424.

[7] *Kankhā,* and below *a-kankho,* usually meaning 'doubt' (*cf*. Dīgha Nik. iii, 217), the prefix converting it into 'desire,' *ā-kankhā,* being dropped probably for metrical reasons. But in Sanskrit *kānkhā* is only 'longing.'

[8] *Pajappitā*. *Jappa,* lit. muttering, with its prefixes, is a synonym of *lobha* or *taṇhā*. See *Bud*. *Psy*. *Eth*., 279 f., n. 6. B. echoes here the comment he makes there. *Cf*. above p. 180, n. 2; 207, *l*. 1.

Saṃyutta Nikāya
I. Sagātha Vagga
7. Brāhmana Saṃyutta

I. Kindred Sayings with Verses

7. The Brāhmana Suttas

---

[230]

II: The Lay Adherents

Sutta 19

Mātu-Posaka Suttaṃ

The Mother-Maintainer

THUS HAVE I HEARD:

On one occasion at Sāvatthi
a brahmin who supported his mother[1]
came to see the Exalted One, and,

exchanging with him the greetings and compliments of courtesy,
took his seat at one side.

So seated, he said to the Exalted One:

"Of a truth, Master Gotama,
I seek my alms after the normal manner,[2]
and so seeking them I maintain my parents.

Am I not, sir, in so doing,
doing what ought to be done?"

"Yea, verily thou, brahmin,
in so doing
doest what ought to be done.

Whoso, brahmin, seeks alms after the normal manner,
and so seeking maintains his parents,
engenders much merit.

In normal fashion whoso doth maintain
His mother or his father, in this life
Him for that cherishing the wise commend,
And after death he wins the joys of heaven."[3]

When this had been spoken
the mother-maintaining brahmin said:

'Most excellent, Master Gotama,
most excellent!

As if one raised up
that which had been overthrown,
or revealed
that which had been hidden,
or declared the way
to one who was bewildered,

or carried an oil-lamp into the dark,
so that they that had eyes could see,
even so is the Norm in many ways
made manifest by Master Gotama.

Lo! I go for refuge to Gotama the Exalted One,
to the Norm,
and to the Order.

May Master Gotama suffer me as a lay-adherent,
who from this day forth
as long as life endures
has taken in him refuge!"

---

[1] It was permissible, by the laws compiled in 'Manu,' for a brahmin to live by food given unasked or got by begging (IV, 4, 5), especially in times of scarcity (X, 120). Hence neither this brahmin, nor the mendicant (§ 10), was necessarily a recluse.

[2] *Dhammena,* as prescribed.

[3] This *ṣloka* occurs in *Ang*. ii, 69.

Saṃyutta Nikāya
I. Sagātha Vagga
7. Brāhmana Saṃyutta

I. Kindred Sayings with Verses

7. The Brāhmana Suttas

---

[230]

II: The Lay Adherents

Sutta 20

Bhikkhaka Suttaṃ

The Mendicant

THUS HAVE I HEARD:

On one occasion at Sāvatthi
a mendicant[1] brahmin came to visit the Exalted One and,
exchanging with him the greetings and compliments of courtesy,

sat down at one side,
and said to the Exalted One:

"Both I, Master Gotama,
am a mendicant
and his reverence is a mendicant.

What difference is there here between us?"

[The Exalted One: —]

"No[2] man is rightly 'mendicant' so far
As he merely from others seeketh alms.
[231] And is he pledged unto a tainted norm,[3]
Neither to that extent 'almsman' is he.

Whoso, with us, hath in the higher life
Cast out both wickedness and [all the work
Of piling] merit,[4] and by judgment sound[5]
Fares through the world, 'almsman' indeed is he."

When this was spoken
the mendicant brahmin said to the Exalted One:

"Most excellent, Master Gotama, most excellent!

As if one raised up
that which had been overthrown,
or revealed
that which had been hidden,
or declared the way
to one who was bewildered,
or carried an oil-lamp into the dark,
so that they that had eyes could see,
even so is the Norm in many ways made manifest by Master Gotama.

Lo! I go for refuge to Gotama the Exalted One,
to the Norm,
and to the Order.

May Master Gotama suffer me as a lay-adherent,
who from this day forth
as long as life endures
has taken in him refuge!"

---

[1] *Bhikkhako*. See preceding Sutta.

[2] Occurs *Dhp*. vers. 266, 267.

[3] Taking *vissaṃ dhammaṃ* to mean 'the whole law,' Max Müller failed to grasp the point or the Pali. An 'almsman' is essentially one who holds 'right views' and shapes his life according to the sound judgments of the same. On *vissaṃ, cf Dhs*. § 625; *Asl*. 319: 'putrid,' 'rancid.' Both Commentaries on the verse refer to such smells; ours also to 'bad norm'; that on *Dhp*. to merely bodily acts (as the only rule of life).

[4] Max Müller's 'good and bad,' *pace* Nietzsche, is misleading for a European. (Fausböll's too. See *Sn*. ver. 520.) Making merit and reaping its reward was mere layman's creed (*cf*. the preceding Sutta), not that of a genuine bhikkhu, who by entering on the Path had renounced heavenly goals.

[5] *Sankhā,* paraphrased in both Commentaries by *ñāṇa,* and explained in *Dhp*. *Comy*. as the exercise of discernment and philosophical judgment in regard to all things (*Dhp*. *Comy*. iii, 393).

Saṃyutta Nikāya
I. Sagātha Vagga
7. Brāhmana Saṃyutta

I. Kindred Sayings with Verses

7. The Brāhmana Suttas

---

[231]

II: The Lay Adherents

Sutta 21

Saṇgārava Suttaṃ

Sangārava

THUS HAVE I HEARD:

On one occasion when the Exalted One was at Sāvatthi
the brahmin Sangārava[1] was living there,
and he was a Purity-by-Water man

believing[2] in purification by water;
evening and morning he made a religious practice
of going down into the water.[3]

[232] Now the venerable Ānanda[4] rising early and dressing himself,
took bowl and robe
and went into Sāvatthì for alms.

Making his tour he dined,
and on his return went to the Exalted One,
saluted him,
and took his seat at one side.

So seated, he told the Exalted One
of the views of Sangārava the brahmin,
and said:

"It would be well, lord,
if the Exalted One would visit the dwelling
of Sangārava the brahmin,
out of compassion for him."

The Exalted One silently consented.

And the next morning early
the Exalted One dressed himself,
and taking bowl and robe,
set out for the dwelling of Sangārava the brahmin
and, when there,
seated himself on a seat that stood ready.

Then Sangārava came up to the Exalted One,
and exchanging with him the greetings
and compliments of courtesy,
sat down at one side.

So seated, to him the Exalted One said:

"Is it indeed true, brahmin,
that thou art a water-purifier,
and believest in purification by water;
and dost thou make it a religious practice
to go down into the water both evening and morning?"

"That is so, Master Gotama."

"Now what advantage, brahmin,
art thou looking for,
in that thou believest and actest on this wise?"

"In this way, Master Gotama:

The evil deeds that I do during thè day,
these by my bathing
I cause to be borne away the same evening;
the evil deeds that I do at night,
these by my bathing
I cause to be borne away the next morning.

That is the advantage I look for,
in that I believe and act on this wise."

[The Exalted One: —]

"The Norm's a lake, virtue its strand for bathing,
Clear, undefiled, praised by the good to good men,
[233] Wherein in sooth masters of lore come bathing,
So, clean of limb, to the Beyond cross over."[5]

When this was spoken,
Sangarava said to the Exalted One:

"Most excellent, Master Gotama, most excellent!

As if one raised up
that which had been overthrown,
or revealed
that which had been hidden,
or declared the way
to one who was bewildered,
or carried an oil-lamp into the dark,
so that they that had eyes could see,
even so is the Norm in many ways made manifest by Master Gotama.

Lo! I go for refuge to Gotama the Exalted One,
to the Norm,
and to the Order.

May Master Gotama suffer me as a lay-adherent,
who from this day forth
as long as life endures
has taken in him refuge!"

---

[1] Not the same, probably, as the brahmin youth of that name of Caṇḍalakappa in Kosala, *Majjhima-Nik*. ii, 209 f.. with which *cf* above, VII, 1, § 1.

[2] *Pacceti*.

[3] *Cf Pss. of the Sisters,* LXV: dialogue between Puṇṇā, or Puṇṇikā, and a brahmin of similar views. The practice especially when practised *three* times daily, counted as a form of *tapas,* or self-mortification. See *Dialogues,* i, 232; *Ang*. i, 296; ii, 206.

[4] According to B., Ānanda and Sangārava had, as laymen, been friends, and the former was anxious to prevent 'this wretch who, for all our friendship,

has contracted wrong views, from becoming a "hell-filler" moreover, he has a large circle and hundreds may follow, if he is converted.'

[5] Occurs VII, 1, § 9.

Saṃyutta Nikāya
I. Sagātha Vagga
7. Brāhmana Saṃyutta

I. Kindred Sayings with Verses

7. The Brāhmana Suttas

---

[233]

II: The Lay Adherents

Sutta 22

Khomadussa Suttaṃ

Khomadussa

THUS HAVE I HEARD:

The Exalted One was once staying among the Sākyans
at a Sākyan township named Khomadussa.[1]

Now at an early hour
the Exalted One dressed himself and,
taking bowl and robe,
entered the township of Khomadussa for alms.

And just then the brahmin householders of the place
were assembled in their place of council
to transact some matters,
and the god was raining drop by drop.

Then the Exalted One came up to the hall,
and they saw him coming from afar.

And seeing him, they said:

"Who now are these shaveling friar-men?

And what can they know about council rules?"[2]

Then the Exalted One addressed the brahmin house-fathers of Khomadussa
in the verse: —

"No 'council' that where are no pious gentlemen,[3]
Nor gentle they whose speech observes no rule.
They who have put far from them lust and enmity
And dullness, they become good gentlemen.

When this was spoken,
the Khomadussa brahmin housefathers said to the Exalted One:

"Most excellent, Master Gotama, most excellent!

As if one raised up
that which had been overthrown,
or revealed
that which had been hidden,
or declared the way

to one who was bewildered,
or carried an oil-lamp into the dark,
so that they that had eyes could see,
even so is the Norm in many ways made manifest by Master Gotama.

Lo! We go for refuge to Gotama the Exalted One,
to the Norm,
and to the Order.

May Master Gotama suffer us as a lay-adherents,
who from this day forth
as long as life endures
has taken in him refuge!"

---

[1] Meaning 'linen cloth'; 'because of the preponderance (*usmnnattā*) of such,' says B.; but whether as made there, or worn, or both, does not appear. I can find no other reference to the place.

[2] Lit. 'hall-rule' (*sabhā-dhamma*). According to B., there was a side-entrance to avoid disturbing those who were comfortably seated, but the Buddha, aware that he would be creating or suffering discomfort, walked 'straight' in (*ujukam eva āgacchati*), angering the audience. He had previously 'willed the rain to fall.' The reason is not given, unless it served as an excuse for taking shelter.

[3] *Santo:* 'wise, good men.' *Comy.*

Saṃyutta Nikāya
I. Sagātha Vagga
8. Vaṇgīsa-Thera-Saṃyutta

I. Kindred Sayings with Verses

8. The Vaṇgisa Suttas

Sutta 1

Nikkhanta Suttaṃ

Gone From Home

---

[234]

THUS HAVE I HEARD: —

The venerable Vaṇgīsa[1] was once staying near Ālāvi[2]
at the chief temple[3] of that place,
together with his tutor,
the venerable Nigrodha-Kappa.[4].

Now on that occasion
the venerable Vaṇgīsa was a novice,
not long ordained,
who was left behind
as custodian at the Vihāra.[5]

Then a number of women,
gaily adorned,

came into the pleasance to see the Vihāra.

And seeing those women,
disaffection[6] in consequence
arose in the venerable Vaṇgīsa,
and lust harassed his heart.

And then he thought:

"Alas! the loss to me!

Alas! no gain to me!

Alas! how hard for me to gain!

Alas! no easy thing for me to gain!
in whom disaffection has arisen,
and lust harasses the heart.

How were it possible here and now
that another[7] should cause me
to get **[235]** rid of this disaffection
and produce loyal love?

What if I were now by myself
to get rid of my disaffection
and cause loyal love to arise?"

And the venerable Vaṇgīsa by himself
got rid of his disaffection
and caused loyal love to arise within him.

In that hour he uttered these verses: —

Alas![8] That now when I am gone from home
Into the homeless life, these wanton thoughts
Sprung from the Dark should flit about my mind!

Were high-born warriors, mighty archers, trained
In champion bow-craft, such as never flee,
A thousand, shooting arrows round about —
But women! ... well, far more than these may come,
Yet shall they never wreck my peace of mind.
Firmly established in the Norm[9] I stand.
For even in his presence have I heard
The Buddha of the sun's high lineage tell
About the Path that to Nibbāna goes,
And there the love of all my heart is given.[10]
Now that I always in such mood abide,
Dost think, vile one, thou canst draw nigh to me;
Then shall I act in such wise, Death, that thou
Wilt ne'er discover which the way I take.[11]

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[1] On the curious legend concerning his profession and conversion, see *Pss. of the Brethren,* p. 395 *f*. B. gives it at the last of these Suttas.

[2] Is frequently mentioned in Pali literature. See *JPTS.,* 1888, p. 11; *cf*. *Dhp*. *Comy*. iii, 170; 261 *f*.

[3] Or shrine: *cetiya*. *Comy*. Probably erected by a pre-Buddhistic cult. See below, X, § 12.

[4] See *Pss*. *of the Brethren,* p. 408 *f.; Sn*. ver. 342 *f*.

[5] It being his first year and he unskilled in the bowl-and-robe usages, the Theras left him to guard sunshades, sandals, and staves, while they went for alms. *Comy*.

[6] *An-abhirati;* 'loyal love' = *abhirati,* a strong form of *rati*. *Cf*. Māra's daughter so-called. IV, 3, § 5: 'Discontent.'

[7] *I.e*. in the absence of his 'spiritual pastors and masters,' as the *Comy*. remarks.

[8] I give the rendering (with three alterations) as in the *Pss*. *of the Brethren,* 1209-13, and refer the reader to the notes there. B.'s comments agree with those of the *Dhammapāla* (pointing to (*a*) a common source of materials, (*b*) dependence — see § 2, *n*. 2), and he, too, fails to make clear the syntax of *sahassaṇ apalāyinaṇ,* unless it be a genitive absolute. 'Thousand,' however, belongs to the bowmen and not to their arrows, and has been corrected accordingly. 'The best archer,' say the Commentators, 'can only shoot one arrow at a time; women by appealing to the senses shoot five any moment!'

[9] Not *dhammesu,* but *dhamme su,* or *so*. B. has *Sāsanadhamme,* 'rule, or Norm of the Teaching,' or 'Church,' as we should say.

[10] This is the 'loyal' love once more confessed and triumphant. *Cf*. the *rato, abhirato* of *Pss of the Brethren,* ver. 742, and *Sisters,* vers. 359, 450.

[11] *Cf*. Māra's baffled ignorance in IV, 3, § 3; *cf*. also above, IV, 2. § 9.

Saṃyutta Nikāya
I. Sagātha Vagga
8. Vaṇgīsa-Thera-Saṃyutta

I. Kindred Sayings with Verses

8. The Vaṇgisa Suttas

Sutta 2

Arati Suttaṃ

Disaffection

---

[236]

THUS HAVE I HEARD: —

On another occasion,
when the venerable Vaṇgīsa was staying near Āḷavī,
at the chief temple there,
together with his tutor,
the venerable Nigrodha-Kappa,
the latter would enter his cell
on returning from his alms-round
and not leave it again till evening or the next day.[1]

Now on one such occasion
disaffection arose in the venerable Vaṇgīsa,
and lust harassed his heart.

And blaming and composing himself by himself he thought:

"Alas! the loss to me!
Alas! no gain to me!
Alas! how hard for me to gain!
Alas! no easy thing for me to gain!
in whom disaffection has arisen,
and lust harasses the heart.

How were it possible here and now
that another should cause me to get rid of this disaffection
and produce loyal love?

What if I were now by myself
to get rid of my disaffection
and cause loyal love to arise?"

And the venerable Vaṇgīsa by himself
got rid of his disaffection
and caused loyal love to arise within him.

In that hour he uttered these verses: —

"I[2] who had given up dislikes and dotings
In all that stirs the lay imagination,
May not make anywhere a haunt for lusting.
He who from jungly vice[3] hath gained the open,
From lusting free,[4] 't is he is truly bhikkhu.
All things material here on earth dwelling,
Or in the upper air that's based on land,
Transient is all and all away is wearing: —
They thus discerning live who understand.[5]
To all that makes for life[6] the folk cleave ever,
[237] To things they touch, perceive[7] and see, and hear.
Herein his will suppressing, unaffected,
Adhering nowhere, him the wise call Seer.

Of basis sixty-fold those wrongful notions[8]
Fixed in the nature of the multitude,
A bhikkhu he, who ne'er gives his adhesion
To groups of these[9]; whose speech is never lewd.[10]
Richly endowed, long since of self the master,
Candid yet wise, and free from craving's power,
The seer hath won the state of peace, and therefore[11]
Perfect and cool awaits his final hour."

---

[1] He was *vihāra-garuko* (attached importance to keeping to the cell). *Comy.*

[2] See *Pss. of the Brethren,* 1214-18. The metre in the text

image of metre

has not occurred above, nor can I find a Pali name for it. The readings differ here and there from those in the parallel passage; the discrepancies are indicated below.

[3] See above, VII, 2, § 7. The whole line amplifies the word *nibbanatho*.

[4] The *Comy.* reads *arato = taṇhā-rahito*. The PTS. has *a-nato,* without inclination (*nati*), lit., as with us, 'unbent,' a far better reading, and according well with the metaphor used: 'Unbending walks, 't is he ...'

[5] *Muttatā;* Theragāthā *mut[t]antā;* explained as 'having understood.'

[6] 'The devices of the *khandhas* and *kilesas*.' *Comy.*

[7] See *Pss. of the Brethren,* 398, n. 9. Here *Dhammapāla* quotes our *Comy.* by name, as taking *pāṭighe* to mean 'smelt and tasted,' and *mute* to mean 'touched' — a forcing the words to give the regulation list of the 5 senses. I

have followed the more usual rendering, with *Dhammapāla* (altering the order for rhyme).

[8] Another discrepancy. The PTS. ed. gives a line that does not scan, albeit *tasita (trṣita)* is good, if rare and (?) late Pali (*Dāṭhavaṇsa,* III, 44). The *Comy*. reads *atha saṭṭhi-nissitā sa-vitakkā,* the *sa-* being merely *met caus,* and refers to six, not sixty, objects of sense.

[9] *Kilesa-vaggato*. *Comy.*

[10] See *Pss*. 398, n. 3. [Ed.: ?]

[11] The curiously inserted *paṭicca* is referred by B. to the 'state of peace': *nibbānaṃ paṭicca*.

Saṃyutta Nikāya
I. Sagātha Vagga
8. Vaṇgīsa-Thera-Saṃyutta

I. Kindred Sayings with Verses

8. The Vaṇgisa Suttas

Sutta 3

Pesalā-Atimaññanā Suttaṃ

Disdaining the Kindly

---

[237]

THUS HAVE I HEARD: —

The venerable Vaṇgīsa was once staying near Ālāvi
at the chief temple of that place,
together with his tutor,
the venerable Nigrodha-kappa.

On this occasion the venerable Vaṇgīsa[ed1] was despising amiable brethren because of his skill in improvisation.[1]

And he thought:

"Alas! the loss to me!

Alas! no gain to me!

Alas! how hard for me to gain!

In that I have been despising amiable brethren
because of my skill in improvisation."

Then blaming himself for such conduct,
he of himself repented
and in that hour uttered the verses[2]: —

[238] "Renounce conceit, thou Gotama's disciple![3]
Wholly[4] from path of pride remove thy foot,
Since with that path some time infatuated
Long ere to-day thou truly didst repent.[5]
By self-deceit deceived this generation.
Destroyed by vanity, is doomed to woe.
For many an age in purgatory
Will folk eaten by pride lament their doom.

He weepeth not at any time, that brother,
Path-victor, who the highest hath achieved.
Both fame and happy conscience he enjoyeth.
With truth they call him Seer of the Norm.[6]
Hence in this life, strenuous, unimpeded,
Dispelled all hindrances, and purified,
Renouncing pride and vanity entirely,
Calm and with knowledge, doth he make an end."

[ed1] Mrs. Rhys Davids has: "On another occasion, at the same place, the venerable ..." See: SN 1 8 1.

[1] *Paṭibhāna*. In popular usage, as here, that swift facility in adapting knowledge and expressing it, which is so marked by Vaṇgisa's chief talent, and for which he stood foremost (*A*. i, 24). *Cf*. this usage in the laymen's

remarks: *Dialogues,* ii, 370; *M*. i, 378. *Paṭbhāna* is a department in the philosophy of *paṭisambhidā* (*cf*. *Points of Controversy,* pp. 377 f.), and the Commentators as schoolmen naturally refer to it explicitly, or by exegesis. But they are here unnecessarily academic. B. pictures him scorning 'these old fellows" want of skill in text, commentary, or methods of 'exposition.'

[2] *Pss*. *of the Brethren,* vers. 1219-22, and notes. The metre differs from that of § 2 only in 2st and 3rd padas.

[3] B. and *Dh*. agree.

[4] *Asesaṇ (sabbaṇ)* belongs to the preceeding pada. See *Theragāthā*

[5] *Therag*.*:* Oldenberg selects *dhamma-daso:* Norm-seer, as the Singhalese MSS. read. *Rato* is well in keeping with the foregoing Suttas. On *tathattaṇ* (an adverbial accusative?) *cf*. *Sn*. ver. 520; *pavuccate tathatā*.

[6] *Dh*. paraphrases vijjāy' by *viddhāya:* of pride end-maker. B. has only *vijjāya:* by knowledge.

Saṃyutta Nikāya
I. Sagātha Vagga
8. Vaṇgīsa-Thera-Saṃyutta

I. Kindred Sayings with Verses

8. The Vaṇgisa Suttas

Sutta 4

Ānanda Suttaṃ

Ānanda

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[238]

THUS HAVE I HEARD: —

The venerable Ānanda was once staying near Sāvatthī,
at the Jeta Vana,
in Anāthapiṇḍika's Park.

And [one day], rising early,
he took bowl and robe
and went into Sāvatthī for alms,
with the venerable Vaṇgīsa
as his attendant recluse.

Now on that occasion
disaffection arose in the latter,
and lust harassed his heart.

Then to Ānanda he addressed the verse[1]: —

[239] My sense with passion burns, my heart's aflame.
Thou of the Gotamas,[2] compassion take!
'T were well to tell how I may quench[3] [the fire].

[Ānanda —]

Because perception is upset, perverse,
Therefore they heart's a-flame. Thou shouldst avoid
[Looking at] lovely objects passion-linked.
Look at thine acts as other than thyself,[4]
Tending to ill, and as devoid of soul;
Extinguish this strong lust in fear lest thou
Burn in the time to come again, again.
And train thy mind, intent and well composed,
To contemplate what is not fair to view.
Let there be heedfulness concerning sense,
And be thou filled with a sane distaste.
Study the absence of the Threefold Sign;[5]
Cast out the baneful bias of conceit,
Hath the mind mastered vain imaginings,
Then mayst thou go thy ways calm and serene.[6]

---

[1] *Pss. of the Brethren,* vers. 1223-26. The incident may have taken place before Ānanda became attached to the post he held so long.

[2] Ānanda was a Gotama, first cousin to the Buddha.

[3] *Nibbāpanaṃ:* 'a putting out'; so below (extinguish).

[4] *Parato. Cf. Pss. of the Brethren,* p. 383, n. 3. B.'s exegesis says: *aniccato,* 'as transient'; in his usual thirst for reference to categories. This pair of lines

and the next pair are not in *Theragāthā*. The first occurs in *A*. ii, 18, with *ñatvā* for *passa*.

[5] Lit. study (or develop) the sign-less — a technical phrase of doctrine. B.: 'develop that insight due to the destruction of the signs or appearsnces [of all things] suggesting permanence, happiness, and soul, which is called "the sign-less."'

[6] These eight lines occur in *Pss. of the Sisters,* 19, 20.

Saṃyutta Nikāya
I. Sagātha Vagga
8. Vaṇgīsa-Thera-Saṃyutta

I. Kindred Sayings with Verses

8. The Vaṇgisa Suttas

Sutta 5

Subhāsitā Suttam

Well Spoken

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[239]

THUS HAVE I HEARD: —

On one occasion, when he was staying near Sāvatthī,
at the Jeta Vana,
the Exalted One addressed the brethren, saying:

"Bhikkhus!"

"Yea, lord," they said responsive.

And he spake:

"Possessed of four qualities, Bhikkhus,
is the speech that is well
and not ill spoken,

faultless
and not blamable by the wise.

[240] Of what four qualities?

Here, Bhikkhus, if a brother speak well
and not badly,
speak righteously
and not unrighteously,
speak affectionately
and not unkindly,
speak truth
and not falsehood,
his speech having these four qualities,
is well spoken,
faultless,
and not blamable by the wise."

Thus spake the Exalted One,
and the Blessed One saying this,
the Master spake thus further: —

"The good say: first let speech be nicely said,
And second, speak by good norm, not by bad,
Next, ye should kindly, not unkindly speak,
And fourthly, say ye what is true, not false."

Then the venerable Vaṇgīsa,
rising from his seat,
and draping his outer robe over one shoulder,
stretched forth his hands
saluting, to the Exalted One, and said:

"It is revealed to me, Exalted One,
it is revealed to me, Blessed One!"

The Exalted One said:

"Be it revealed to thee, Vaṇgīsa!"

Then the venerable Vaṇgīsa extolled the Exalted One in his presence
in suitable verses: —

"Whoso can speak a word whereby he works
No torment to himself, nor causeth harm
To fellow-men, that word is spoken well.
Whoso can speak a kindly word, a word
That's grateful to the ear, and lays not hold
Of other's faults, that word is kindly spoke.
Truth is ambrosial speech[1]; of saints of old
This was the ancient Norm[2]; on Truth and good
And Norm, 't is said, the saints do firmly stand.

The Word which the Awakened speaketh, sure
Safe guide to make Nibbāna ours, to put
An end to Ill: — that is the Word Supreme."

---

[1] 'Resembling ambrosia by its sweetness.' *Comy*. The word is here used inits more primitive mythical meaning.

[2] See above, I, 4, § 2; 8, § 3.

Saṃyutta Nikāya
I. Sagātha Vagga
8. Vaṇgīsa-Thera-Saṃyutta

I. Kindred Sayings with Verses

8. The Vaṇgisa Suttas

Sutta 6

Sāriputta Suttam

Sāriputta

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[241]

THUS HAVE I HEARD: —

The venerable Sāriputta was once staying near Sāvatthī,
at the Jeta Vana,
in Anāthapiṇḍika's Park.

Now at that time the venerable Sāriputta was instructing,
enlightening,
inciting,
and inspiring the brethren by a sermon,
delivered in courteous speech,
without impediment,
clearly enunciated,
communicating the matter in hand.

And those brethren with their whole mind applied,
attentive and intent,
listened with rapt hearing to the Norm.

Then the venerable Vaṇgīsa thought:

"The venerable Sāriputta and the brethren are thus engaged.

What if I were to extol the venerable Sāriputta in his presence with suitable verses?"

So he rose from his seat,
and draping his outer robe over one shoulder,
he bent his clasped hands saluting toward the venerable Sāriputta, and said:

"It is revealed to me, brother Sāriputta!
it is revealed to me!"

"Be it revealed to thee, brother Vanglsa."

Then the venerable Vanglsa extolled him to his face
in suitable verses: —

"With insight [into mysteries] deep,
And richly dowered with learned lore,
Expert in methods true and false,
The son of Sari,[1] greatly wise,
Teacheth the brethren in the Norm.
He teacheth both in brief outline,
And eke expounds in full detail.
And like the myna-bird's[2] sweet song
His exposition poureth forth.
And while he teaches, they who hear
His honeyed speech in tones they love
Of voice enchanting, musical,
With ravished ears, transported hearts
Delighted, list his every word."

---

[1] His mother was Rupasari, his family name, Upatissa.

[2] *Sālikā,* or rice-bird. Clough's Sinhalese Dictionary calls it a thrush: *tardus salicus*.

Saṃyutta Nikāya
I. Sagātha Vagga
8. Vaṇgīsa-Thera-Saṃyutta

I. Kindred Sayings with Verses

8. The Vaṇgisa Suttas

Sutta 7

Pavāraṇā Suttam

Invitation

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[242]

THUS HAVE I HEARD: —

The Exalted One was once staying near Sāvatthī,
in the East Park,
at the Terraced House of Migāra's Mother.[1]

And with him was a great company of bhikkhus,
even five hundred,
all of them Arahants.

Now on that occasion the Exalted One,
[presiding] on the fortnightly festival day
at the Pavāraṇā ceremony,[2]
was seated in the open.

And surveying the silent company of brethren,
he addressed them:

"Well then, bhikkhus, I invite you:
have ye not aught wherein you blame me,
in deed or word?"

When he had thus said, the venerable Sāriputta,
rising from his seat,
and draping his outer robe over one shoulder,
bent his clasped hands saluting toward the Exalted One
and said:

"Nay, lord, we blame the Exalted One
in naught
either in deed or in word.

For the Exalted One doth cause a Way to arise
where none had arisen,
doth produce a Way
that had not been brought about,
doth declare a Way
that had not been declared;
he knoweth a Way,
understandeth a Way,
is expert in a Way,
and now, lord,
thy disciples following after thee,
have made that Way their own.[3]

I too, lord, invite the Exalted One:
is there not aught wherefore he blames me,
in deed or in word?"

"Nay, Sāriputta,
naught is there for which I blame thee,

in deed or in word.

Wise art thou, Sāriputta,
comprehensive and manifold is thy wisdom,
joyous and swift is thy wisdom,
sharp and fastidious is thy wisdom.

Even as the eldest son
of a king whose is the Wheel of Conquest
rightly turns the Wheel
as his father hath turned it,
so, Sāriputta,
dost thou rightly turn the Wheel Supreme of the Norm,
even as I have turned it."[4]

[243] "If indeed, lord, the Exalted One have naught wherefore he blameth me,
in deed or word,
is there naught in these five hundred brethren wherefore the Exalted One blames them,
in deed or word?"[5]

"There is naught, Sāriputta,
for which I blame these five hundred, brethren,
in deed or word.

Of these brethren,
sixty have threefold lore,[6]
sixty have sixfold supernormal knowledge,[7]
sixty are emancipated in both ways,
and the others are emancipated by insight [alone]."[8]

Then the venerable Vaṇgīsa,
arising from his seat,
and draping his outer robe over one shoulder,
bent his clasped hands saluting toward the Exalted One, and said:

"It is revealed to me, Exalted One!
it is revealed to me, Blessed One!"

And the Exalted One said:

"Be it revealed to thee, Vaṇgīsa."

Then the venerable Vaṇgīsa extolled the Exalted One in his presence with suitable verses: —

"To-day on feast-day, for full purity,
Five hundied brethren are together come.
Such as have cut their fetters, cut their bondsr
Seers who are free from rebirth and from ill.
And as a king who ruleth all the world,
Surrounded by his councillors of state,
Toureth around his empire everywhere,
Driving throughout this earth that ends in sea,
So him, who is our victor in the war,[9]
The peerless Master of our caravan,[10]
We followers attend and wait upon,
[244] Who hold the triple lore, slayers of death.
All we are sons of the Exalted One;
No sterile chaff[11] may amongst us be found.
I worship him who strikes down craving's dart.
I greet the offspring of the sun's great line."

---

[1] See III, 2, § 1.

[2] *Cf Vin. Texts*, i, 325 *ff*. A meeting held at the end of the rainy season, during which, members having dwelt cheek by jowl for three months, grievances might have made themselves felt. Mutual confession was invited (*pavāreti*) on this valedictory occasion.

[3] This is a formula of the Canon. *Cf. S*. iii, 66; *M*. iii, 8.

[4] *Cf Pss. of the Brethren,* vers. 826, 827; = *Sn*. vers. 556, 557.

[5] 'But not in thought' (*mano*), remarks B., 'the faults of mind are not apparent as are those of word and deed' (or rather, are only apparent *as* words or acts).

[6] See above, p, 184.

[7] See above, VII, 1, § 8, and VI, 1, § 5, n. 4.

[8] *Cf. Dialogues,* ii, 68, 70; *Puggala-Paññatti,* p. 14; *JPTS,* 1913-14. 190.

[9] Against lust, hate, and ignorance. *Comy.*

[10] 'Borne is he in the chariot of the Eightfold Path.' *Comy.*

[11] See *Pss. of the Brethren,* p. 403, *n*. 1. *Palāpo* is, according to B., within empty and vicious. It also means prattle, chatter, but cannot well mean both, so I have withdrawn the double rendering.

Saṃyutta Nikāya
I. Sagātha Vagga
8. Vaṇgīsa-Thera-Saṃyutta

I. Kindred Sayings with Verses

8. The Vaṇgisa Suttas

Sutta 8

Parosahassa Suttam

A Thousand and More

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[244]

THUS HAVE I HEARD: —

The Exalted One was once staying near Sāvatthī,
at the Jeta Vana,
in Anāthapiṇḍika's Park,
with a great company of twelve hundred and fifty brethren.[1]

Now on that occasion the Exalted One was instructing,
enlightening,
inciting,
and inspiring the brethren by a sermon bearing on Nibbāna.

And those brethren, with their whole mind applied,
attentive and intent,
listened with rapt hearing to the Norm.

Then the venerable Vaṇgīsa,
arising from his seat,
and draping his outer robe over one shoulder,
bent his clasped hands saluting toward the Exalted One, and said:

"It is revealed to me, Exalted One!
it is revealed to me, Blessed One!"

And the Exalted One said:

"Be it revealed to thee, Vaṇgīsa." Then the venerable Vaṇgīsa extolled the Exalted One in his presence with suitable verses: —

"A thousand brethren, yea, and more than these
Attend around the Blessed One who here
Doth teach the Norm, the passionless, the pure,
Even Nibbāna, where can come no fear.[2]
They hearken to the Norm immaculate,
Taught by the Enlightened One Supreme.
0 wondrous fair the All-enlightened shines
'Mid all the Band of brethren as their chief.
Mysterious spirit[3] thou, Exalted One,
The seventh in the lineage of the Seers,
Like a great storm-cloud [in the summer sky]
On thy disciples pouring plenteous rain.
[245] And one of these from siesta-musing come,
Full fain his [gracious] Master to behold,
Thy true disciple, mighty Hero [see!],
Low at thy feet Vaṇgīsa worships thee."

"Say now, Vaṇgīsa,[4]
were these verses thought out by thee beforehand,
or have they been revealed to thee just on the spot."

"Nay, lord, these verses were not thought out by me beforehand;
they were revealed to me just on the spot."

"Wherefore, Vaṇgīsa,
let yet more verses,
not thought out beforehand,
be revealed to thee just on the spot."

"So be it, lord," replied Vaṇgīsa,
and in additional verses
not thought out beforehand
he extolled the Exalted One: —

"O'er Māra's devious ways faring triumphant.
Thou breakest up the fallows of our hearts.
Behold him from all bondage our deliverer,
Himself full fraught[5] the harvest he imparts.
Yea, thou hast shown a Way by many methods
For crossing o'er the torrent safe to land;
And that Ambrosial thus manifested,
Norm-seers[6] inexpugnable we stand.
Light-bringer, he hath pierced beyond, beholding
Past all those stations [where we end our flight],[7]
The topmost height knowing and realizing,
He showeth us that vantage-point of sight.
[246] Lo! now in truth so well revealed, for trifling
What place is there for those who learn his Lore?
Hence zealously within that Master's system
Train ye alway, and while ye train, adore."

---

[1] The legendary number of the seventh Buddha's (Gotama's) Arahants. See *Dialogues,* ii, 7.

[2] This striking compound *a-kuto-bhayaṃ,* 'the [having] no-whence-fear,' is applied either to Nibbāna, as here, *cf. Pss. of the Sisters,* vers. 135, 333, or

to the Buddha, v. 512; *Brethren,* vers. 289, 510, 831, 912. *Cf*. above, I, 5, § 6.

[3] *Nāga*. *Cf*. above, 38, n. 4.

[4] Vaṇgīsa, thought the Master, does his work without hesitating, neither by developing a given statement, nor in reply to questioning, nor by pondering over it. He goes about tying gāthās together and making padas of aromatic powder. I must show the others how well he does it.' *Comy*. Vaṇgīsa, quickened in afflatus by the 'encore,' surpasses himself.

[5] See *Pss*. *of the Brethren,* p. 404, n. 2. 'Full fraught' (*asitaṃ*) fits better, I still think, than *a-sitaṃ* (for *a-nissitaṃ*); see *Jātaka* ii, p. 247 (*Comy*.).

[6] See above, 238, n. 4.

[7] *Viññāṇa,* or *diṭṭhi*. *Comy*. *Cf*. *Dialogues,* ii, 66 f.

Saṃyutta Nikāya
I. Sagātha Vagga
8. Vaṇgīsa-Thera-Saṃyutta

I. Kindred Sayings with Verses

8. The Vaṇgisa Suttas

Sutta 9

Koṇḍañña Suttam

Koṇḍañña

---

[246]

THUS HAVE I HEARD: —

The Exalted One was once staying near Rājagaha,
in the Bamboo Grove,
at the Squirrels' Feeding-ground.

And the venerable Aññāsi-Koṇḍañña,[1]
after a very long interval,
came to see the Exalted One,
and coming,
fell with face to earth
at the feet of the Exalted One,
and kissed and stroked them with his hands,
uttering his name:

"I am Koṇḍañña, Exalted One!
I am Koṇḍañña, Blessed One!"

Then the venerable Vaṇgīsa,
arising from his seat,
and draping his outer robe over one shoulder,
bent his clasped hands saluting toward the Exalted One, and said:

"It is revealed to me, Exalted One!
it is revealed to me, Blessed One!"

And the Exalted One said:

"Be it revealed to thee, Vaṇgīsa."

Then the venerable Vaṇgīsa extolled the Aññāsi-Koṇḍañña, before the Exalted One in appropriate verses: —

"Who next to our great Waked One was awoke,[2]
Brother Koṇḍañña, strong in energy,
The winner of a life of blissful ease,
Ever detached from every worldly tie.
All that the Master's follower can win,
If he the training in the Rule fulfil,
All this Koṇḍañña, step by step hath won.
By study strenuous [of mind and will].
Sublime in power and versed in triple lore,
Expert the thoughts of others to descry,
Koṇḍañña, of the Buddha rightful heir,
Low at the Master's feet behold him lie."

---

[1] On his legend see *Pss. of the Brethren,* p. 284; *Vin. Texts,* i, 98. Further, B. tells us, he had dwelt for 12 years in the Six-Tusker Wood by the Mandākinī

lotus-pool a haunt of Paccheka-Buddhas, he being much disinclined for touring about.

[2] So the *Comy*.

Saṃyutta Nikāya
I. Sagātha Vagga
8. Vaṇgīsa-Thera-Saṃyutta

I. Kindred Sayings with Verses

8. The Vaṇgisa Suttas

Sutta 10

Moggallāna Suttam

Moggallāna

---

[246]

THUS HAVE I HEARD: —

The Exalted One was once staying near Rājagaha,
on the slopes of Seer's Hill
at the Black Rock.[1]

And with him was a large company of brethren,
even 500,
all of them Arahants.

[247] Now the venerable Moggallāna the Great[2]
intuitively discerned the mind of these
as being emancipated,
void of the conditions of rebirth.

Then the venerable Vaṇgīsa,
arising from his seat,
and draping his outer robe over one shoulder,
bent his clasped hands saluting toward the Exalted One, and said:

"It is revealed to me, Exalted One!
it is revealed to me, Blessed One!"

And the Exalted One said:

"Be it revealed to thee, Vaṇgīsa."

Then the venerable Vaṇgīsa extolled the venerable Moggallāna the Great before the Exalted One in appropriate verses: —

"High on the hilly slopes disciples wait,
Holders of triple lore, slayers of death,
Upon the presence of the seated Saint,
Who hath transcended all the power of ill.
And Moggallāna, great in mystic power,
Doth scrutinize in thought the hearts of all,
And thus examining he finds them freed,
And having naught wherefrom to be reborn.[3]
So do they wait upon that Holy One —
Who hath transcended all the power of ill,
And perfected on every hand his work,
Himself with every virtue crownèd — G**OTAMA**."

---

[1] See above, IV, 3, § 3.

[2] On Moggallāna's powers see VI, 1, §§ 5, 9, 10.

[3] Expansion of *nirupadhiṃ*.

Saṃyutta Nikāya
I. Sagātha Vagga
8. Vaṇgīsa-Thera-Saṃyutta

I. Kindred Sayings with Verses

8. The Vaṇgisa Suttas

Sutta 11

Gaggarā Suttam

At Gaggarā

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[247]

THUS HAVE I HEARD: —

The Exalted One was once staying at Champā,
on the shore of the Lotus-pool,
at Gaggarâ.[1]

And with him was a great company of brethren,
even five hundred,
and seven hundred lay-adherents,
and seven hundred lay women adherents,
and some thousands of devas.

Among them all
of a truth

the Exalted One shone exceedingly
in beauty and in glory.

Then the venerable Vaṇgīsa,
arising from his seat,
and draping his outer robe over one shoulder,
bent his clasped hands saluting toward the Exalted One, and said:

"It is revealed to me, Exalted One!
it is revealed to me, Blessed One!"

And the Exalted One said:

"Be it revealed to thee, Vaṇgīsa."

Then the venerable Vaṇgīsa extolled the Exalted One in his presence with appropriate verses: —

"As when the clouds have drifted from the sky,
The moon shines as a sun immaculate,
So thou, Angirasa,[2] great seer, yet more
Dost gloriously the world illuminate."

---

[1] See *Dialogues,* i, 144; *Pss. of the Brethren,* p. 32, n. 2. *Champā* was the capital of the Angas, now Bagalpur.

[2] See *Pss. of the Brethren,* p. 251, n. 1. [Ed.: n.6]

Saṃyutta Nikāya
I. Sagātha Vagga
8. Vaṇgīsa-Thera-Saṃyutta

I. Kindred Sayings with Verses

8. The Vaṇgisa Suttas

Sutta 12

Vaṇgīsa Suttam

Vaṇgīsa

---

[248]

THUS HAVE I HEARD: —

The Exalted One was once staying near Sāvatthī,
at the Jeta Vana,
Anāthapiṇḍika's Park.

Now on that occasion the venerable Vaṇgīsa had but a little while ago won Arahantship,[1]
and experiencing the bliss of emancipation,
in that hour he spake these verses: —

"Drunk[2] with divining art,[3] of old we roamed
From town and village on to town again.
Then we beheld the All-Enlightened *[him
Who hath transcended all that we can know]*.

He in the Norm instructed me *[the Seer*
Who hath transcended all the power of ill.
And when we heard that Norm our heart was glad],
And faith and trust therein rose up in us.
Hearing that Norm concerning body, mind,
Sensations, objects of the same, and all
The data of our knowledge — learning these
I left the world to lead the homeless life.

0 surely for the weal of many folk ...
The Brethren and the Sisters, who have found
And seen salvation's system and its way,[4]
The holy seer did win enlightenment ...
0 welcome wast thou then to me who now,
Have lived and studied at my Buddha's feet! ...
[249] The greater Triple Veda have I won,
The training in the Buddha's Rule is done.
I know as what I lived in times gone by,
Clear is the vision of the heavenly eye;
And magic power, the threefold lore is mine,
And thoughts of others can my thought divine."

---

[1] B. here gives his legend, agreeing with that given by Dhammapāla, though not told in quite identical words.

[2] = *Theragāthā (Pss. of the Brethren),* vers. 1253-62, but omitting several padas and even whole lines. The portions omitted in the *S*. are in italics, and below are indicated by ...

[3] On *kaveyya matto* see above, IV, 2, § 3, and note in *op*. and *loc*. *cit*. just above.

[4] *Niyāmagataddasā,* explained as having got to, and seeing the *Niyāma* — the 'way,' that is, of salvation, or 'assurance' concerning it. See *Points of Controversy,* p. 177, n. 1.

Saṃyutta Nikāya
I. Sagātha Vagga
9. Vana-Saṃyutta

I. Kindred Sayings with Verses

9. The Forest Suttas

Sutta 1

Viveka Suttaṃ

Detachment[1]

---

[250]

THUS HAVE I HEARD: —

A certain brother was once staying among the Kosalese,
in a certain forest tract.

Now on that occasion,
while taking siesta,
he indulged in wrong and evil thoughts
connected with worldly matters.[2]

Then a deva who haunted that forest,
moved with compassion for that brother,
desiring his welfare,
and wishing to agitate him,
drew nigh to him and addressed him in the verses: —

"Into the wood fain for detachment come,
Lo! how thy vagrant mind wanders without.
As man for men, suppress all purposes[3];
Thereby shalt thou be happy, rid of lusts.
Thrust out[4] thy disaffection! heedful thou!
Become[5] one of the good! that we approve.[6]
For hard is it to outstrip the reek of hell.[7]
[251] Be not swept down with reek of sense-desires.
Just as a bird sand-flecked, shaking itself
Throws off the dust adhering [to its plumes],
So the good brother, heedful, strenuous,
Shaking himself, throws off the adhering dust."

Then that brother agitated by the deva, was greatly moved.

---

[1] The schoolmen distinguish three forms of *viveka*: (1) of the body, or physical solitude, (2) of the mind, (3) of Nibbāna, or severance from all aims connected with worldly, or any other form of life.

[2] *Geha-:* lit. domestic life, and life in the world generally (*geha* = house).

[3] *Chanda,* desire-to-do. Unparticularized, the term often implies irreligious, worldly desire or intention, and *dhamma-* is sometimes prefixed in the opposite connection.

[4] *Pajahāsi*.

[5] *Bhavāsi*.

[6] A very obscure line. The *Comy*. reads *saddāyamāmase,* and has: 'him who is mindful, wise, we too are pleased. Or the meaning is "the norm of the good, that we approve."' The text has *sarāyamdmase* — 'we bear in mind.'

[7] On *pāṭāla* see I, 5, § 4; IV, 3, § 5. 'Reek' and 'dust' are in the Pali *rajo,* on which see p. 5, n. 2. I have not anywhere else met either the compound *pāṭāla-rajo, or dur-uttamaṃ,* here rendered 'hard to outstrip'.

Saṃyutta Nikāya
I. Sagātha Vagga
9. Vana-Saṃyutta

I. Kindred Sayings with Verses

9. The Forest Suttas

Sutta 2

Upaṭṭhāna Suttaṃ

Ministry[1]

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[251]

THUS HAVE I HEARD: —

A certain brother was once staying among the Kosalese
in a certain forest tract.

And during that time,
while he took siesta,
he would fall asleep.

Then a deva who haunted that forest tract,
moved with compassion for that brother,
desiring his welfare,
and wishing to agitate him,
drew near and addressed him in the verses: —

"Arise, good almsman, wherefore seek repose?
What benefit dost thou in slumber find?
Good for the sick is sleep, and for one pierced
With wounds, for one that suffereth from shock.[2]
The faith and trust that made thee leave the world
And give up home to live the homeless life —
That faith shouldst thou develop and expand.
But come not thou under the sway of sleep."

[The Brother: —][3]

"Transient and fleeting are desires of sense
For which slow wits infatuated long.
[252] Whoso is freed and leaneth not on bonds,
The world well lost[4] — why should you plague the man?

Whose insight is well cleansed and purified
By the suppression of desire and lust,
By the transcending of all ignorance,
The world well lost — why should you plague the man?

Where saving lore hath broken nescience,
And poisons of the mind are wholly purged,
A man who knows not sorrow or despair,
The world well lost — why should you plague the man?

He that hath summoned effort, put forth strength,
And ever maketh vigorous advance,[5]
Aspiring to Nibbāna's [blessed peace],
The world well lost — why should you plague the man?"

---

[1] *Upaṭṭhānaṃ*. The usual reference to the title does not occur in the Sutta. 'Ministry' probably refers to the fairy's well-meaning officiousness. The

legend is that the bhikkhu who slept was an arahant, but that he had very far to go to procure himself any food and returned tired out.

[2] *Ruppato*. On this term *cf*. B.'s analysis given in my *Buddhist Psychology,* 1914, p. 43: 'disturbed, struck, hurt, broken,' namely by physical causes.

[3] B. confesses himself uncertain as to whether these lines belong to the brother, or the deva. 'It is not apparent in the commentary' (*ayan pan'ettha anuttāna-pādavaṇṇanā*). But if to the deva, the refrain implies 'why should he not plague himself, for he will [have to] do so?' namely, if he yield to somnolent habits.

[4] Free rendering of *pabbajita* — the religieux, recluse, who has 'gone forth' from 'the world.'

[5] See above, VII, 1, § 7.

Saṃyutta Nikāya
I. Sagātha Vagga
9. Vana-Saṃyutta

I. Kindred Sayings with Verses

9. The Forest Suttas

Sutta 3

Kassapa-Gotta (or Cheta) Suttaṃ

Kassapa of the Kassapas (or The Trapper)

---

[252]

THUS HAVE I HEARD: —

The venerable Kassapa of the Kassapas[1]
was once staying among the Kosalese
in a certain forest tract.

Now at that time,
while taking siesta,
the venerable Kassapa admonished a certain trapper.[2]

Then a deva who haunted that forest tract,
moved with compassion for the Brother,
desiring his welfare
and wishing to agitate him,

drew near and addressed the venerable Kassapa of the Kassapas in the verses: —

"Come stalking in the fastness of the hills,
A silly trapper dull of intellect: —
[253] 'T is loss of time to admonish him. Methinks
A brother doing so is slow of wit.
He hears but does not understand; he looks
But seeth not. Thou mayst recite the Norm,
Yet will the fool not waken to his good.
Nay, if thou wert to bring of torches ten,[31]
0 Kassapa, yet would he never see
The things he should; 't is eyesight he doth lack."

Then the venerable Kassapa of the Kassapas,
disturbed by that deva,
was greatly moved.

---

[1] *Kassapa-gotta:* possibly not the bhikkhu so named who lived at *Vāsabhagāma,* in Kasi: *Vin. Texts,* ii, 256; *A.* i, 236.

[2] *Cheto*. The trapper was pursuing a 'red deer,' when Kassapa intervened, protesting against earning a living by such cruel means. So B., describing in detail the very natural preoccupation of the hunter with his quarry and the domestic larder. *Cf. Aṇguttara,* iii, 182. § 7.

[3] The legend runs that to test his attention the bhikkhu held up a luminous finger (*cf.* Dabba of the Mallas: *Vin. Texts,* iii, 4-18: *Pss. of the Brethren,* 10), hence the context.

Saṃyutta Nikāya
I. Sagātha Vagga
9. Vana-Saṃyutta

I. Kindred Sayings with Verses

9. The Forest Suttas

Sutta 4

Sambahulā (or Cārika) Suttaṃ

Many of Them
or
On Tour

---

[253]

THUS HAVE I HEARD: —

Many brethren were once staying among the Kosalese
in a certain forest-tract.

And at the close of the rains,
when the three months [of Lent] were over,
those brethren set out on tour.

Then the deva,
indigenous to that forest,
missed them,

and lamenting,
uttered in that hour the verse: —

"I see these many solitary seats,
By learned men of varied discourse used.[1]
To-day regret and discontent are mine —
Where are those Gotama-disciples gone?"

When this had been said,
a certain deva addressed this verse to him: —

"They've gone to Magadha, to Kosala,
And some into the Vajjian land have gone.
As deer that roam untrapped at liberty,
Owning no home the almsmen pass their time."[2]

---

[1] These were not solitary students, but a school collectively and systematically engaged, according to B., in teaching and learning by heart the doctrines, and asking and answering questions, marking the hours by a bell (*gaṇḍi*).

[2] The verses occur in *Mahāvastu,* 3, 420, 18, which reads *magakā* for *magā*. *Magā* occurs above, II, 2, § 1; *cf. M.* i, 173 f.; 306.

Saṃyutta Nikāya
I. Sagātha Vagga
9. Vana-Saṃyutta

I. Kindred Sayings with Verses

9. The Forest Suttas

Sutta 5

Ānanda Suttaṃ

Ānanda

---

[254]

THUS HAVE I HEARD: —

The venerable Ānanda was once staying among the Kosalese
in a certain forest tract.

Now at that time the venerable Ānanda
was excessively busy
imparting matters to the laity.[1]

And a deva,
indigenous to that forest,
moved with compassion,
desiring his welfare,
and wishing to agitate him,
drew near and addressed him in the verse:

"Thou who hast plunged in leafy lair of trees,
Suffering Nibbāna in thy heart to sink,
Study, thou Gotamid, and dally not!
What will this babble-babble do for thee?"[2]

Then the venerable Ānanda,
agaitated by that deva,
was greatly moved.

---

[1] According to the legend, this was just after the Master's *parinibāna,* shortly before Ānanda became Arahant. People knowing of his close attendance on his Master were ever asking him for details about the 'Great Decease,' mourning, and being admonished by him. He took the Buddha's bowl and robe about with him. Rebuke in the same verse is ascribed also to a Vajjian thera, Vajjiputta: *Pss. of the Brethren,* cxix.

[2] B. makes *biḷibiḷikā* refer directly to the 'talkee-talkee' noise of the laymen's conversation. *Cf.* Dhammapāla's explanation *op. cit. loc. cit.*

Saṃyutta Nikāya
I. Sagātha Vagga
9. Vana-Saṃyutta

I. Kindred Sayings with Verses

9. The Forest Suttas

Sutta 6

Anuruddha Suttaṃ

Anuruddha

---

[254]

THUS HAVE I HEARD: —

The venerable Anuruddha was once staying among the Kosalese
in a certain forest-tract.

And a certain goddess of the heaven of the Thirty-and-three, named Jālinī,[1]
consort in a former birth to Anuruddha,
came to visit him,
and addressed him in the verses: -

"There set thy heart's desire where erst for thee
Was life, with the celestial Thirty-three,
Whose is the attainment of all sense-desires,
Where thou wast beauteous with thy retinue
Of heavenly maids surrounding thee their lord?"

[255] [Anuruddha: —][2]

"Ill-fated are such maids celestial,
In their own sphere of life established.[3]
Ill-plighted, too, the beings are whose lot
Brings them possession of these heavenly maids."

[Jālinī[4]: —]

"They know no bliss who see not Nandana,
Abode of men and gods, renowned Thrice-Ten!"

[Anuruddha: —]

"Dost thou not know, 0 fool, how saints have said:
'Impermanent are all conditioned things.
Their nature 't is to rise and pass away;
When they have risen, then again they cease;
Happy the mastery of them and the peace/
Now is there no new dwelling-place for me
In realms celestial, 0 Jālinī
The endless line of birth is snapt in twain.
Now can I never more become again."

---

[1] *Cf Pss. of the Brethren,* 329. She is, in our *Comy.,* said to have been his 'chief consort.' Anuruddha was first cousin to the Buddha.

[2] The sense seems to require this distribution, but the *Comy.* is not explicit, and there is no *iti* to the preceding lines. However this is twice omitted in this Chapter (§§ 12, 14).

[3] *Sakkāyasmiṃ patiṭṭhitā. Kāya* (body) may be used for *nikāya,* group, society. One gathers that these celestial nymphs were destined to be reborn

in the infernal regions. So B. both here and in I,5, § 6. They were 'fixed' herein for eight moral defects of character, he writes.

[4] She now gives the verse occurring in I, 2, § 1, Anuruddha responding with the corresponding retort, and adding the last four lines, which are given in his Gāthā, *Pss. of the Brethren,* ver. 908. I give a rendering different only in form.

Saṃyutta Nikāya
I. Sagātha Vagga
9. Vana-Saṃyutta

I. Kindred Sayings with Verses

9. The Forest Suttas

Sutta 7

Nāgadatta Suttaṃ

Nāgadatta

---

[255]

THUS HAVE I HEARD: —

The venerable Nāgadatta[1] was once staying among the Kosalese
in a certain forest-tract.

Now at that time the venerable Nāgadatta
went too early to the village
and returned in the afternoon.

Then a deva who haunted **[256]** that forest,
moved by compassion,
desiring his welfare,
and wishing to agitate him,
drew near and addressed him in the verses: —

"[Into the town] betimes, 0 Nāgadatta,
Thou hiest thee, erst after noon[2] returning,
Too long a time with laymen thou consortest,
[Spending thyself] in pleasure and in sorrow.[3]
And much I fear lest this same Nāgadatta,
So reckless, in society entangled,
May fall into the clutches of the Death-king,
The Ender [of so many hopes and chances]."

Then the venerable Nāgadatta, agitated by that deva, was greatly moved.

---

[1] We have not met with him elsewhere.

[2] *Divā*. *Comy*.; *majjhantike*.

[3] B. gives no comment on this unfamiliar compound, *samānasu-khadukkho*.

Saṃyutta Nikāya
I. Sagātha Vagga
9. Vana-Saṃyutta

I. Kindred Sayings with Verses

9. The Forest Suttas

Sutta 8

Kulagharaṇī (or Ogāḷha) Suttaṃ

The Housewife, or Engrossed

---

[256]

THUS HAVE I HEARD: —

A certain brother was once staying among the Kosalese
in a certain forest-tract.

Now at that time
this brother was living exceedingly taken up[1]
by a certain family.

And a deva who haunted that forest,
moved by compassion,
desiring his welfare,
and wishing to agitate him,
assumed the shape of the housewife[2] of that family,

and went to the brother,
addressing him in the verse: —

"Along the rivers, resting by the gates,[3]
In mote-halls and along the chariot-roads
The folk foregather and discussions rise: —
Of me it is, and thee — now why is this?"[4]

[257] [The Brother:—]

"Ay, there is busy to-and-fro of words,[5]
And a recluse must bear it patiently.
Not thereby should he feel annoyed, for not
Thereby can come defilement or disgrace.[6]
Whoso at sounds is flustered and dismayed,
Like any antelope within the woods,
Men call him giddy-pated, feather-brained.[7]
The practice he may plan he'll ne'er complete."

---

[1] *Adhi(ajjh)-ogālhapatto*. B. does not paraphrase, but narrates in detail how the family, charmed by the brother, devoted themselves to him and made him their pensioner.

[2] *Kula-gharaṇī*. B. does not comment on this uncommon term.

[3] *Saṇṭhāne,* described as 'a resting-place (*vissamānaṭṭhane*) near the city-gate, when market-wares had been brought down.'

[4] *Kim antaran ti:* 'what's inside?' See Childers, who would have found B.'s comment: *Kiṃ kāraṇā?* confirm the definition (= *hetu*) of the *Abhidhānappadīpikasūcī*.

[5] *Paccūhā*.

[6] 'That arises only through evil deeds done by himself.' *Comy*

[7] Two renderings for *lahu-citto*.

Saṃyutta Nikāya
I. Sagātha Vagga
9. Vana-Saṃyutta

I. Kindred Sayings with Verses

9. The Forest Suttas

Sutta 9

Vajjiputta or Vesāli Suttaṃ

The Vajjian (or Vesāliyan)

---

[257]

THUS HAVE I HEARD: —

A certain brother of the Vajjian clan[1] was once staying near Vesālī,
in a certain forest-tract.

Now an all-night festival
took place at Vesali,
and the brother,
hearing the throb and thrum of the music[2]
and the noise of voices,
lamented,
uttering in that hour the verse: —

"Each by himself we in the forest dwell,
Like a stripped log left lying[3] in the woods.

On such a night as this [of revelry]
Who more ill-plighted in their lot than we?"

Then the deva who haunted that forest,
moved with compassion for that brother,
desiring his welfare,
and wishing to agitate him,
drew near and addressed him in the verse: —

[258] "Thou by thyself dost in the forest dwell,
Like a stripped log left lying in the woods.
And many a one may envy thee thy lot,
E'en as the hell-bound them that go to heaven."

Then that brother, disturbed in mind by the deva, was greatly moved.

---

[1] By birth a raja (or oligarch of the Vajjian republic), who 'had resigned the umbrella' (noble rank). *Comy*. The story not quite verbatim is given in *Theragāthā Comy*. The *Therag*. verse is slightly different (see *Pss*. *of the Brethren,* LXII), the deva there repeating the 'we' of the first line, and using 'me' for 'thee' below.

[2] 'The thrumming of musical instruments such as tom-toms, etc., and the noise of lutes, etc., and talking.' *Comy*.

[3] 'Deprived of garments, and adornments like timber laid aside. ... *Comy*.

Saṃyutta Nikāya
I. Sagātha Vagga
9. Vana-Saṃyutta

I. Kindred Sayings with Verses

9. The Forest Suttas

Sutta 10

Sajjhāya (or Dhamma) Suttaṃ

Diligence (or Doctrines)

---

[258]

THUS HAVE I HEARD: —

A certain brother was once staying among the Kosalese
in a certain forest-tract.

Now at that time this brother,
whose life had been one of exceeding and abundant diligence,
lived subsequently at ease,
given to silence,
and resigned.[1]

Then the deva who haunted that forest-tract,
moved with compassion for the brother,
desiring his welfare,

and wishing to agitate him,
drew near and addressed him in the verse: —

"0 almsman! why dost thou not con and study[2]
The doctrines all, while with the brethren biding.
Who learns the Norm winneth heart's satisfaction,
And in this life winneth men's commendation."

[The Brother: —]

"Ay, once was mine will to acquire those doctrines,
Until I met with that Pure thing and Holy.
Now since I met with that Pure thing and Holy,
And understood worth of what sense can teach us,
[One thing remained: —] laying all that on one side —
So would the good speak of it [not as slackness]."

---

[1] These three terms (*appossukko, tuṇhībhūto, sankasāya*) occur in conjunction three times in the *Saṃyutta Nikāya,* and, I think, nowhere else. *S*. ii, 177, they are also applied to the misunderstood conduct of a young arahant; *S*. iv, 178, they are applied to the snug security of a tortoise tucked up in its armour. On the third term see *JPTS*. 1909, p. 22.

[2] *Virāgenāti ariyamaggena* (the Ariyan Way to Salvation). Lit. with the passionless.

Saṃyutta Nikāya
I. Sagātha Vagga
9. Vana-Saṃyutta

I. Kindred Sayings with Verses

9. The Forest Suttas

Sutta 11

Ayoniso (or Vitakkita) Suttaṃ

Want of Method (or Fancies)

---

[259]

THUS HAVE I HEARD: —

A certain brother was once staying among the Kosalese
in a certain forest-tract.

And at that time
that brother was occupied
during his siesta
with evil and wrongful thoughts,
to wit, with sensual, malevolent, and cruel thoughts.

Then the deva who haunted that forest-tract,
moved with compassion for that brother,
desiring his welfare,

and wishing to agitate him,
drew near and addressed him in the verse: —

"Thou hast no thorough method in thy thought,[1]
Good sir, and hence art thou inebriate[2]
With thine ideas. Renounce these muddled ways.
Marshall thy thoughts in ordered governance
Anent the Master, Norm, and Brotherhood;
From virtue's code let there be no recoil.
So shalt thou reach [the goal of] joy, of zest
And bliss and full assurance.[3] Thence in joy
Abounding thou shalt make an end of i11.

Then that brother, agitated by the deva,
was greatly moved.

---

[1] It is never easy to find fit rendering for the important idiom *[a]yoniso manasikāra*. See p. 131, and *cf*. my *Buddhist Psychology* (1914), 123,160, and *cf*. the attempt in *Pss. of the Brethren,* ver. 269, etc.

Thereat arose in me the deeper thought: —
Attention to the fact and to the cause.

Yoni is *matrix,* source; *yoniso* is 'from' or '*qua*' *yoni* (the ablative). The other word (in the Suttas) is just 'work of mind.' B. often paraphrases **ayoniso* by *an-upāya,* with [out] method, plan, system. 'Muddled ways' = *a-yoniṃ*.

[2] *Majjasi*. The indicative, as here, very rarely occurs.

[3] Lit. the negative form: 'rid of doubt' (*a-saṇsayo*).

Saṃyutta Nikāya
I. Sagātha Vagga
9. Vana-Saṃyutta

I. Kindred Sayings with Verses

9. The Forest Suttas

Sutta 12

Majjhathika (or Saṇika) Suttaṃ

Noontide, or Resounding

---

[259]

THUS HAVE I HEARD: —

A certain brother was once staying among the Kosalese
in a certain forest tract.

And the deva who haunted that forest tract,
drew near
and before him uttered the verse:[1] —

[260] "'T is the high hour of noon; the birds rest silently.
Boometh the mighty forest; fearsome that sound to me."

[The Brother: —]

"'T is the high hour of noon; the birds rest silently.
Boometh the mighty forest; enchanting that sound to me."

[1] Occurs I, 2, § 5. *Saṇika*, in the title, here replaces *Saṇamāna*.

Saṃyutta Nikāya
I. Sagātha Vagga
9. Vana-Saṃyutta

I. Kindred Sayings with Verses

9. The Forest Suttas

Sutta 13

Pākatindriya (or Sambahulābhikkhū) Suttaṃ

Uncontrolled (or, Very many brethren)

---

[260]

THUS HAVE I HEARD: —

A great number of brethren were once staying among the Kosalese
in a certain forest-tract.

And they were muddled in mind,
puffed up,
vain,
noisy,
loose of speech,
heedless,
unintelligent,
without concentration,
unsteady in mind,
uncontrolled in faculties.

Then the deva who haunted that forest,
moved with compassion for those brethren,
desiring their welfare,
and wishing to agitate them,
drew near and addressed them in the verse: —

"Happy the bhikkhus as they lived of yore,
Who true disciples were of Gotama.
Unhankering they sought their frugal alms,
Unhankering, their lodging and their couch.
The impermanence of things they understood,
And hence of misery they made an end.

Now, making evil-doers of themselves,
Like headmen of the village [taking toll],
Longing for what their neighbours' house contains,
They eat and eat until they sink to rest.

The Order [as a whole] I humbly greet;
To some of those here met I homage pay.
Others, forlorn and leader-less are they,
As cast out bodies of the dead are they.

My message is for them who heedless live.
To earnest diligent souls I say, All hail!"

Then those brethren, agitated by the deva, were greatly moved.

Saṃyutta Nikāya
I. Sagātha Vagga
9. Vana-Saṃyutta

I. Kindred Sayings with Verses

9. The Forest Suttas

Sutta 14

Gandhatthena (or Puṇḍarīka) Suttaṃ

The Red Lotus-blossom, or White Lotus

---

[260]

THUS HAVE I HEARD: —

A certain brother was once staying among the Kosalese
in a certain forest-tract.

Now while there that brother,
after he had returned from his alms-round and had broken his fast,
plunged into the lotus-pool
and sniffed up[1] the perfume of a red lotus.

Then the deva who haunted that forest-tract,
moved with compassion for that brother,
desiring his welfare,
and wishing to agitate him,
drew near and addressed him in the verse: —

"That blossom, child of water,[2] thing not given,[3]
Thou standest sniffing up the scent of it.
This is one class of things that may be stolen.
And thee a smell-thief must I call, dear sir."

[261] [The Brother: —]

"Nay, nought I bear away, I nothing break.
Standing apart I smell the water's child.
Now for what reason am I smell-thief called?
One who doth dig up water-lilies, one
Who feeds on lotuses, in motley tasks[4]
Engaged: — why hast thou no such name for him?"

[The Deva: —]

"A[5] man of ruthless, wicked character,
Foul-flecked as is a handmaid's dirty cloth: —
With such the words I say have no concern.
But this't is meet that I should say [to thee]: —
To him whose character is void of vice,
Who ever maketh quest for what is pure: —
What to the wicked but a hair-tip seems,
To him doth great as any cloud[6] appear."

[The Brother: —]

"In truth, 0 fairy, thou dost know me well,
And kind compassion for me moved thy heart -
I prithee, fairy, speak to me again
Whenever thou dost see me do the like."

[The Deva: —]

"Neither[7] am I dependent upon thee,
Nor yet hath guilty deed by thee been done.

But thou, 0 almsman, thou thyself shouldst know
How thou to blissful destiny mayst go."

Then that brother, agitated by the deva, was greatly moved.

---

[1] *Upasinghati:* the compound form I have only found at *Jāt*. ii, 339.

[2] *Vārija,* 'water-born.'

[3] Almost equivalent in Pali to 'thing stolen.' It was, of course, a device of the fairy's to gain his (or her) end by shooting beyond the mark with this exaggerated figure. 'So occupied, he will get into sensuous ways, and cravings will arise,' the monitor thinks. *Comy.*

[4] *Ākiṇṇa,* lit. 'scattered,' ' heaped,' is by B.'s exegesis made to connote (a) impure, (b) hard, 'ruthless' or *ludda,* as in line 7.

[5] The distribution of these lines between the two parties is not easy. The *Comy*. makes no effort to distinguish, and only explains that it is they in whom is the capacity for salvation in this life who are meet to be admonished, not they who are 'past praying for.'

[6] 'Like the crest of a *valāhaka*' (cloud). *Comy.*

[7] The sceptical fairy judges that he will lean on his mindful monitor and live a slacker, and so 'I will not consent.' *Comy.*

Saṃyutta Nikāya
I. Sagātha Vagga
10. Yakkha-Saṃyutta

I. Kindred Sayings with Verses

10. The Yakkha Suttas

Sutta 1

Indaka Suttaṃ

The Yakkha of Indra's Peak

---

[262]

THUS HAVE I HEARD: —

The Exalted One was once staying near Rājagaha,
on the hill Indra's Peak,
at the haunt of an Indra's Peak yakkha.[1]

Now that yakkha drew near to the Exalted One
and addressed him in the verse: —

"'Material form is not the living soul'[2]: —
So say th' Enlightened Ones. Then how[3] doth soul
Possess this body? Whence to soul doth come
Our bunch of bones and bowels?[4] How doth soul
Within the mother-cave suspended bide?"

[2263] [The Exalted One:[5] —]

"At first the *kalala* takes birth, and thence
The *abbuda*. Therefrom the *pesī* grows,
Developing as *ghana* in its turn.
Now in the ghana doth appear the hair,
The down, the nails. And whatsoever food
And drink the mother of him takes, thereby
The man in mother's womb doth live and grow."

---

[1] 'Peak and yakkha each derived its name from the other,' is B.'s only and quaint comment. An 'Indako yakkho' finds mention in *Petavatthu,* II, 9, 65 f. The myth of the yakkha, and its evolution still, I believe, await investigation. The English equivalent does not exist. 'Geni' (*djinn*) is perhaps nearest (*cf. Pss. of the Sisters,* p. 30). In the early records, yakkha as an appellative is, like *nāga,* anything but depreciative. Not only is Sakka so called (*M.* i, 252), but the Buddha himself is so referred to, in poetic diction (*M.* i, 386). We have seen Kakudha, son of the gods, so addressed (II, 2, § 8); and in *D.* ii, 170 (*Dialogues,* ii, 200), the city of the gods, Ālakamandā, is described as 'crowded with Yakkhas' ('gods'). They have a deva's supernormal powers, and are capable of putting very pertinent problems in metaphysic and ethics. But they were decadent divinities, degraded in the later era, when the stories to the *Jātaka* verses were set down, to the status of red-eyed cannibal ogres. *Cf.* the older and newer view together in *Pss. of the Brethren,* p. 245.

[2] *Jivaṃ,* the vital principle constituting the entity or person proper, B.: *satta, puggala.*

[3] *Nvayaṃ — nu ayaṃ.*

[4] *Yaka(-na),* liver, used symbolically for all the soft parts. B. specifies 900 fleshy units.

[5] The point in the reply is that the embryo evolves into the shape we know by laws of physical growth, and not by the instantaneous materialization wrought by a soul's *fiat*. *Cf*. the argument as applied in the *Kathāvatthu* (xiv, 2; *Points of Controversy,* p. 284), and the interesting pendant supplied by Lucretius in his maintaining cosmic law: —

Nam fierent juvenes subito ex infantibu'parvis, etc. *De Rerum,* I, 159#.

The yakkha, says B., is clearly an Animist (*Puggalavādin*). The *Comy*. gives interesting details in contemporaneous embryology quoting gāthās from an untraced source on the subject.

Saṃyutta Nikāya
I. Sagātha Vagga
10. Yakkha-Saṃyutta

I. Kindred Sayings with Verses

10. The Yakkha Suttas

Sutta 2

Sakkanāma Suttaṃ

Sakka

---

[263]

THUS HAVE I HEARD: —

The Exalted One was once staying near Rājagaha,
on the Vulture's Peak Hill.[1]

Then a fairy named Sakka[2] drew near to the Exalted One
and addressed him in the verse: —

"It is not well, not fit that thou, who art
A friar, who hast all ties of every sort
Renounced, and dost emancipated live,
Shouldst [spend thy life] exhorting other men."[3]

[264] [The Exalted One:—]

"Whate'er the apparent cause,[4] Sakka, whereby
Men come to dwell together[5] none doth fit
The Wise Man's[6] case. Compassion moves his mind.
And if, with mind thus satisfied, he spend
His life instructing other men, yet he
Thereby is nowise bound as by a yoke.
Compassion moveth him and sympathy."

---

[1] See *Psalms of the Sisters,* pp. 28, 66.

[2] There is no tradition, revealed in the *Comy.,* that Sakka, ruler of the Thirty-three Gods, is meant; this is only '*eko yakkho Mārapakkhiko*' (one yakkha of Māra's faction); *cf*. the same accusation brought by Māra (IV, 2, § 4). But that this deity was originally meant is not impossible.

[3] *Anusāsati,* to give continuous, or consecutive, systematic instruction, not merely 'to teach' (*deseti*). He is free, yet he makes to himself ties. Few finer logia than the answer here given are to be found ascribed to any teacher.

[4] *Vaṇṇa*.

[5] *Sayvāso* ('living together'); *Comy*.: 'living as one, friendliness, amity.'

[6] *Sappañño ti suppañño sambuddho*.

Saṃyutta Nikāya
I. Sagātha Vagga
10. Yakkha-Saṃyutta

I. Kindred Sayings with Verses

10. The Yakkha Suttas

Sutta 3

Suciloma Suttaṃ

Suciloma

---

[264]

THUS HAVE I HEARD: —

The Exalted One was once waiting near Gayā,
on the Stone Couch,
at the haunt of the yakkha Suciloma.[1]

Now at that time
Khara the yakkha and Suciloma the yakkha
were passing by,
not far from the Exalted One.

And Khara said to Suciloma:

"That's a friar."

"No [replied the other], that's not a friar,
that's a mere shaveling,[2]
at least until I know
that he's the one and not the other."

Then Suciloma came up to the Exalted One
and bent his body up against him.

And the Exalted One bent his body away.

Then Suciloma said:

"Dost fear me, friar?"

"Nay, friend, I fear thee not,
albeit contact with thee is an evil thing."[3]

[265] "Friar, I will ask thee a question.

If thou answerest me not,
I will either derange thy mind,[4]
or split thy heart,
or I will take thee by the feet
and throw thee over the Granges."

"I see no one, friend,
in the whole world,
be he Māra or Brahmā,
nor among gods or men
with all the recluses and the brahmins,
who is able to do to me
any one of these things;
nevertheless, friend,
ask according to thy desire."

[The Yakkha: —]

"Say,[5] whence are caused passions of greed and hatred?
Repulsion, love, terror: — whence have they being?
And whence spring thoughts into our minds down sinking,
Like [tethered] crow pulled by boy-captors earthward?"[6]

[The Exalted One:—]

"'T is hence are caused passions of greed and hatred.
Repulsion, love, terror: — hence[7] have they being.
And hence spring thoughts into the mind down sinking,
Like tethered crow pulled by boy-captors earthward.

Born of our likes and longings,[7] of the self
The outcome,[8] like the banyan's trunk-born runners,
They cleave in divers ways to things of sense,
Like creeper intertwined in the forest.
[266] And they who know self and wherefrom it riseth,
They crush it down — listen to me, 0 yakkha —
They cross this flood, difficult, by them ne'er cross'd,
So they may ne'er come back again to rebirth!"

---

[1] An expressive statue of the yakkha Suciloma is among the bas-reliefs of the Bharhut Stupa (Cunningham, p. 136). It and those of other yakkhas compare favourably with presentations of devas. The Stone Couch is, in the *Sutta Nipāta Comy*. (i, 301), described as a long slab of rock resting on four upright rocks. Gaya comprised both a town and a landing-stage, and the Couch was at the latter, but not far from the town-gate. Here the Master sat, awaiting his two converts-to-be.

[2] *Samaṇa, samaṇaka,* the affix 'of appurtenance' here has, as is often the case, a diminutive and contemptuous value.

[3] Fausböll's 'sinful' is misleading. B. says: 'shameful or unpleasant, to be avoided like dirt, fire, or a black snake, not to be acquiesced in by that golden-hued body,' so he 'bent away slightly as when one bends back the golden envelope of a piece of jewelry. Now the yakkha had hairs (*loma*) over the body like tapestry needles (*sūci*); these he erected, assuming a horrid shape with wide-opened mouth.' Khara is described as having scales like a crocodile's back. Both cases were results of thefts from 'the Order' in a former birth.' *Comy.*

[4] Either by making an appalling sight of himself before the Buddha, or by uttering fearful sounds, etc. *Comy.*

[5] The verses are in *triṣṭhubh* metre, interrupted by two *ślokas*.

[6] The simile is explained by B. as I give it: Boys pass a string round a crow's leg and their finger, and pull it down in its flight; so our evil thoughts springing from ourselves are pulled back again into consciousness.

[7] *Taṇhā-snehato jātā*. *Comy.*

[8] *Ito attabhāvato jātā*. *Comy.*

Saṃyutta Nikāya
I. Sagātha Vagga
10. Yakkha-Saṃyutta

I. Kindred Sayings with Verses

10. The Yakkha Suttas

Sutta 4

Manibhadda Suttaṃ

Manibhadda

---

[266]

THUS HAVE I HEARD: —

The Exalted One was once staying among the Magadhese,
at the Maṇimāla Temple,
in the haunt of the yakkha Maṇibhadda.[1]

Then that yakkha drew near to the Exalted One,
and before him uttered the verse:—

"To one of mind alert luck ever comes;
He prospers with increasing happiness.
For him to-morrow is a better day.
And wholly from all hate is he released."[2]

[The Exalted One:—]

"To one of mind alert luck ever comes;
He prospers with increasing happiness.
For him to-morrow is a better day.
Not wholly from all hate is he released.
For him whose mind ever by night and day
In harmlessness, in kindness[3] takes delight,
Bearing his share in love for all that lives,
In him no hate is found toward anyone."[4]

---

[1] These names have not been met with elsewhere.

[2] Feer found the first stanza in his Burmese MS. only, and prints it in brackets. They are possibly interpolated to let the Exalted One make the usual response, for Buddhaghosa takes no notice of the corrected view, but comments only on the 'Not wholly,' etc.x

[3] I have inserted this term as representing the positive meaning of the negative term (*a-hiṇsā*).

[4] The last two lines occur in the *Cakkavāka Jātaka* (iv, 71). B. gives *mettaṃ so* and *mettaṃso* as alternative interpretations. The *Jāt*. *Comy*. gives only the one I have adopted (*mettā-aṇso, koṭṭhāso*).

Saṃyutta Nikāya
I. Sagātha Vagga
10. Yakkha-Saṃyutta

I. Kindred Sayings with Verses

10. The Yakkha Suttas

Sutta 5

Sānu Suttaṃ

Sānu

---

[266]

THUS HAVE I HEARD: —

The Exalted One was once staying near Sāvatthī, at the Jeta Grove,
in Anāthapiṇḍika's Park.

[267] Now on that occasion Sānu,[1]
the child of a certain lay adherent,
was possessed by a yakkha.

And the mother, making lamentation in that hour,
uttered the verses: —

"To me[2] one of the holy men was he —
So, have I heard, the holy men do say[3] —
Yet lo! the sight that meets mine eyes to-day:

With Sānu demons make their [cruel] sport.
On fourteenth day and on the fifteenth day,
And on the eighth of either half the month
I've kept the feast, firm in the precepts eight,
The extra-fasts,[4] learnt from the holy men.
Yet lo! the sight that meets my eyes to-day: —
With Sānu demons make their cruel sport."

[The Demon (in possession of Sānu)[5]: —]

"On fourteenth day and on the fifteenth day,
And on the eighth of either half the month
[268] Who keep the feast, firm in the precepts eight,
The extra-fasts; who lead the higher life,
With such the demons make no cruel sport.
Our wise and clever Sānu thou shouldst tell: —
This is the word that Yakkhas [venerate]: —
Do nought of evil open or concealed;
If evil thou now doest or wilt do,
Thou'lt not escape from pain and misery,
Though thou spring up[6] and run in headlong flight."[7]

[Sānu (coming to himself):—]

"Mother, they weep for the dead, or the living they may not see.
But for him, 0 mother, who lives, who is here, why mournest thou me?"

[The Mother :—]

"They mourn for son who lieth dead, or him
Who is alive, but whom they no more see,
And him they mourn, who though he did renounce
The world, my son, doth hither come again,
For though he live again, yet is he dead.[8]
Drawn forth from burning embers,[9] 0 my dear,
Dost thou on embers wish to fall again?

Cast up from hellish regions, 0 my dear,
Dost thou desire to fall into the abyss?
Run thou thy course; my blessing take with thee.
[269] To whom give we occasion for offence?
The goods from burning house brought safely forth,
Dost thou desire that they should burn again?"

---

[1] The story in this little drama-sutta is given briefly in the *Comy*. on Sānu's *gāthā* (*Pss*. *of the Brethren,* XLIV.), and more fully in the *Dhp*. *Comy*. on ver. 326 (iv, 18 f.) and in our *Comy*. Sānu, whose pious mother had placed him in the Order as a child, leads a model career till he suffers a normal relapse and recrudescence of worldly longing. In distress and dishevelment he visits his mother and confesses his distracted condition. She prepares food to comfort him, but his previous mother, who had been a Yakkha, was now a daughter of the gods and honoured exceedingly by them because of her late son's piety. Anxious not to lose credit and to 'save his soul,' she intervenes and 'possesses' him, so that he falls in an epileptic fit. The mother takes him on her knees, with embraces and lamentation. The ex-mother 'in' the son warns her of her son's parlous state; the son revives and wonders; the mother admonishes.

[2] Is this *so ahu*? The four lines are in Burmese MSS. only, and B. takes no notice.

[3] The arahant was just a holy man to the average layman. (*Cf*. *Pss*. *of the Sisters,* 130.) The line seems to resemble a ballad refrain, not always very pertinent.

[4] These 2-1/2 lines occur in *Pss*. *of the Sisters,* p. 31. She now refers to her own piety as meeting, no less than her son's, with unfair reward.

[5] On this power ascribed to Yakkhas, Pisāchas, etc., *cf*. Washburn Hopkins's *Religions of India,* p. 415: — 'Associated with *Skanda* (the Saivite battle-

god) are the spirits, or 'mothers,' who afflict people. ... As in other lands, people are 'possessed' by evil spirits called *graha's:* seizers (our Pali has *gahito,* seized). ... The mothers are witches and live in cross-roads, cemeteries, and mountains. They may be of Dravidian origin ...' He refers to several passages in the *Anugītā* (Mahābhārata).

[6] *Uppaccā*.

[7] See *Udāna,* VI, 4; *Pss. of the Sisters,* vers. 247, 248.

[8] *Dhammapāla* quotes *S*. ii, 271: — 'This is death that one should reject the training and turn away to lower things.'

[9] *Cf. Points of Controversy,* p. 127, on the Gokulika theory of life.

Saṃyutta Nikāya
I. Sagātha Vagga
10. Yakkha-Saṃyutta

I. Kindred Sayings with Verses

10. The Yakkha Suttas

Sutta 6

Piyaṇkara Suttaṃ

Piyankara

---

[269]

THUS HAVE I HEARD: —

The venerable Anuruddha was once staying near Sāvatthī,
at the Jeta Grove,
in Anāthapiṇḍika's Park.

Now on that occasion the venerable Anuruddha,
rising as the night lifted,
recited sentences of the doctrine.[1]

And the yakkha,
known as Piyaṇkara's mother,
hushed her little boy,[2] saying: —

"Hush! make no noise, Piyaṇkara,
The friar is speaking holy words.
If we can hear and learn those holy words
And practise them, it may be good for us.
If we can keep our hands off[3] living things,
If we can knowingly utter no lies,
And train ourselves to do the things we ought,
We may from goblin-sphere obtain release."

---

[1] *Dhammapadāni*. Very naturally B. specifies these as verses of the *Dhammapada,* namely, Nos. 21-32: — the *Appamāda-vagga*. He had formed a committee of 21 to consider interpretations of the text (*tanti*); probably after the Buddha's passing away. *Cf*. above, VI, 2, § 5.

[2] 'Starting from the western portion of the Grove, she ... with her boy on her hip came unexpectedly on the settlement, and heard the sweet voice in the *vihāra*. Cut to the heart, and smitten to the marrow, she stood like a post, while the child whimpered for food.

[3] *Sayyamāmase*.

Saṃyutta Nikāya
I. Sagātha Vagga
10. Yakkha-Saṃyutta

I. Kindred Sayings with Verses

10. The Yakkha Suttas

Sutta 7

Punabbasu Suttaṃ

Punabbasu

---

[269]

THUS HAVE I HEARD: —

The Exalted One was once staying near Sāvatthī,
at the Jeta Vana,
in Anāthapiṇḍika's Park.

And on that occasion he was instructing,
enlightening,
inciting,
and inspiring the brethren by a sermon bearing on Nibbāna.

And the brethren,
with their whole mind applied,
attentive and intent,
were listening with rapt hearing to the Norm.[1]

[270] Then a yakkha, known as Punabbasu's mother,[2] hushed her little children thus: —

"0 silence, little Uttarā! Be still,
Punabbasu, that I may hear the Norm
Taught by the Master, by the Wisest Man.[3]
'Nibbāna,' the Exalted One did say,
'Is the Deliverance from every tie';[4]
And for that truth my love is passing great.
Dear unto us is our own child, and dear
Our husband; dearer still than these to me
Is't of this Doctrine to explore the Path.
For neither child nor husband, though they be
So dear to us, can save us from all ill,
As can the hearing of the blessed Norm
From pain and sorrow set a creature free.
And in the sequent sorrows of this life,
Linked as they are with age, decay, and death.
That Norm in which He found enlightenment
How there might be release from age and death: —
[271] That is the doctrine I am fain to hear,
Wherefore, Punabbasu, my son, be still."

[Punabbasu: —]

"Mother, I will not speak a word, and see,
Still too is Uttarā. So hearken thou,
For sweet it is to listen to the Norm.
Because we haven't known the blessed Norm,
Mother, we go on suffering here and now.
To gods and men all in a muddled maze
This is the giver of the light: — that He,
The Buddha to his final body born,
The Man who Sees doth teach the Norm to men."[5]

[The Mother: —]

"0 blessed words! and wise the son I bore
And cradled at my breast, for now this son
Loves the pure Norm taught by the Wisest Man.
0 mayst thou happy be, Punabbasu!
For now am I uprisen from the round
Of life renewed. The Ariyan Truths we see.
Thou too, my Uttarā! listen to me."

---

[1] 'The hour,' according to the *Comy.,* 'was toward sunset time; the Master after his dinner had preached to a general assembly, had then gone to the bath-rooms, and thereafter had rested on the 'Buddha-seat in the cell of the Fragrant Gable, surveying the eastern view.' Then certain ascetic brethren, in ragged attire, almsmen, who had been touring singly, in pairs, or other numbers, came out from their quarters and, saluting, disposed themselves round the Teacher like the red swathing (round a jewel). He, discerning their wish, discoursed to them.

[2] Nothing of special interest is recorded about this earnest-minded mother. 'With daughter on hip and the boy's hand in hers, she comes round by the back fence or wall (*pakāra*) of the Grove to the entrance opposite the aisle (*vīthi*) leading to the Buddha's seat, and seeing the hushed rapt audience fancies some market transaction is being proposed, whence she may get scraps.' *Comy.*

[3] *Buddha-seṭṭhassa,* lit. of the best of Buddhas (enlightened persons).

[4] *Iti-vuttaka,* § 102 [*cf.* § 122; *A.* ii, 24).

Not by the slothful undiscerning man,
The fool, may the Nibbāna be attained
That is Deliverance from every tie.

The last of verses concluding a short discourse on Nibbāna.

[5] Read *cakkhumā ti*.

Saṃyutta Nikāya
I. Sagātha Vagga
10. Yakkha-Saṃyutta

I. Kindred Sayings with Verses

10. The Yakkha Suttas

Sutta 8

Sudatta Suttaṃ

Sudatta

---

[271]

THUS HAVE I HEARD: —

The Exalted One was once staying near Rājagaha,
in Cool Wood.

Now on that occasion
the citizen Anāthapiṇḍika had arrived at Rājagaha
to transact some business.[1]

And he heard it said
that a Buddha had arisen in the world,
and he **[272]** became desirous
of going to see the Exalted One.

Then he thought:

"There is no suitable hour
for going to see the Exalted One to-day;
to-morrow then
at the proper time
I will go to see him."

And thus, dwelling in thought upon the Buddha,
he fell asleep.

Thrice during the night he awoke,
fancying it was daylight,[2]
and he went forth to the gate
into the Cemetery,[3]
and creatures not-human
opened the gate.

Then it seemed to Anāthapiṇḍika,
as he came out of the city,
that the light vanished,
and all was dark.

Fear and trembling
and creeping of the flesh arose,
and he became desirous of turning back.

Then Sīvaka the yakkha,
himself invisible,
caused a sound to be heard: —[4]

"A hundred elephants and horses too,
Ay, and a hundred chariots drawn by mules,
A hundred thousand maidens, in their ears
Bejewelled rings: — all are not worth
The sixteenth fraction of a single stride.
Advance, 0 citizen, go forward thou!
Advance for thee is better than retreat."

Then to Anāthapiṇḍika the darkness vanished,
and it became light,
and the fear and trembling
and creeping of the flesh
that had come over him
were abated.

Now all this happened a second time,
and yet a third time.

And then Anāthapiṇḍika came to Cool Wood
where was the Exalted One.

[273] Now just then the Exalted One had arisen
as the day dawned,
and was walking up and down in the open air.

And the Exalted One saw citizen Anāthapiṇḍika
coming while yet afar.

And seeing him,
he came down from the terrace
and seated himself on a seat made ready.

So seated, the Exalted One said to Anāthapiṇḍika:

"Come, Sudatta!"[5]

Then Anāthapiṇḍika thought:

"The Exalted One addresses me by my own name!"

and he fell at the feet of the Exalted One,
and said:

"Lord, has the Blessed One rested happily?"[6]

[The Exalted One: —]

"Surely at all times happily doth rest
The Arahant in whom all fire's extinct.[7]
Who cleaveth not to sensuous desires,
Cool all his being, rid of all the germs
That bring new life,[8] all cumbrances cut out,
Subdued the pain and pining of the heart,
Calm and serene he resteth happily
For in his mind he hath attained to peace."

---

[1] Merchant's business. The story is given in *Vin. Texts,* iii, 179. The high importance attached by tradition to this first meeting of the great lay-supporter of early Buddhism with its Founder may be the reason for the repetition of efforts made by the excited merchant. There is an eerie atmosphere about the simple story that is Bunyanic. The *Comy.* amplifies the weird details and difficulties in the momentous quest of a millionaire breaking out of his groove.

[2] Waking, says B., after the first, and after the second watch, his rapture at the prospect of seeing a Buddha became a sensation of light. Going on to the open roof, he saw the moon, and returned to bed. The third time it was indeed daylight, and he went down to the 'seven-storied door' into the street. In the sequel of what was probably the traditional narrative, B. gives the population of Rājagaha, —of city, *fuori le mure* and the suburbs — as amounting to about 3-1/2 millions.

[3] B. supports this Singhalese reading by *susānamagge,* where the dead lay exposed and jackals howled.

[4] Like blows struck on a golden bell, says B., who does not make good the omission of referring the verse to the speaker.

[5] Sudatta was so exclusively known by the title 'given him by the people,' says B., of 'Feeder of the Forlorn,' that he judged none (even in Rājagaha; his home was at Sāvatthī) knew his personal name, and he had thought to test the Buddha's intuition by asking if he knew it. On the force in the welcome: ***EHI*** (come!), resembling Christ's 'Follow me,' see *Pss of the Sisters,* p. 67; *Brethren,* Index *s.v.* Ordination.

[6] A delightful touch is given by the naturalness of the nervous, wrought-up seeker faltering out this commonplace courtesy after all his prepared questions, broken night, and sensational walk. No less delightful is the way in which the gracious Teacher, by the same simple instrument, lifts him up at once to the lofty thoughts he wished to hear.

[7] *Brahmāṇo parinibbuto*. See above, I, 1, § 1.

[8] *Nirupadhi*. See above, I, 1, § 2.

Saṃyutta Nikāya
I. Sagātha Vagga
10. Yakkha-Saṃyutta

I. Kindred Sayings with Verses

10. The Yakkha Suttas

Sutta 9

Sukkā Suttaṃ (1)

Sukkā (1)[1]

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[273]

THUS HAVE I HEARD: —

The Exalted One was once staying near Rājagaha,
in the Bamboo Grove,
at the Squirrels' Feeding-ground.

Now on that occasion Sukkā, the Bhikkhunī,
was teaching **[274]** the Norm,
surrounded by a great congregation.

And a yakkha,[2]
enthusiastic about her,
went into Rājagaha,
going from chariot-road to chariot-road,

from crossways to cross-ways,[3]
and in that hour uttered these verses:

"What have ye, men of Rājagaha, done,[4]
That here ye lie[5] as though bemused with wine,
Nor wait upon Sukka while she doth teach
The doctrine of the Bourne Ambrosial—
That source from whence there is no turning back,[6]
That elixir that no infusion needs.[7]
The wise methinks were fain to quaff [that cup],
As wayfarer [the droppings of] the cloud."

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[1] *Cf Pss. of the Sisters,* XXXIV; *American Lectures,* p. 75.

[2] So called also in the Apadāna account, but referred to in the *Therīgāthā Comy.* as a *devatā* of the tree, the tree being at the end of the Therī's 'walking-ground,' or open cloisters. As the Pali is *yakkho,* evidently a male fairy is meant.

[3] *Singhāṭaka*.

[4] *Kim me katā*. The *me* seems to be the dative of personal reference, now obsolete in English; B., however, sees in it '*me* for *ime* (these).

[5] *Acchare*.

[6] Because of satiety, when we turn away from that of which we have been drinking. *Comy.*

[7] Creates its own essential spirit or juice, needing no external ingredients. *Comy.*

Saṃyutta Nikāya
I. Sagātha Vagga
10. Yakkha-Saṃyutta

I. Kindred Sayings with Verses

10. The Yakkha Suttas

Sutta 10

Sukkā Suttaṃ (2)

Sukkā (2)

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[274]

THUS HAVE I HEARD: —

The Exalted One was once staying near Rājagaha,
in the Bamboo Grove,
at the Squirrels' Feeding-ground.

Now on that occasion a certain lay-follower
gave food to Sukkā the Bhikkhunī.

And a yakkha, enthusiastic about Sukkā,
went into Rājagaha,
going from chariot-road to chariot-road,
from crossways to crossways,
and in that hour uttered this verse: —

"0 surely plenteous merit hath he wrought,
That layman wise who Sukkā's wants supplied —
Sukkā, who from all bonds is wholly free!"

Saṃyutta Nikāya
I. Sagātha Vagga
10. Yakkha-Saṃyutta

I. Kindred Sayings with Verses

10. The Yakkha Suttas

Sutta 11

Virā or Cīrā Suttaṃ

Virā (or Cīrā)[1]

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[275]

THUS HAVE I HEARD: —

The Exalted One was once staying near Rājagaha,
in the Bamboo Grove,
at the Squirrels' Feeding-ground.

Now on that occasion a certain lay-follower
gave food to Virā the Bhikkhunī.

And a yakkha, enthusiastic about Sukkā,
went into Rājagaha,
going from chariot-road to chariot-road,
from crossways to crossways,
and in that hour uttered this verse: —

"0 surely plenteous merit hath he wrought,
That layman wise who Virā's wants supplied —
Virā, who from all bonds is wholly free!"

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[1] *Virā* as the feminine form of *Vīra (cf. Pss. of the Brethren,* VIII) would seem to be the more likely of the two. v and c in Singhalese are almost identical letters. Neither of them is found elsewhere. B. is silent.

Saṃyutta Nikāya
I. Sagātha Vagga
10. Yakkha-Saṃyutta

I. Kindred Sayings with Verses

10. The Yakkha Suttas

Sutta 12

Āḷavī Suttaṃ

At Āḷavī

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[275]

THUS HAVE I HEARD: —

The Exalted One was once staying at Āḷavi [and had entered] the haunt of a yakkha of Āḷavi.

Then that yakkha said to the Exalted One:

'Get out, friar!'[1]

'Very good, friend,'
said the Exalted One, and came out.

'Come in, friar!'

'Very good, friend,'
said the Exalted One, and came in.

Thus did the yakkha order the Exalted One a second,
and yet a third time,
and the Exalted One complied each time.

And yet a fourth time the Āḷavan yakkha said to the Exalted One:

'Come out!'

'Nay, friend, I will not come out.

Do what thou hast to do.'

'I will ask thee, friar, a question.

If thou wilt not answer,
I will either derange thy mind,
or split thy heart,
or take thee by the feet
and throw thee over the Ganges.'

'1 see no one, friend, in the whole world,
be he Māra or Brahmā,
be he god or man,
be he brahmin or recluse,
who is able to do any one of these things to me.

Nevertheless ask thou according to thy desire.'

[The Yakkha[2]: —]

What here is the best wealth a man can have?
What well performed brings happiness along?
What in good sooth is of all tastes most sweet?
How do they say our life can best be lived?

[The Exalted One: —]

Faith here is the best wealth a man can have.
Right deeds well done bring happiness along.
Truth in good sooth is of all tastes most sweet.
Life lived by wisdom, they do say, is best.

[The Yakkha: —]

0 say, how may we pass over the flood?
How may we pass over the watery waste?
How may we get past ill and suffering?
How may we win to utter purity?

[The Exalted One: —]

By faith, surely, ye pass over the flood;
By zeal ye pass over the watery waste;
By energy ye get past ill and woe;
By wisdom utter purity ye win.

[The Yakkha: —]

Say, how may wisdom be acquired?
Say, how may wealth be found?
How may we win fame and renown?
And how may friends[3] be bound?
In this world and where life shall be,
How may we lose all misery?

[The Exalted One: —]

Whoso believeth in the Norm
Of Arahants, where lies the way
To win Nibbāna, fain to learn
He should get wisdom, must display
An earnest zeal, discerning wit.[4]

Who doth what seemly is and fit,
And on his back the burden bears
With vigour, he may riches find;
Speaking the truth he wins renown;
And friends by giving he will bind.
In this world and where life shall be
Thus will he lose all misery.

Whoso the layman's life doth seek
In pious faith and hath these four: —
Veracity and self-control,
Steadfastness, generosity —
When passed away, he'll weep,no more.
Yea, verily, I'd have thee ask
Recluses, brahmins one and all,
If any other like these four: —
Veracity and self-control,
A generous will and fortitude —[5]
Are so effective found, that he,
In this world and where life shall be,
When passed away will weep no more.

[The Yakkha: —]

Now wherefore should I question these,
Recluses, brahmins, one and all
Who fully understand to-day,
The causes of the after-life.[6]
0 surely for my growth and good
The Buddha came to Āḷavī.
To-day I fully understand
Where what is given rich fruit may bear.
Lo! I will now a-travelling go,
Village to village, town to town,
To magnify th' Enlightened One,
The seemly Order of the Norm.[7]

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[1] The story of this little episode is given with great amplitude and in many identical words by both our *Comy*. and that on the *Sutta Nipāta,* where the Sutta also occurs (I, 10). Three salient features at least link it to the large group of stories grouped so ably by Dr. Watanabe under the name of Kalmāsapāda stories (*JPTS*., 1909-10, p. 240 f.): — (1) The man-eating yakkha, (2) the captured King saving himself by a promise, and the sanctity of that promise. (3) The conversion of the man-eater. When the Sutta begins, the yakkha is represented as returning home and finding the Teacher seated in his dwelling and exhorting a respectful group of his women folk 'as if he were master of the house.' The Buddha has sought permission to enter, with the intention of converting the yakkha. With a heart full of amity, he judges the best way is to soften the yakkha by compliance. The yakkha, expecting a night's wrestling with the supernormal powers of a Rishi, is dazed, and tries that compliance, thinking eventually to tire him.

[2] That the questions and answers had been handed down by the yakkha's parents (who had them from Kassapa Buddha), written on and gold leaf (*pappe*) in red ink, are a quaint feature in the legend.

[3] *Mittāni,* the neuter plural. Perhaps 'kind acts' are meant. See I, 6, § 3.

[4] *Vicakkhaṇo*.

[5] *Khanti* replaces *dhiti*. The preceding term, *cāga,* is in Pali unchanged.

[6] *Attho aamparāyiko*. 'Growth and good' just below is also *attho*. B. gives six meanings of **attha,* and explains 'causes,' and 'growth and good' thus: — 'causes': *karaṇass' etaṃ adhivacanaṃ:* 'growth and good': *hitāya vuddhiyā ca*.

[7] Dhammassa sudhammatā, lit. the fine normality of the Norm: 'So well proclaimed by the Buddha' is all that the Commentaries see in this striking phrase, often occurring in the *Pss*. *of the Brethren*.

Saṃyutta Nikāya
I. Sagātha Vagga
11. Sakka-Saṃyutta

I. Kindred Sayings with Verses

11. The Sakka Suttas

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[279]

I.

Sutta 1

Suvīra Suttaṃ

Suvīra

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

And there the Exalted One discoursed to the brethren, saying:

"Bhikkhus!"

"Lord!" they responded.

The Exalted One said:

"In days gone by the Asuras marched out against[1] the gods.

Then Sakka, ruler of the gods,
called to Suvīra, son of the gods:[2]

'These Asuras, my dear Suvīra,
are come out against us.

Go thou out to meet them.'

'So be it, lord,' **[280]** responded Suvīra, son of the gods,
but he played the slacker.

Yea, twice and even thrice did Sakka summon him;
and twice and even thrice with no better result.

Then Sakka, ruler of the gods, addressed Suvīra,
son of the gods, in the verses: —

'Where happiness is found at journey's end
By him who ne'er bestirs himself nor tries: —
Go thou, Suvīra, get thee to that goal,
And make me also thither find the way.'

[Suvīra: —]

'For sluggard who bestirreth not himself
Nought that he undertaketh can he do.
For one whose every wish hath reaped success
What is the goal supreme,[3] O Sakka, say?'[4]

[Sakka: —]

'Where sluggard who bestirreth ne'er himself
Doth win his way to final happiness: —
Go thou, Suvīra, get thee to that goal,
And make me also thither find the way.'

[Suvīra: —]

'But may one without action, chief of gods,
Such happiness discover and possess
As sorrow and despair may never dim?
What is the goal supreme, O Sakka, say?'

[Sakka: —]

'If it may be that where no deed is done[5]
No man comes anywhere again to birth,
Nibbāna is the way to compass that.
Go thou, Suvīra, get thee to that goal
And make me also thither find the way.'

[281] Verily, bhikkhus, Sakka, ruler of gods,
subsisting on the fruit of his own well-doing,
ruling over and governing the Thirty-three Gods,
will be one who commends exertion and energy.

Now in this Rule, bhikkhus,
ye do enhance his words when ye,
who have gone forth under a Norm and Discipline so well proclaimed,
do exert yourselves,
and strive
and endeavour
to attain to the unattained,
to arrive where ye had not arrived,
to realize that which ye had not realized."

Sutta 2

Susīma Suttaṃ

Susīma[6]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

And there the Exalted One discoursed to the brethren, saying:

"Bhikkhus!"

"Lord!" they responded.

The Exalted One said:

"In days gone by the Asuras marched out against the gods.

Then Sakka, ruler of the gods,
called to Susīma, son of the gods:

'These Asuras, my dear Susīma,
are come out against us.

Go thou out to meet them.'

'So be it, lord,' responded Susīma, son of the gods,
but he played the slacker.

Yea, twice and even thrice did Sakka summon him;
and twice and even thrice with no better result.

Then Sakka, ruler of the gods, addressed Susīma,
son of the gods, in the verses: —

'Where happiness is found at journey's end
By him who ne'er bestirs himself nor tries: —
Go thou, Susīma, get thee to that goal,
And make me also thither find the way.'

[Susīma: —]

'For sluggard who bestirreth not himself
Nought that he undertaketh can he do.
For one whose every wish hath reaped success
What is the goal supreme, O Sakka, say?'

[Sakka: —]

'Where sluggard who bestirreth ne'er himself
Doth win his way to final happiness: —
Go thou, Susīma, get thee to that goal,
And make me also thither find the way.'

[Susīma: —]

'But may one without action, chief of gods,
Such happiness discover and possess
As sorrow and despair may never dim?
What is the goal supreme, O Sakka, say?'

[Sakka: —]

'If it may be that where no deed is done
No man comes anywhere again to birth,
Nibbāna is the wy to compass that.
Go thou, Susīma, get thee to that goal
And make me also thither find the way.'

Verily, bhikkhus, Sakka, ruler of gods,
subsisting on the fruit of his own well-doing,
ruling over and governing the Thirty-three Gods,
will be one who commends exertion and energy.

Now in this Rule, bhikkhus,
ye do enhance his words when ye,
who have gone forth under a Norm and Discipline so well proclaimed,
do exert yourselves,
and strive
and endeavour
to attain to the unattained,
to arrive where ye had not arrived,
to realize that which ye had not realized."

Sutta 3

Dhajagga Suttaṃ

The Top of the Banner[7]

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

And there the Exalted One discoursed to the brethren, saying:

"Bhikkhus!"

"Lord!" they responded.

The Exalted One said:

"Long ago, bhikkhus, a battle was raging between the gods and the Asuras.

Then Sakka, ruler of the gods,
addressed the Thirty-three Gods, saying:

'If in you, dear sirs,
when ye are gone into the battle,
fear and panic
and creeping of the flesh should arise,
look up at the crest of my banner.

If ye do so,
any fear and panic
and creeping of the flesh[8] that will have arisen
will be overcome.

If ye look not up to the crest of my banner,
look up at that of Pajāpati, king of the gods.

If ye do so,
any fear and panic

and creeping of the flesh that will have arisen
will be overcome.

If ye look not up to the crest of Pajāpati,
look up at that of Varuṇa,[9] king of the gods.

If ye do so,
any fear and panic
and creeping of the flesh that will have arisen
will be overcome.

If ye look not up to the crest of Varuṇa,
look up at that of Isāna, **[282]** king of the gods.

If ye do so,
any fear and panic
and creeping of the flesh that will have arisen
will be overcome.'

Now, bhikkhus, in them that look up to the crest of one or other of these four banners,
any fear and panic
and creeping of the flesh that has arisen
may be overcome,
or again it may not.

And why is this?

Because Sakka, ruler of the gods,
is not purged of passions, hate, or ignorance,
is timid,
given to panic,
to fright,
to running away.[10]

But I say thus unto you, bhikkhus:

If in you
when ye have gone into forests,
to the roots of trees,
to empty places,
fear and panic and creeping of the flesh should arise,
do ye in that hour only call me to mind and think:

'This, that is the Exalted One,
Arahant,
supremely enlightened,
proficient in knowledge and in conduct,
the Blessed One,
who understands the world,
peerless tamer and driver of the hearts of men,
the Master,
the Buddha for gods and men,
Exalted One.'

For if ye so call me to mind, bhikkhus,
any fear,
panic,
creeping of the flesh that will have arisen
will be overcome.

And if ye cannot call me to mind,
call to mind the Norm, and think:

'Well proclaimed by the Exalted One is the Norm,
relating to the present,
immediate in its results,
inviting all,
giving gidance,
appealing to each,
to be understood by them that can understand.'

For if ye so call the Norm to mind
your fear,
panic,
creeping of the flesh that will have arisen
will be overcome.

And if ye cannot call the Norm to mind,
then call to mind the Order, and think:

'Well practised is the Exalted One's Order of Disciples,
practised in integrity,
in intellectual methods,
in right lines of action — to wit
the four pairs,
the eight groups of persons[11]: —
this is the Exalted One's Order of Disciples
worthy of offerings,
oblations,
gifts,
salutations,
the world's peerless field for merit.'

For if ye so call the Order to mind,
your fear,
panic,
creeping of the flesh will be overcome.

[283] And why is this?

Because the Tathāgata, bhikkhus,
Arahant
Supremely Enlightened,
is purged of passion,
hate,
ignorance,
is without timidity

or panic
or fright,
and fleeth not."

Thus said the Exalted One,
and the Blessed One so saying,
the Master spake yet further: —

Whene'er in forest or in leafy shade
Or lonely empty places ye abide,
Call to your mind, bhikkhus, th'Enlightened One;
No fear, no sense of peril will ye know.

Or if ye cannot on the Buddha think —
The chief, the senior of the world, the Bull of men —[12]
Then call the Norm to mind, the well-taught guide.

Or if ye cannot think upon the Norm —
The well-taught doctrine wherein guidance lies —
Then turn your thoughts to the Fraternity,
Unrivalled field where men may sow good deeds.

If ye in Buddha, Order, Norm thus refuge take,
Fear, panic, creeping of the flesh will never rise.

Sutta 4

Vepacitti Suttaṃ

Vepacitti,[13] or Forbearance

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

And there the Exalted One discoursed to the brethren, saying:

"Bhikkhus!"

"Lord!" they responded.

The Exalted One said:

"Long time ago, bhikkhus,
gods and Asuras were mingled in battle.

And Vepacitti, ruler of the Asuras,
addressed the Asuras, saying: —

'If, dear sirs, in the battle now raging
between gods and Asuras,
the Asuras are victorious,
the gods, defeated,
when ye have bound Sakka,
ruler of the gods,
hand and foot and neck,[14]

bring him before me
into the City of the Asuras.'

[284] Sakka also, bhikkhus,
ruler of the gods,
addressed the Thirty-three Gods, saying: —

'If, dear sirs, in the battle now raging
between gods and Asuras,
the gods are victorious,
the Asuras defeated,
when ye have bound Vepacitti, ruler of the Asuras,
hand and foot and neck,
bring him before me
into the hall Sudhammā.'

Now in that battle, bhikkhus,
the gods were victorious,
the Asuras were defeated.

And the Thirty-three Gods bound Vepacitti
hand and foot and neck,
and brought him before Sakka
into the hall Sudhammā.

And Vepacitti, thus bound,
railed at and reviled Sakka
as he entered
and when he left the hall,
with coarse and scurrilous words.[15]

Then, bhikkhus, Mātali, the charioteer,
addressed Sakka, ruler of the gods,
with the verse: —

'Now is it, Sakka, that thou art afraid,
Or because thou art weak that thou forbear'st,

When thou dost hear these speeches scurrilous
By Vepacitti cast into thy teeth?'

[Sakka: —]

'Nay, not from fear nor weakness do I bear
With Vepacitti. How should any man
Who lacks not understanding, such as I,
Engage himself to bandy with[16] a fool?'

[Mātali: —]

'But fools may only wax ever more wroth
If there be none to put a stop to them.
Wherefore by heavy chastisement and sharp
Let the strong-minded man restrain the fool.'

[Sakka: —]

'But in my judgment this alone avails
To stop [the railing of] a foolish man: —
[285] When he who has a mind alert, and sees
Another filled with rage, grows calm and still.'

[Mātali: —]

'In this, that thou dost patiently forbear,
A grievous error, Vāsava,[17] I see.
For when the fool doth fancy: "'t is from fear
He bears with me," the dolt will prss you hard,
Like cow [that charges] more when you do flee.'[18]

[Sakka: —]

'O let him fancy as he will — or won't: —
That I do bear with him because I fear.

'Mong highest matters of our spirit's growth[19]
Nought ranks above[20] forbearing patiently.
Yea, surely he that hath the upper hand
And beareth patiently with him that's down; —
Ever to tolerate the weaker side: —
This the supreme forbearance hath been called.
Whoso doth think the strength of fools is strength,
Will say of the strong man: A weakling he!
For the strong man whom righteousness doth guard,
To bandy words comes not into his thought.
Worse[21] of the two is he who, when reviled,
Reviles again. Who doth not, when reviled,
Revile again, a twofold victory wins.
[286] Both of the other and himself he seeks
The good; for he the other's angry mood
Doth understand and groweth calm and still.
He who of both is a physician, since
Himself he healeth and the other too,
Folk deem him fool, they knowing not the Norm.'

Verily this Sakka, bhikkhus,
ruler of the gods,
subsisting on the fruit of his own good works,
and ruling over and governing the Thirty-three Gods,
will be of those who commend
forbearance and gentleness.

Now in this Rule, bhikkhus,
ye do enhance his virtue
when ye who have gone forth under a Norm and Discipline
so well proclaimed
become forbearing and gentle."

Sutta 5

Subhāsitajaya Suttaṃ

Victory by Speeches

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

And there the Exalted One discoursed to the brethren, saying:

"Bhikkhus!"

"Lord!" they responded.

The Exalted One said:

"Long time ago, bhikkhus,
a battle was raging
between the gods and the Asuras.

And Vepacitti, ruler of the Asuras,
said to Sakka, ruler of the gods:

'Let the victory, ruler of the gods,
be according to excellence in speech!'

'So be the victory,
ruler of the Asuras!'

Then bhikkhus, the gods and the Asuras,
arrayed their audiences, saying:

'These willjudge what is well-spoken
and what is ill-spoken.'

Then Vepacitti said to Sakka:

'Recite thou a verse, ruler of the gods!'

And Sakka replied:

'Thou, Vepacitti, art here the older god;
speak thou a verse.'

Then Vepacitti, bhikkhus, spoke this verse: —

'They that are foolish ever wax more wroth
If there be none to put a stop to them.
Wherefore by heavy chastisement and sharp
Let the strong-minded man restrain the fool.'[22]

Now the Asuras, bhikkhus,
applauded the verse spoken by Vepacitti;
the gods remained silent.

[287] Thereupon Sakka spoke this verse: —

'But in my judgment this alone avails
To stop [the railing of] a foolish man: —
When he who has a mind alert, and sees
Another filled with rage, grows calm and still.'

Now the gods, bhikkhus,
applauded the verse spoken by Sakka;
the Asuras remained silent.

Then Sakka said to Vepacitti:

'Recite thou a verse, Vepacitti!'

[Vepacitti: —]

'In this that thou dost patiently forbear,
A grievous error, Vāsava, I see.
For when the fool doth fancy: "'T is from fear
He bears with me," the dolt will press you hard
Like cow [that charges] more the more you flee.'

Now the Asuras applauded;
the gods remained silent.

Then Vepacitti said to Sakka:

'Recite a verse, ruler of the gods.'

And Sakka spake these verses: —

'O let him fancy as he will — or won't: —
That one doth bear with him because of fear
'Mong highest matters of our spirit's growth
Nought ranks above forbearing patiently.
Yea, surely he that hath the upper hand
And beareth patiently with him that's down; —
Ever to tolerate the weaker side: —
This the supreme forbearance hath been called.
Whoso doth think the strength of fools is strength,
Will say of the strong man: A weakling he!
For the strong man whom righteousness doth guard,
To bandy words comes not into his thought.

Worse of the two is he who, when reviled,
Reviles again. Who doth not, when reviled,
Revile again, a twofold victory wins.
Both of the other and himself he seeks
The good; for he the other's angry mood
Doth understand and groweth calm and still.
He who of both is a physician, since
Himself he healeth and the other too,
Folk deem him fool, they knowing not the Norm.'

Then the gods applauded the verses spoken by Sakka,
the Asuras remained silent.

Thereuon the audiences of gods and Asuras spoke thus: —

'The verses spoken by Vepacitti, ruler of Asuras,
belong to the sphere of force and violence,
of quarrelling, strife, and contention.

The verses spoken by Sakka, ruler of gods,
belong to the sphere of persuasion and mildness,
of concord, amity, and harmony.[23]

To Sakka, ruler of the gods,
the victory by excellence of speech!'

And thus, bhikkhus, did Sakka win the victory
by excellence of speech."

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[288]

Sutta 6

Kulāvaka Suttaṃ

Nests

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

And there the Exalted One discoursed to the brethren, saying:

"Bhikkhus!"

"Lord!" they responded.

The Exalted One said:

"Long time ago, bhikkhus,
a battle was raging betweenthe gods and the Asuras.

And in that fight[24] the Asuras conquered,
the gods were defeated.

And the defeated gods retreated towards the north,
the Asuras pursuing them.

Now Sakka, ruler of the gods,
addressed Mātali, his charioteer, in the verse: —

'See that the chariot pole, O Mātali,
Keeps clear of nests 'mong the silk-cotton trees,[25]
Let us choose rather to give up our lives
To Asuras than nestless make these birds.'

'So be it, lord!' said Mātali,
and in obedience to Sakka
he turned back the chariot
with its team of a thousand
thoroughly trined horses.

Then, bhikkhus, the Asuras thought:

'The chariot of Sakka
is now turned back,
the devas will engage the Asuras
in a second battle.'

And terrified,
they retreated into the City of the Asuras.

Thus, bhikkhus, was Sakka
victor by rightesousness."

Sutta 7

Nadubbhiya Suttaṃ

Not Treacherously

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

And there the Exalted One discoursed to the brethren, saying:

"Bhikkhus!"

"Lord!" they responded.

The Exalted One said:

"Long time ago, bhikkhus,
to Sakka, ruler of the gods,
meditating in private,
this idea arose in his mind:

'Whoever may be my enemy,
even him I may not betray.'

Then Vepacitti, ruler of the Asuras,
discerning in mind the mind of Sakka,
came up to him.

And Sakka saw him coming **[289]** from afar,
and seeing him, called:

'Stop, Vepacitti,
thou art my prisoner!'

'That which was just now in thy mind,
dear sir, renounce it not!'

'Thou mayest swear, Vepacitti,
that I will use no treachery.'[26]

[Vepacitti: —]

'The evil fruit that from false speaking comes,
The evil fruit from blasphemy of saints,[27]
The evil fruit from perfidy to friends,[28]
The evil fruit borne by ingratitude:[29]
That evil fruit, O consort of Sujā,
He reaps who showeth treachery to thee.'"

Sutta 8

Verocana Asur'Inda Suttaṃ

Verocana, Lord of Asuras, or Aims

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now on that occasion
the Exalted One had gone at noon
to take siesta,
and was meditating.

Then Sakka, ruler of gods,
and Verocana,[30] lord of Asuras,

came to visit the Exalted One,
and waited,
leaning one against each doorpost.[31]

'A man should only strive until
His purpose[32] is accomplishèd.
[290] A purpose shines when perfected: —
Verocana doth utter this.'

[Sakka: —]

'A man should only strive until
His purpose is accomplished.
A purpose shines when perfected.
Nothing forbearance doth excel.'

[Verocna: —]

'All beings have some task in view
Now here now there as they are fit,
Food that is excellently blent
Will every creature satisfy.[33]
Our tasks when finished look their best: —
Verocana doth speak this word.'

[Sakka: —]

'All beings have some aim in view,
Now here now there as they are fit.
Food that is excellently blent
Will every creature satisfy.
Nothing forbearance doth excel.'"

Sutta 9

Araññāyatanaisi Suttaṃ

Forest Seers, or Perfume

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Long time ago, bhikkhus,
many seers,
virtuous and lovely in character,
dwelt together in leaf-huts
in a wild forest.[34]

[291] And Sakka, ruler of the gods,
and Vepacitti, lord of Asuras,
came to visit them.

Then Vepacitti,
having put on this buskined shoes,[35]
his sword hanging at his side,
with his canopy of state borne over his head,
entered the hermitage by the principal gate;
whereby, having insulted[36] thos seers,
virtuous and lovely in character,
he transgressed.

But Sakka,
having put off his buskined shoes,
given his sword to others,
and caused his canopy of state to be folded,
entered the hermitage by a gate,[37]
and took his stand to leeward of those seers,
virtuous and lovely in character,
rendering them homage with clasped hands.

Then, bhikkhus, those seers,
virtuous and lovely in character,
addressed this verse to Sakka, ruler of the gods: —

'The scent of seers long vowed to holy things,
Fall'n from their bodies by the breeze is born,
And wafted hence to thee, O thousand-eyed![38]
The scent of seers is foul, O king of gods!'

[Sakka: —]

'The scent of seers long vowed to holy things,
Fall'n from their bodies may the breezes waft,
Like wreath of varied blossoms on the head.
This is the scent we look for, reverend sirs,
Nought is there here to bring the gods disgust.'"[39]

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[292]

Sutta 10

Isayosamuddaka Suttaṃ

Seers of the Seaside, or Sambara

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Long time ago, bhikkhus,
many seers,
virtuous and lovely in character,
were living together in leaf-huts
on the seashore.[40]

Now at that time, bhikkhus,
a battle was raging
between the gods and the Asuras.

And in those seers the thought arose: —

'The gods are righteous,
the Asuras are unrighteous.

There may be danger
even for us[41]
from the Asura.

What if we were now to go to Sambara,[42]
lord of Asuras,
and ask for apledge of safety?'[43]

Then those Rishis,
as quickly as a strong man
might stretch out his bent arm,
or bend in his arm stretched out,
vanished from their leaf-huts on the seashore
and appeared before Sambara.

Then, bhikkhus, those Rishis,
virtuous and lovely of character,
addressed Sambara, lord of Asuras,
in a verse: —

'We Rishis, come to Sambaraa,
Entreat of him a safety-pledge.
Do as thou listest. Give that we
In peril or in safety dwell.'

[Sambara: —]

'Safety is not for such as ye!
Who Sakka serve choose ill their time.
To you entreating safety-pledge,
Terror is all that I do give.'

[293] [Rishis: —]

'And dost thou only peril give
To us who ask for safety-pledge?
Lo! then accepting this from thee,
May never-dying fear be thine!
According to the seed that's sown
So is the fruit ye reap therefrom.
Doer of good [will gather] good,
Doer of evil evil [reap].
Sown is the seed and planted well.
Thou shalt enjoy the fruit thereof.'

Then, bhikkhus, those Rishis,
virtuous and lovely of character,
having laid a curse on Sambara, ruler of the Asuras,
as a strong man might stretch out his bent arm,
or bend in his arm stretched out,
vanished from the presence of Sambara
and reapeared in their leaf-huts on the seashore.

But Sambara,
on whom those Rishis had laid a curse,
that very night woke up thrice
seized with terror."[44]

II

Sutta 11

Devā (Satta-Vata-Pada) Suttaṃ

The Gods, or The Rules

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

"In the days, behikkhus, when Sakka, ruler of the gods,
was a man,[45]
he undertook and carried out
seven rules of conduct,
whereby he attained his celestial sovereignty.

What were the seven?

[294] 1. 'As long as I live,
may I maintain my parents.

2. As long as I live,
may I revere the head of the family.

3. As long as I live,
may I use gentle language.

4. As long as I live,
may I utter no slander.

5. As long as I live,
with a mind rid of stain and selfishness,
may I conduct myself in the home
with generosity,
with clean hands,[46]
delighting in renunciation,
amenable to petitions,[47]
delighting in sharing gifts.

6. As long as i live,
may I speak the truth.

7. As long as I live,
may I not give way to anger:
if anger should rise,
may I swiftly repress it.'

By undertaking and carrying out these rules
when he was a human being,
Sakka attained his celestial position."

Whoso his mother and his father keeps,
The senior in his family reveres,
Converseth gently and with soft-toned speech,
And all that makes for slander puts aside,
Who sets himself all meanness to suppress,
A man of truth, his temper 'neath control: —
On such an one the Three and Thirty Gods
Do verily confer the name: Good Man.[48]

Sutta 12

Dutiya Devā (Satta-Vata-Pada) Suttaṃ

The Gods (2)

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

"When Sakka, ruler of the gods,
was formerly a human being, bhikkhus,
he was a son of brahmins named Magha,
and hence one of his names is
'of the Maghas.'[49]

As such, he **[295]** bestowed gifts from town to town,
hence one of his names is Purindada:
'townlord-giver.'

As such he gave munificiently,
hence one of his names is Sakka —
'thorough' *(sakkaccaṇ)*.

As such he gave dwelling-places,
hence one of his names is Vāsava:
'house-owner.'

Sakka can in a moment
think of a thousand matters,
hence one of his names is
'Thousand-eyed' (sahass'akkha).

Sakka became consort
to the Asura maiden named Sujā,
hence one of his names is
'Consort of Sujā' (Sujampati).

Sakka rules over and governs
the Thirty-three Gods,
hence one of his name is
'Ruler[50] of the Gods'.

In the days, behikkhus,
when Sakka, ruler of the gods,
was a man, he undertook and carried out
seven rules of conduct,
whereby he attained his celestial sovereignty.

What were the seven?

1. 'As long as I live,
may I maintain my parents.

2. As long as I live,
may I revere the head of the family.

3. As long as I live,
may I use gentle language.

4. As long as I live,
may I utter no slander.

5. As long as I live,
with a mind rid of stain and selfishness,
may I conduct myself in the home
with generosity,
with clean hands,
delighting in renunciation,
amenable to petitions,
delighting in sharing gifts.

6. As long as i live,
may I speak the truth.

7. As long as I live,
may I not give way to anger:
if anger should rise,
may I swiftly repress it.'

By undertaking and carrying out these rules
when he was a human being,
Sakka attained his celestial position.

Whoso his mother and his father keeps,
The senior in his family reveres,
Converseth gently and with soft-toned speech,
And all that makes for slander puts aside,
Who sets himself all meanness to suppress,
A man of truth, his temper 'neath control: —
On such an one the Three and Thirty Gods
Do verily confer the name: Good Man.

Sutta 13

Mahāli (Satta-Vata-Pada) Suttaṃ

The Gods (3)

THUS HAVE I HEARD:

The Exalted One was once staying near Vesālī,
in the Great Wood
at the Gabled Hall.

And Mahāli the Licchavite[51]
went to see the Exalted One and,
saluting him,
sat down at one side.

So seated, he said:

"Hath the Exalted One seen Sakka,
ruler of the gods?"

"I have seen him, Mahāli."

"Was that perhaps someone, your reverence,
who looked like Sakka,
for Sakka is surely hard to see?"

"I know Sakka, Mahāli,
and those Norms that Sakka set himself,
by the undertaking and carrying out of which
he attained to his celestial position —
I know them also.[52]

When Sakka, ruler of the gods,
was formerly a human being, bhikkhus,
he was a son of brahmins named Magha,
and hence one of his names is:
'of the Maghas.'

As such, he bestowed gifts from town to town,
hence one of his names is Purindada:
'townlord-giver.'

As such he gave munificiently,
hence one of his names is Sakka:
'thorough' *(sakkaccaṇ)*.

As such he gave dwelling-places,
hence one of his names is Vāsava:
'house-owner.'

Sakka can in a moment
think of a thousand matters,
hence one of his names is
'Thousand-eyed' (sahass'akkha).

Sakka became consort
to the Asura maiden named Sujā,
hence one of his names is
'Consort of Sujā' (Sujampati).

Sakka rules over and governs
the Thirty-three Gods,
hence one of his name is
'Ruler of the Gods'.

In the days, behikkhus,
when Sakka, ruler of the gods,
was a man, he undertook and carried out
seven rules of conduct,
whereby he attained his celestial sovereignty.

What were the seven?

1. 'As long as I live,
may I maintain my parents.

2. As long as I live,
may I revere the head of the family.

3. As long as I live,
may I use gentle language.

4. As long as I live,
may I utter no slander.

5. As long as I live,
with a mind rid of stain and selfishness,
may I conduct myself in the home
with generosity,
with clean hands,
delighting in renunciation,
amenable to petitions,
delighting in sharing gifts.

6. As long as i live,
may I speak the truth.

7. As long as I live,
may I not give way to anger:
if anger should rise,
may I swiftly repress it.'

By undertaking and carrying out these rules
when he was a human being,
Sakka attained his celestial position."

Whoso his mother and his father keeps,
The senior in his family reveres,

Converseth gently and with soft-toned speech,
And all that makes for slander puts aside,
Who sets himself all meanness to suppress,
A man of truth, his temper 'neath control: —
On such an one the Three and Thirty Gods
Do verily confer the name: Good Man.
Do verily confer the name: Good Man.

Sutta 14

Daḷidda Suttaṃ

The Poor Man

THUS HAVE I H**EARD:**

The Exalted One was once staying near Rājagaha,
in the Bamboo Grove,
at the Squirrels' Feeding-ground.

And there he addressed the brethren as follows: —

[296] "Long time ago, bhikkhus,
a certain man dwelt in this Rājagaha,
and he was poor,

destitute,[53]
and of no account.

He embraced the faith of the Norm and Discipline
set forth by the Tathāgatas,
and the morals
and the learning
and the charity
and the wisdom thereof.

And because he did so,
he was reborn, after death
and the dissolution of the body,
in the world of bliss and light,
into the communion of the Three and Thirty Gods,
where he outshone the other gods
in beauty and in glory.

Thereupon, bhikkhus, the Thirty-three Gods
were verily vexed and fretted
and were consumed with indignation
at this strange and unheard-of event,
that a poor pauper of no account,
reborn from the world of men,
should so outshine them.

But Sakka spoke to them saying:

'Be not vexed, dear sirs,
at this son of the gods,
for he, while yet a human being,
embraced the faith
of the Norm and Discipline set forth by Tathāgatas,
likewise the moral code,
the learning,

charity,
and wisdom.

Hence it is
that he doth outshine you all.'

And in appeasing the Thirty-three, Sakka,
ruler of the gods,
on that occasion spoke these verses: —

'Whose faith in the Tathāgata
Is firm and well-established,
Whose moral code is pure and good,
To Ariyans dear and by them praised,
Who for the Brotherhood is filled
With loyalty, whose vision's straight: —
"Not poor that man," they rightly say,
Nor sterile is the life he lives.
Wherefore the wise should cultivate,
Teaching of Buddhas born in mind,
Faith, virtue, loyal piety,
And clear discernment of the Truths.'"[54]

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[297]

Sutta 15

Rāmaṇeyyaka Suttaṃ

Enjoyable

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

[Ed.: There] Sakka, ruler of the gods,
once came to visit the Exalted One,
and saluting him,
stood at one side.

So standing, he said:

"What, lord, is by its situation enjoyable?"

"The varied beauties[55] of the park, the grove,
Or lakes of lotuses and lovely line
For man's enjoyment are of little worth.
In village or the wild, in vale, on hill,
Where'er the 'men of worth' — the Arahants —
Their dwelling make, that is thespot
By situation most enjoyable."[56]

Sutta 16

Yajamāna Suttaṃ

For Them That Sacrifice

THUS HAVE I HEARD:

The Exalted One was once staying near Rājagaha,
on Vulture's Peak Hill.

And Sakka, ruler of the gods,
came to visit him,
and, saluting him,
stood at one side.

So standing, he addressed the Exalted One in the verse:

"For mankind offering sacrifice,
For creatures fain to earn reward,
Who work good deeds for life renewed;
Where do the gifts they offer here
Entail herafter ample fruit?"

[*The Exalted One: —*]

"The four who travel on the Paths,
The four who in Fruition stand,[57]
This Brotherhood whose way lies straight,
In virtue and in insight trained: —
[298] For mankind offering sacrifice,
For creatures fain to earn reward,
Who work good deeds for life renewed;
Whate'er they to that Order give
Entails hereafter ample fruit."[58]

Sutta 17

Vandanā Suttaṃ

Worship

THUS HAVE I HEARD:

On one occasion,
when at the Jeta Vana,
The Exalted One had retired at noon
to take siesta, meditating.

Then Sakka, ruler of the gods,
and Brahmā Sahampati[59]
came to see the Exalted One,
and stood leaning each against a doorpost.[60]

And Sakka, ruler of the gods,
uttered this verse
in the presence of the Exalted One: —

"Arise, O Hero, Victor in the fight,
Whose burden lieth low,[61] who hast no debts,[62]
  Walk o'er the world!
Wholly emancipated is thy heart,
Like moon at large on night of fifteenth day."

[*Brahmā Sahampati:* —]

"Nay, ruler of the gods,
not so is the Tathāgata to be worshipped,
but on this wise: —

Arise, O Hero, Victor in the fight,
Who hast no debts, Lord of the Cravan,
[299] Walk o'er the world,
And teach the Norm,
Exalted One! there are who'll understand."

Sutta 18

Sakka-Namassana Suttaṃ

Sakka's Worshipping (1)

THUS HAVE I H**EARD:**

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

"Long time ago, bhikkhus,
Sakka, ruler of the gods,
summoned his charioteer Mātali, saying:

'Harness, good Mātali,
the thousand thoroughbreds[63]
to our chariot,
and let us go to the Gardens
that we may see their beauty.'

'So be it, lord,' responded Mātali,
and obeyed.

When the chariot was ready,
he sent word to Sakka, saying:

'Harnessed, dear sir,
are the thousand horoughbreds
to the chariot
and await thy pleasure.'

Then Sakka, ruler of the gods,
descending from the Vejayanta palace,
with clasped hands
did obeisance toward the different quarters.

And Mātali the charioteer
addressed to him the verses: —

'They of the Tiple Lore do honour thee,
And all the nobly born that dwell on earth,
The Four Great Kings[64] and the renowned Thrice Ten.[65]
But who may he, this yakkha,[66] be to whom
Thou, Sakka, dost such signal honour pay?'

[*Sakka:* —]

'They of the Triple Lore do honour me,
And all the nobly born that dwell on earth,
[300] The Four Great Kings and the renowned Thrice Ten.
But I my homage render unto them

Who, in all virtuous habit graduates,
Long-time experts in mastery of mind,
Leaving the world, by highest motives led,[67]
Find in the higher life support and goal.

And householders besides, who merit work,
Laymen of virtue and of piety,
Who with integrity maintain their wife,[68]
To them I pay my homage, Mātali.'

[*Mātali: —*]

'Yea, I have heard, the best in all the world
Are these whom thou, Sakka, thus honourest.
I too do render homage unto them
Whom thou thus honourest, O Vāsava!'"

Thus spake he of the Maghas, thus the king
Of gods, Sujampati, and having paid
To all the divers quarters reverence,
Mounted his chariot and led the way."[69]

Sutta 19

Dutiya Sakka-Namassana Suttaṃ

Sakka's Worshipping (2)

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

"Long time ago, bhikkhus,
Sakka, ruler of the gods,
summoned his charioteer Mātali, saying:

'Harness, good Mātali, the thousand thoroughbreds
to our chariot,
and let us go to the Gardens
that we may see their beauty.'

'So be it, lord,' responded Mātali,
and obeyed.

When the chariot was ready,
he sent word to Sakka, saying:

'Harnessed, dear sir,
are the thousand thoroughbreds
to the chariot
and await thy pleasure.'

Then Sakka, ruler of the gods,
descending from **[301]** the Vejayanta palace,
with clasped hands
did obeisance to the Exalted One.

And Mātali the charioteer
addressed to him the verse:

'Thee, Vāsava, both gods and men revere.
But who may he, this yakkha, be to whom
Thou, Sakka, dost such signal honour pay?'

[*Sakka: —*]

'The perfectly Enlightened, in this world
With all its gods, illustrious Master, him
I honour and revere, O Mātali.

They who have given up passion, enmity,
And ignorance, the Ar'hants poison-purged
Ihonour and revere, O Mātali.

And they who by suppressing lust and hate
And out of ignorance emerging follow on,
As learners[70] finding joy in pulling down,[71]
And training with allzeal and strenuousness: —
I honour and revere them, Mātali.'

[*Mātali: —*]

'Yea, I have heard, the best in all the world
Are these whom thou, Sakka, thus honourest.
I too do render homage unto them
Whom thou thus honourest, O Vāsava!'

Thus spake he of the Maghas, thus the king
Of gods, Sujampati, and having paid
To the Exalted One due reverence,
Mounted his chariot and led the way."

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[302]

Sutta 20

Tatiya Sakka-Namassana Suttaṃ

Sakka's Worshipping (3)

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

"Long time ago, bhikkhus,
Sakka, ruler of the gods,
summoned his charioteer Mātali, saying:

'Harness, good Mātali,
the thousand thoroughbreds
to our chariot,
and let us go to the Gardens
that we may see their beauty.'

'So be it, lord,' responded Mātali,
and obeyed.

When the chariot was ready,
he sent word to Sakka, saying:

'Harnessed, dear sir,
are the thousand thoroughbreds

to the chariot
and await thy pleasure.'

Then Sakka, ruler of the gods,
descending from the Vejayanta palace,
with clasped hands
did obeisance to the Order of Brethren.

And Mātali the charioteer
addressed him in the verse: —

'Surely 't is they should thee revere,
These men who live in bodies foul.
In carrion sunk,[72] who hunger, thirst.
What in these homeless houseless folk
Canst see to envy, Vāsava?
Delcare to us how Rishis live;
Thus wil't be ours to hear thy voice.'[73]

[*Sakka:* —]

'This in these homeless, houseless folk
I see to envy, Mātali: —
When from the village they depart,
They go their way free from all care.
In granary they nothing hoard,
Nor storehouse-jar nor crate [is theirs].
Others make ready what they seek.
Hence they maintain their goodly ways,
With eloquent words in steadfastness,
Or silent in serenity.[74]

[303] The gods contend with Asuras,
And men fight alway, Mātali.
Non-combatant mid combatants,
At peace where others go self-armed.

Not laying hold'mong them that grip: —
These do I reverence, Mātali.'

[*Mātali: —*]

'Yea, I have heard, the best in all the world
Are these whom thou, Sakka, thus honourest.
I too do render homage unto them
Whom thou thus honourest, O Vāsava!'

Thus spake he of the Maghas, thus the king
Of gods, Sujampati, and having paid
To the Exalted One due reverence,
Mounted his chariot and led the way."

III
The Sakka-Quintuplet[75]

Sutta 21

Jhatvā Suttaṃ

What Must We Slay?[76]

THUS HAVE I HEARD:

At Jeta Vana, Sakka, ruler of the gods,
once came to visit the Exalted One,
and saluting him,
stood at one side
and addressed him in the verse: —

"What must we slay if we would happy live?
What must we slay, if we would weep no more?
What is't above all other things, whereof
The slaughter thou approvest, GOTAMA?"

[304] [*To whom the Exalted One: —*]

"Wrath must ye slay if ye would happy live.
Wrath must ye slay if ye would weep no more.
Of anger, Vāsava, with poisoned source,
And fevered climax, murderously sweet,
That is the slaughter by the Ariyans praised;
That must ye slay in sooth, to weep no more."

Sutta 22

Dubbaṇṇiya Suttaṃ

Little Ugly

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

"Long time ago, bhikkhus, a certain yakkha,
ill-favoured,
a pot-bellied dwarf[77]
came to be seated on the throne of Sakka,
ruler of the gods.

Thereat the Thirty-three Gods were annoyed,
vexed
and consumed with indignation
at this strange and unheard-of procedure.

Now in proportion as they became annoyed,
vexed,
indignant,
that yakkha grew ever handsomer
and more presentable
and more attractive.

Then they went and told Sakka what had happened.

Ad they asked:

'Will this, then, dear sir,
be a yakkha who feeds on anger?'

Then Sakka came up to that anger-nourished yakkha,
and draping his robe over one shoulder,
and kneeling on his right knee,
bent forth his clasped hands towards him,
calling his own name thrice:

'I, dear sir, am Sakka, ruler of the gods![78]

I, dear sir, am Sakka, ruler of the gods!

I, dear sir, am Sakka, ruler of the gods!'

Now in proportion, as Sakka did this,
that yakkha became more and more ill-favoured
and dwarfed
and pot-bellied,
till he vanished there and then.

Thereupon Sakka, taking his seat on his throne,
appeasing the Thirty-three Gods in that hour,
addressed them in these verses: —

'Nay, not so easily put out am I,
Nor in the whirl of passin lightly drawn.[79]
Long time ye know[80] it is since I was wroth;
In me wrath findeth no abiding place.
[305] To harsh and angry words I give no breath,
Nor to my creed may I inconstant prove.[81]
But I restrain and hold myself in check,
Heedful of my own spiritual growth.'"

Sutta 23

Māyā Suttaṃ

Magic Art

THUS HAVE I HEARD:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

"Long time ago, bhikkhus, Vepacitti, lord of the Asuras,
was ill[82]
and suffering,
and much afflicted.

And Sakka, ruler of the gods, went to Vepacitti
to inquire after his health.

Vepacitti saw him coming afar off, and said:

'Heal me, O ruler of the gods!'

'Then do thou, Vepacitti,
tell me Sambara's magic art.'[83]

'Wait, dear sir,
till I have held consultation.'

Then Vepacitti consulted the Asuras, saying:

'May I, dear sirs,
tell Sakka, ruler of the gods,
Sambara's magic art?'

'Nay, dear sir, do not tell him!'

Then, bhikkhus, Vepacitti, lord of Asuras,
addressed this verse to Sakka, ruler of the gods: —

'Thou of the Maghas, Sakka, king of gods,
Sujampati, the conjuror's magic art
Leads to the dread abyss where Sambara
The Asura hath been a century.'"[84]

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[306]

Sutta 24

Accaya Suttaṃ

Gentleness at Offence

THUS HAVE I **HEARD:**

On one occasion, at the Jeta Vana,
two of the brethren had a dispute,
in which one of them gave offence.

Aware of this,
he confessed his offence
to the other as such,
but the latter would not accept his apology.

Now many of the brethren went
and reported this to the Exalted One, who said:

"Bhikkhus, there are two fools:
he who does not see his offence as such
and he who does not accept the other's right ruling.

A wise pair were two
of whom this one
saw the offence as such,
and that one
accepted the other's right ruling.

Long time ago, bhikkhus, Sakka, ruler of the gods,
when calming the Thirty-three Gods in the Sudhammā Hall,
spoke in that hour this verse: —

'Let anger come beneath your sway.
Be there in friendship no decay.
Blame not where censure is not due.
And be no slander spread by you.
By wrath bad folk are overthrown
As if an avalanche came down.'"

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[307]

Sutta 25

Akkodha Suttaṃ or Akkodha-Avihiṃsā Suttaṃ

Mildness (and Kindness)

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There he addressed the brethren: —

"Long time ago, bhikkhus,
Sakka, ruler of the gods,
when calming the Thirty-three Gods
in the Sudhammā Hall,
spoke in that hour this verse: —

'Let anger not o'ermaster you,
And rage ye not 'gainst them that rage.
For love and kindness [felt and shown][85]
Ever 'mong Ariyans find a home.
Bad folk by wrath are overthrown
As when an avalanche comes down.'"

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[1] B. seems to be ignorant of the bygone lustre of the word Asura — as = Ahura [mazda], and a name of title of Varuṇa He gives his traditional version of the immediate antecedents of Sakka, as a virtuous, public-spirited citizen of a Magadha village, and of his rebirth in the lowest deva-world (on Mt. Sineru, or Meru) as its King. Other versions are given in the Kulāvaka Jātaka (No. 31) and in the Mahāli-pañha story of the *Comy*. on *Dhp*. ver. 30 (i, 263 *f*.). Merely touching on the good works of Sakka as the brahmin Magha, and on his seven Rules of Conduct (see 2, §1 below), he names 33, not 30 co-operating fellow-citizens who were also reborn, as they died, in the same heaven, as if wishing it to be inferred that these became

the '33 gods' immediately beneath Sakka (see below, §3). We may presume that, for Buddhists, the thrones and powers of the 33 were relative permanencies, like the Sakkatta (Sakka-hood) of Sakka, occupied successively by long-lived devas. B.'s version of the Asura wars is, that certain devas tried to get the vigorous and virtuous new rulers into their power by doping them with *gaṇḍapāna*. Sakka warned his comrades to abstain; the plotters alone got dead drunk and were thrown down Sineru. They formed a kingdom below, and lived *a-sura,* without strong drink, trying from time to time to regain the lost Paradise.

[2] We do not meet ellsewhere with Suvīra.

[3] *Varuṇ disaṇ*.

[4] 'Say' is supplied by the *Comy.*

[5] *A-kammena*. B. is singularly wanting over these interesting verses, combining as they do (1) the doctrine of the non-accumulation of Karma (cf. p. 301, n. 2), good or bad, with (2) the primary importance of strenusous persevering activity of a right sort: training in the Paths for no earthly or celestial reward.

[6] He is called Sakka's son; presumably the Susīma, son of the devas, of II, 3, §9.

[7] This Sutta was translated by the late E.R. Gooneratne in the *Ceylon National Review,* 1906. No graphic device is described by B. as forming the *agga,* or crest of the banner of these vast devas — Sakka's was 250 *yojanas* in length, himself and his chariot of proportional size — but from it the wind elicited music. Hence it served both as a bagpipes and as a visible rallying point.

[8] This triplet of terms occurs in the Māra and Bhikkhunī Suttas, but not in the other Nikāyas.

[9] This interesting trio are represented as invoked in the Tevijja Sutta, *Dialogues,* i, 310. On the first three, see Macdonell's *Vedic Mythology*. Isāna is an older name for Rudra, called euphemistically Siva (Böthlingk and Roth). So distorted had their myths become for B., that he assigns them places immediately below Sakka, and hence presumably among the 33!

[10] See this sequence of terms, III, 3, §4.

[11] Those disciples reckoned to have attained one or other of the Four Paths or Four Fruits.

[12] *Narāsabha,* for *nara-usabha*. *Cf*. *Dhp*. ver. 422, and *Comy*. iv, 231): 'by his undauntedness.'

[13] Pronounced *chitti*.

[14] 'Both hands and both feet, the neck making the fifth,' and B. adds the curious comment: 'these five fetters appear to the eye like a web of rushes, or a spider's web, and obstruct movement. By thought only was he bound by them, by thought *(cittena)* only was he loosed.

[15] B.'s list of scurrilous epithets is not without interest: 'Thou art a thief, a fool, a bungler *(mūḷho),* a camel, a bullock, a donkey, a hell-man, a beast; there's neither heaven nor hell to be expected by such as thou.'

[16] *Paṭisayyuje*.

[17] See below, p. 295.

[18] The metaphors are a little mixed. *Ajjhārūhati (= ajjhottharati),* 'press you hard,' is to climb on to and over you,' 'spread over,' and is used for *e.g*. parasitic plants. *Jāt*. iii, 399. In the second figure: the herd watching two bulls fighting, will join in pursuit quickly enough when one of the two yields and runs away. *Comy*.

[19] Here is another instance of the use of the pregnant term *attha* in two shades of meaning. The Pali pada is *sadattha-paramā atthā*. (*Cf*. above, X, §12.) I take *sad-attha- (sakattha-, Comy.)* in the sense of *vuddhi,* '[spiritual] growth,' and *atthā* in the sense of *kāraṇā,* 'matters,' 'grounds,''causes.'

[20] *Bhiyyo*.

[21] These verses occurred in VII, 1, §§2,3.

[22] There is a pleasant humour in putting into Vepacitti's mouth the verses in which Mātali arraigned him (see §4), but this is lost on B.

[23] I take the positive forms; none of the negatives givenin the Pali: non-force, etc. — would appeal to us who prefer positive forms of expression.

[24] Here the *Comy*. gives, in its own words, another portion of the *Kulāvaka Jātaka* (see above, p. 279, n.1).

[25] The *Simbali Vana,* Silk-cotton-tree Wood (*Bombax Heptaphyllum*, according to the Wilsonian botanical lore incororated by Childers in his Dictionary) stood on the slope of Mt. Sineru, and was the abode of Garuḍa or roc-birds (*cf*. VI, 1, §6). These were gret creatures, hence their nests torn by the enormous chariot-pole of the deva's chariot is not a fancy so out of proportion as it might at first seem.

[26] *Sapassu*. *Comy.:* 'I being without perfidy, make thou an oath [on it].'

[27] 'Like that of the *Kokālikan*' (see VI, 1, §10). *Comy*.

[28] 'As in the Great Ape Jātaka.' Comy. The *Mahā-Kapi Jātaka,* No. 407, iii, p.225 f., is meant.

[29] B. instances Devadatta's case.

[30] Presumably a name of *Vepacitti,* meaning the Shining One or sun. B. passes him over. In the text-summary he is *Virocano*.

[31] *Cf*. above, VI, 1, §§7,8.

[32] Once more the elusive **attha*. B. here paraphrases it by *kicca;* function, task, duty, something to be done, a meaning he did not include in the six given above (X, §12). *Atthajātā ti kiccajātā*. 'From dogs and jackals upward, there is no being who is *a-kiccajāto*. (Is this 'born without a task,' or 'for whom no function has arisen'?). His definition comes nearest to that meaning which he calls '*vicakkhaṇa,*' and means 'discerned need': *atthi me attho*... 'I need. ...'

[33] The figure is a little obscure; the achieved task is likened to a skilfully compounded, well-cooked rice-pudding, not fit to be eaten till ready.

[34] B. places this in the Himālayas in a charming spot fitted with day and night 'cloisters' etc. These two persons, father- and son-in-law *(janā jāmātika-sasurā),* he goes on, were sometimes at war, sometimes in concord *(ekato caranti)*; just then they were the latter.'

[35] B. explains *aṭaliyo* as *gaṇangaṇūpāhanā*. *Cf*. *Vin*. *Texts* ii, 14, n. 1: — 'with many linings' (?soles). My guess is that they were buskins, state-footwear, or war ditto. The word occurs in the *Assalāyana-Sutta* (M. ii, 155), where B. has the same comment.

[36] *Apabyāmato karitvā*. See *Points of Controversy,* p. 270, *n*. 2.

[37] We should have expected 'side-door.' See above, p. 233. *n*.3.

[38] *Sahassanetta,* a variant of *Sahassakkha*. See list of his names below, 295.

[39] The perfume of virtue is described in *Dhp*. ver. 54. The smell of mankind, washed or unwashed, is said to 'offend the gods a hundred leagues away.' *Dialogues,* ii, 355. *Cf*. below, p. 302.

[40] A mythical spot by 'the great sea of the Cakkavāla, on sands glistening like sheets *(paṭṭa)* of gold. *Comy*.

[41] B., reading *no,* explains: *siyā pi amhākaṇ*.

[42] *I.e*. *Vepacitti*. See below, XI, 3, §3.

[43] *I.e*. a 'non-fear-gift.' *Bhaya* has the double sense of 'fear' and 'thing feared' or 'peril.' The gift apparently consisted simply in the king's promise to give orders for their being unmolested, when the fighting came their way. Sakka, B. says, had already conferred *(mantetvā)* with the Rishis, and the Asuras, wrathful lest this meant an enlisting of Rishis' magic powers, had on one occasion smashed up their hermitage.

[44] And this, writes B. graphically amplifying the slender narrative of Sambara's nightmares, is how, his mind getting deranged *(vipati-citto),* he came to be called Vepacitti (crazy-nerve). *Cf*. below, 3, §3. That Rishis, armed with their weapon of effective cursing, should seek protection seems incongruous, but it is a common trait in the European fairy-story for the witch, etc., to crave a boon.

[45] See *Kulāvaka Jātaka* and XI, 1, §1 above. *Cf*. Milinda's similar 8 rules, also called *vatapadāni* (p. 90; trs. i, 138).

[46] B. takes this literally, 'hands always washen in order to give gifts.'

[47] 'Worthy of being solicited (by others), or devoted to the practice of soliciting.' *Comy*. Sakka, or Magha, being rich, this can only mean 'devoted to raising subscriptions.'

[48] Quoted in *Dhammapada Comy*.. i, 265.

[49] See *Kulāvaka Jātaka,* and *Dhammapada Comy.,* i, 263 f., where the Buddha is made to address Mahāli (see next Sutta). For a more scholarly comment on these titles see Rhys Davids in *Dialogues,* ii, 297, introduction to Sakku-Pañha-Sutta. The titles omitted above are *Kosiya* and *Sahassanetta* (see above, p. 291).

[50] *Devānam-inda,* On Inda and Indra, see *op*. *et loc*. *cit*.

[51] *Cf. Jātaka, iv, 148 f.,* and *Dhp. Comy.,* references in Index (vol. v.).

[52] 'Giving these as a sample 'of his great knowledge.' *Comy.* B. refers to a fuller account of this little episode given in his *Comy.* on the *Dīgha Nikāya* (Sumangala-Vilāsinī). The dialogue occurs almost verbatim in the Sutta in *Dhammapada Comy.,* i, 263 *f.* (on vr.30).

[53] B. explains this term *(kapaṇa)* as 'one who has attained to pity.' *Cf.* the triplet in Suppabuddha's story, *Udāna,* V, 3.

[54] All these lines are in *Ang.* ii, 57. B.'s *Comy.* on them there *(Mano-rathapūraṇī)* explains 'loyaliety' *(pasāda)* as faith in the Buddha, Norm, Order, and *dhammadassanaṇ* as translated here (he Four Truths)

[55] *Cetyā* 'in the sense of variegated, of many colours.' *Comy.*

[56] In the *Dhp. Comy.* (ii, 195) on ver. 98, these four lines are ascribed to the Buddha, but in the *Theragāthā* (*Pss. of the Brethren,* vers. 991, 992), to Sāriputta. But in both works they are spoken concerning his younger brother Revata, and his love for wild or desolate places.

[57] See above, p. 282, *n.* 2.

[58] *Cf.* above, pp. 103, 123 f.

[59] *Cf.* above, VI, 1, §1 f. and compare the verses in that Sutta. It was 'up' to B. to discuss the correction of Sakka's version by the 'higher criticism' of the Brahmā, but he passes it by. The latter insists on the missionary emphasis in the classic and orthodox version. He had interceded with the new Buddha to bring abut his great mission.

[60] *Cf.* above other august door-keepers, VI, 1, §§ 7, 8; XI, 1, §8.

[61] An epithet applied to the Arahant. *Cf.* a list of such, *Points of Controversy,* p. 113.

[62] Anothr such epithet, but confined to the *Thera-therī-gāthā* (*Brethren,* vers. 789, 882; *Pss. of the Sisters,* vrs. 2, 110). 'Debtless bliss' is applied also to a layman in *Ang.,* ii, 69.

[63] Lit. the 'thousand-yoked thoroughbred-chariot.' On 'thousand' associated with Sakka, *cf.* two of his names above (2, §2). Possibly a term of solar-myth origin. 'Bred' is here to be understood in the sense of being thorughly trained, of 'good breeding,' rather than 'good pedigree.' Possibly it needed a horse of good strain to achieve that rational development claimed by B. (and the Pali term) for a highly trained horse. See above, pp.11, *n.* 1; and 38 (iii).

[64] Lower deities of the four quarters. See *Dialogues,* ii, 242.

[65] See above, p. 9, *n.*1.

[66] See above, p. 262. *n.* 1.

[67] *Sammā,* who have 'rightly, ' or 'perfectly' left, i.e. from *saddhā,* 'confidence' in their object and course, not from lower motives.

[68] Representing 'the family.' *Comy.*

[69] At the head of his deva-retinue.' *Comy.*

[70] Those in the three lower Paths are being described (see *Compendium,* p. 217, § 10; *Bud. Psych. Ethics,* p. 95 f.). The Arahant was *a-sekha*: 'non-learner,' or adept.

[71] See above, p. 280, *n.* 1. *Bud. Psych. Ethics,* p. 82, *n.* 2.

[72] These terms, writes B., may refer to the material matrix, or to their own bodies. The gods were animistic, as was shown in the First Chapter, and would speak naturally of the man, soul, self, as 'immersed in' the body.

[73] Sakka's voice was very sweet, like the sound of a golden bell proceeding from the exquisite screen of his teeth. *Comy.*

[74] These verses resemble Rohinī's apologia for recluses (*Sisters,* LXVII). Three of the lines: 'In granary, etc.' are included in her verses. But Pischel's edition (PTS) of the *Therigāthā* gives *pariniṭṭhitaṇ* 'completed,' where the *Saṃyutta* has *paraniṭṭhitaṇ,* 'made ready by another.' Their alms, explains B., are 'cooked' in 'other' folk's houses, made ready by 'others' — an earthy, but safer substitute for the loftier (and grammaticallly forced) guess of my earlier translation.
Again, the *Therīgāthā* has *osenti* for *openti = pa'ikkhipanti:* 'deposit' ('hoard').

[75] The second appended group of Five in these collections of Suttas. See *Māra Suttas,* p. 147.

[76] The Sutta appears for the fourth time (I, 8, §1; II, 1, §3; VII; 1, §1).

[77] *Okoṭimako,* explained as both *lakunṭako* and *mahodaro,* in fact, quite a Punch-silhouette. This Sutta is translated in Warren's *Buddhism in Translations,* 426. The Master is in a humorous vein.

[78] See III, 2, §1.

[79] *Kodhāvattena,* so *Comy.,* not *-vaṭṭena*.

[80] *Vo,* dative of reference, obsolete with us. I give the nearest substitute.

[81] B. is silent over this not very obvious clause. But I think Feer is right and Warren wrong: 'And ne'er proclaim my virtue's fame' *(dhammāni)*. This neuter plural is not unknown, but the proclaiming is precisely what the dear good god was doing! I read *dhammā* as equivalent to the instrumental *dhammena*. And *nikittaye,* 'I may not be false, or inconsistent to,' is good Sanskrit, though not yet found in Pali. Sakka's *Dhamma* (norm or creed) was especially Forbearance.

[82] See above, 1, §10. 'Through the Rishis' curse.' *Comy.*

[83] *Sambari(yā) māyā*. Juggling, or ? white magic is all that *māyā* ever means in early buddhist literature of in Theravāda literature. *Asura-vidyā* is used in the *.Srauta Sūtras* as a synonym for *māyā*. See Vedic Index, Macdonell and Keith, s.v.

[84] Here is apparently a curious anomaly in B.'s comments. (1) He has told us that Vepacitti's real name was Sambara, Inda, or ruler of the Asuras (1, §10). (2) He calls the magician or conjurer whose art is known to Vepacitti, or is Vepacitti's, and who practised it, with direful results, Sambaro Asurindo. (3) He explains the last line as 'Sambara ruler of Asuras, a juggler, who, having practised *māyā (māyāvī māyaṇ payojetvā)* is "roasting" since a century ago in purgatory:' — and all without making any distinction between any two Sambaras. The only inference is that there was a post of Sambaratta (Sambarahood) as there was of Sakkatta (Sakka-hood), and that the 'late' ruler of the Asuras had an art which was either an heirloom taught to, or an innate talent possessed by each succeeding Sambara. But what an opportunity for our good B. to have missed!
The Asuras naturally fear to put more power into Sakka's hands: — 'he will torment us, destroy us!' Vepacitti advises him and his, as honest men *(tumhe dhammikā va),* to keep clear of it *(alaṇ vo na māyāya)*. The legend adds that Sakka's other offer of healing was to take Vepacitti to beg pardon of the Rishis. But to the champion of 'frightfulness' this was too much.

[85] 'Non-anger is love (or amity) at its inception *(pubbabhāgo),* non-cruelty is compassion in its inception and after.' *Comy.*

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna-Saṃyutta
1. Buddha Vagga

Part II: The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

XII. The Kindred Sayings on Cause

I. The 'Buddha' Suttas

Sutta 1

Desanā

The Teaching

---

[1]

Thus have I heard:

The Exalted One was once staying near Sāvatthī at the Jeta Grove in Anāthapiṇḍika's Park.[1]

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!"[2] responded those brethren.

The Exalted One said:

"I will teach you, brethren, the causal law.[3]

Listen to it,
give your minds thoroughly
and I will speak."

"Even so, lord," responded those brethren.

The Exalted One spake this:

"What, brethren, is the causal law?

[2] Conditioned by ignorance activities come to pass;
conditioned by activities consciousness,
conditioned by consciousness name-and-shape,
conditioned by name-and-shape sense,
conditioned by sense contact,
conditioned by contact feeling,
conditioned by feeling craving,
conditioned by craving grasping,
conditioned by grasping becoming,
conditioned by becoming birth,
conditioned by birth old age-and death, grief, lamenting, suffering, sorrow,
despair come to pass.

Such is the uprising of this entire mass of ill.

This, brethren, is called [causal] happening.

■

But from the utter fading away and ceasing of ignorance [comes] ceasing of activities;
from ceasing of activities ceasing of consciousness;
from ceasing of consciousness ceasing of name-and-shape;
from ceasing of name-and-shape ceasing of sense;
from ceasing of sense ceasing of contact;
from ceasing of contact ceasing of feeling;
from ceasing of feeling ceasing of craving;
from ceasing of craving ceasing of grasping;
from ceasing of grasping ceasing of becoming;
from ceasing of becoming ceasing of birth;
from ceasing of birth,
old age-and-death, grief, lamenting, suffering, sorrow, despair cease.

Such is the ceasing of this entire mass of ill."

It is the Exalted One who spake this.

Pleased in mind
those brethren took delight
in the saying of the Exalted One.

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[1] Or the Anāthapiṇḍika Park. The story of the gift of the land, bought from Prince Jeta by the philanthropic millionaire Sudatta (known as Anāthapiṇḍika, Feeder of the Forlorn) to the Buddha and his Order is well known. See *Vinaya Texts (SBE.),* iii, 187 f.

[2] Bhadante.

[3] *Paṭicca-samuppāda*. Discussion on this term and on those in the formula has been relegated to an introductory note, to reduce footnote matter.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna-Saṃyutta
1. Buddha Vagga

Part II.

The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

XII. The Kindred Sayings on Cause

I. The 'Buddha' Suttas

Sutta 2

Vibhaṇga Suttaṃ

Analysis

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna-Saṃyutta
1. Buddha Vagga

Part II.

The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

XII. The Kindred Sayings on Cause

I. The 'Buddha' Suttas

Sutta 3

Paṭipadā Suttaṃ

The Way (or Course)

---

[4] **[5]**

Thus have I heard:

The Exalted One was once staying near Sāvatthi at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"I will teach you, brethren, both the wrong way and the right way.

Listen to it,
give your minds thoroughly
and I will speak."

"Even so, lord," responded those brethren.

The Exalted One spake this:

"Which, brethren, is the wrong way?

Conditioned by ignorance activities come to pass;
conditioned by activities consciousness,
conditioned by consciousness name-and-shape,
conditioned by name-and-shape sense,
conditioned by sense contact,
conditioned by contact feeling,
conditioned by feeling craving,
conditioned by craving grasping,
conditioned by grasping becoming,
conditioned by becoming birth,
conditioned by birth old age-and death, grief, lamenting, suffering, sorrow,
despair come to pass.

Such is the uprising of this entire mass of ill.

This, is called the wrong way.

And which is the right way?

From the utter fading away and ceasing of ignorance [comes] ceasing of activities;
from ceasing of activities ceasing of consciousness;
from ceasing of consciousness ceasing of name-and-shape;
from ceasing of name-and-shape ceasing of sense;
from ceasing of sense ceasing of contact;
from ceasing of contact ceasing of feeling;
from ceasing of feeling ceasing of craving;
from ceasing of craving ceasing of grasping;
from ceasing of grasping ceasing of becoming;
from ceasing of becoming ceasing of birth;
from ceasing of birth,
old age-and-death, grief, lamenting, suffering, sorrow, despair cease.

Such is the ceasing of this entire mass of ill.

This is called the right way.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna-Saṃyutta
1. Buddha Vagga

Part II.

The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

XII. The Kindred Sayings on Cause

I. The 'Buddha' Suttas

[4. Vipassi] [5. Sikhi] [6. Vessabhu] [7. Kakusandha]
[8. Konāgamaṇa] [9. Kassapa] [10. Gotama the Great Seer of the Sākyas]

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[5]

Sutta 4

Vipassī

Vipassi

I

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"To Vipassi,[1] brethren, Exalted One, Arahant, Buddha Supreme,
before his enlightenment,
while he was yet unenlightened and Bodhisat,
there came this thought: —

'Alas! this world has fallen upon trouble.

There is getting born
and growing old,
and dying
and falling
and being reborn.

And yet from this suffering
an escape is not known,
even from decay-and-death.

O when shall escape from this suffering,
even from decay-and-death,

be revealed?'

Then to Vipassi bodhisatta, brethren,
came this thought: —

'What now being present,
does decay-and-death come to be?

What conditions decay-and-death?'

Then to Vipassi bodhisatta,
thinking according to law,[2]
came to pass comprehension of insight: —

'Let there be birth,
then there is decay-and-death.

Decay-and-death is conditioned by birth.'

Then to Vipassi bodhisatta, brethren,
came this thought: —

'What now being present,
does birth come to be?

What conditions birth?'

Then to Vipassi bodhisatta,
thinking according to law,
came to pass comprehension of insight: —

'Let there be becoming,
then there is birth.

Birth is conditioned by becoming.'

Then to Vipassi bodhisatta, brethren,
came this thought: —

'What now being present,
does becoming come to be?

What conditions becoming?'

Then to Vipassi bodhisatta,
thinking according to law,
came to pass comprehension of insight: —

'Let there be grasping,
then there is becoming.

Becoming is conditioned by grasping.'

Then to Vipassi bodhisatta, brethren,
came this thought: —

'What now being present,
does grasping come to be?

What conditions grasping?'

Then to Vipassi bodhisatta,
thinking according to law,
came to pass comprehension of insight: —

'Let there be craving,
then there is grasping.

Grasping is conditioned by craving.'

Then to Vipassi bodhisatta, brethren,
came this thought: —

'What now being present,
does craving come to be?

What conditions craving?'

Then to Vipassi bodhisatta,
thinking according to law,
came to pass comprehension of insight: —

'Let there be feeling,
then there is craving.

Craving is conditioned by feeling.'

Then to Vipassi bodhisatta, brethren,
came this thought: —

'What now being present,
does feeling come to be?

What conditions feeling?'

Then to Vipassi bodhisatta,
thinking according to law,
came to pass comprehension of insight: —

'Let there be contact,
then there is feeling.

Feeling is conditioned by contact.'

Then to Vipassi bodhisatta, brethren,
came this thought: —

'What now being present,
does contact come to be?

What conditions contact?'

Then to Vipassi bodhisatta, thinking according to law,
came to pass comprehension of insight: —

'Let there be sense,
then there is contact.

Contact is conditioned by sense.'

Then to Vipassi bodhisatta, brethren,
came this thought: —

'What now being present,
does sense come to be?

What conditions sense?'

Then to Vipassi bodhisatta,
thinking according to law,
came to pass comprehension of insight: —

'Let there be name-and-shape,
then there is sense.

Sense is conditioned by name-and-shape.'

Then to Vipassi bodhisatta, brethren,
came this thought: —

'What now being present,
does name-and-shape come to be?

What conditions name-and-shape?'

Then to Vipassi bodhisatta,
thinking according to law,
came to pass comprehension of insight: —

'Let there be consciousness,
then there is name-and-shape.

Name-and-shape is conditioned by consciousness.'

Then to Vipassi bodhisatta, brethren,
came this thought: —

'What now being present,
does consciousness come to be?

What conditions consciousness?'

Then to Vipassi bodhisatta,
thinking according to law,
came to pass comprehension of insight: —

'Let there be activities,
then there is consciousness.

Consciousness is conditioned by activities.'

Then to Vipassi bodhisatta, brethren,
came this thought: —

'What now being present,
do activities come to be?

What conditions activities?'

Then to Vipassi bodhisatta,
thinking according to law,
came to pass comprehension of insight: —

'Let there be ignorance,
then there are activities.

Activities are conditioned by ignorance.

Such verily is this:

Conditioned by ignorance activities come to pass;
conditioned by activities consciousness,

conditioned by consciousness name-and-shape,
conditioned by name-and-shape sense,
conditioned by sense contact,
conditioned by contact feeling,
conditioned by feeling craving,
conditioned by craving grasping,
conditioned by grasping becoming,
conditioned by becoming birth,
conditioned by birth old age-and death, grief, lamenting, suffering, sorrow, despair come to pass.

Even so is the coming to be of this entire mass of ill.

Coming to be!

Coming to be!'

At the thought
there arose in Vipassi bodhisatta, brethren,
in things not taught before[3]
vision,[4]
there arose in Vipassi bodhisatta
knowledge,[5]
insight arose,
wisdom[6] arose,
light[7] arose."[6]

II

Then, brethren, to Vipassi bodhisatta, came the thought: —

'What now being absent,
does decay-and-death not come to be?

From the ceasing of what
is there ceasing of decay-and-death?

Then to Vipassi bodhisatta,
thinking according to law,
came to pass comprehension of insight: —

'Let there be no birth,
then decay-and-death ceases.

From ceasing of birth ceasing of decay-and-death.'

And thus also came to Vipassi bodhisatta, the thought: —

'What now being absent,
does birth not come to be?

From the ceasing of what
is there ceasing of birth?

Then to Vipassi bodhisatta,
thinking according to law,
came to pass comprehension of insight: —

'Let there be no becoming,
then birth ceases.

From ceasing of becoming ceasing of birth.'

And thus also came to Vipassi bodhisatta, the thought: —

'What now being absent,
does becoming not come to be?

From the ceasing of what
is there ceasing of becoming?

Then to Vipassi bodhisatta,
thinking according to law,
came to pass comprehension of insight: —

'Let there be no grasping,
then becoming ceases.

From ceasing of grasping ceasing of becoming.'

And thus also came to Vipassi bodhisatta, the thought: —

'What now being absent,
does grasping not come to be?

From the ceasing of what
is there ceasing of grasping?

Then to Vipassi bodhisatta,
thinking according to law,
came to pass comprehension of insight: —

'Let there be no craving,
then grasping ceases.

From ceasing of craving ceasing of grasping.'

And thus also came to Vipassi bodhisatta, the thought: —

'What now being absent,
does craving not come to be?

From the ceasing of what
is there ceasing of craving?

Then to Vipassi bodhisatta,
thinking according to law,
came to pass comprehension of insight: —

'Let there be no feeling,
then craving ceases.

From ceasing of feeling ceasing of craving.'

And thus also came to Vipassi bodhisatta, the thought: —

'What now being absent,
does feeling not come to be?

From the ceasing of what
is there ceasing of feeling?

Then to Vipassi bodhisatta,
thinking according to law,
came to pass comprehension of insight: —

'Let there be no contact,
then feeling ceases.

From ceasing of contact ceasing of feeling.'

And thus also came to Vipassi bodhisatta, the thought: —

'What now being absent,
does contact not come to be?

From the ceasing of what
is there ceasing of contact?

Then to Vipassi bodhisatta,
thinking according to law,
came to pass comprehension of insight: —

'Let there be no sense,
then contact ceases.

From ceasing of sense ceasing of contact.'

And thus also came to Vipassi bodhisatta, the thought: —

'What now being absent,
does sense not come to be?

From the ceasing of what
is there ceasing of sense?

Then to Vipassi bodhisatta,
thinking according to law,
came to pass comprehension of insight: —

'Let there be no name-and-shape,
then sense ceases.

From ceasing of name-and-shape ceasing of sense.'

And thus also came to Vipassi bodhisatta, the thought: —

'What now being absent,
does name-and-shape not come to be?

From the ceasing of what
is there ceasing of name-and-shape?

Then to Vipassi bodhisatta,
thinking according to law,
came to pass comprehension of insight: —

'Let there be no consciousness,
then name-and-shape ceases.

From ceasing of consciousness ceasing of name-and-shape.'

And thus also came to Vipassi bodhisatta, the thought: —

'What now being absent,
does consciousness not come to be?

From the ceasing of what
is there ceasing of consciousness?

Then to Vipassi bodhisatta,
thinking according to law,
came to pass comprehension of insight: —

'Let there be no activities,
then consciousness ceases.

From ceasing of activities ceasing of consciousness.'

And thus also came to Vipassi bodhisatta, the thought: —

'What now being absent,
do activities not come to be?

From the ceasing of what
is there ceasing of activities?

Then to Vipassi bodhisatta,
thinking according to law,
came to pass comprehension of insight: —

'Let there be no ignorance,
then activities cease.

From ceasing of ignorance ceasing of activities.'

Such verily is this:

'Ceasing of activities because of ceasing of ignorance,;
from ceasing of activities ceasing of consciousness;
from ceasing of consciousness ceasing of name-and-shape;
from ceasing of name-and-shape ceasing of sense;
from ceasing of sense ceasing of contact;
from ceasing of contact ceasing of feeling;
from ceasing of feeling ceasing of craving;
from ceasing of craving ceasing of grasping;
from ceasing of grasping ceasing of becoming;

from ceasing of becoming ceasing of birth;
from ceasing of birth,
old age-and-death, grief, lamenting, suffering, sorrow, despair cease.

Even so is the ceasing of this entire mass of ill.

Ceasing!

Ceasing!'

At the thought
there arose in Vipassi bodhisatta, brethren,
in things not taught before
vision,
there arose in Vipassi bodhisatta
knowledge,
insight arose,
wisdom arose,
light arose."

Sutta 5

Sikhī

Sikhi

I

Thus have I heard:

The Exalted One was once staying near Sāvatthī at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

To Sikī, brethren, Exalted One, Arahant, Buddha Supreme, before his enlightenment, while he was yet unenlightened and Bodhisat, there came this thought: —

Alas! this world has fallen upon trouble. There is getting born and growing old, and dying and falling and being reborn. And yet from this suffering an escape is not known, even from decay-and-death. O when shall escape from this suffering, even from decay-and-death, be revealed?

Then to Sikhī bodhisatta, brethren, came this thought: — What now being present, does decay-and-death come to be? What conditions decay-and-death? Then to Sikhī bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be birth, then there is decay-and-death. Decay-and-death is conditioned by birth.

Then to Sikhī bodhisatta, brethren, came this thought: — What now being present, does birth come to be? What conditions birth? Then to Sikhī bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be becoming, then there is birth. Birth is conditioned by becoming.

Then to Sikhī bodhisatta, brethren, came this thought: — What now being present, does becoming come to be? What conditions becoming? Then to Sikhī bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be grasping, then there is becoming. Becoming is conditioned by grasping.

Then to Sikhī bodhisatta, brethren, came this thought: — What now being present, does grasping come to be? What conditions grasping? Then to Sikhī bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be craving, then there is grasping. Grasping is conditioned by craving.

Then to Sikhī bodhisatta, brethren, came this thought: — What now being present, does craving come to be? What conditions craving? Then to Sikhī bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be feeling, then there is craving. Craving is conditioned by feeling.

Then to Sikhī bodhisatta, brethren, came this thought: — What now being present, does feeling come to be? What conditions feeling? Then to Sikhī bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be contact, then there is feeling. Feeling is conditioned by contact.

Then to Sikhī bodhisatta, brethren, came this thought: — What now being present, does contact come to be? What conditions contact? Then to Sikhī bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be sense, then there is contact. Contact is conditioned by sense.

Then to Sikhī bodhisatta, brethren, came this thought: — What now being present, does sense come to be? What conditions sense? Then to Sikhī bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be name-and-shape, then there is sense. Sense is conditioned by name-and-shape.

Then to Sikhī bodhisatta, brethren, came this thought: — What now being present, does name-and-shape come to be? What conditions name-and-shape? Then to Sikhī bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be consciousness, then there is name-and-shape. Name-and-shape is conditioned by consciousness.

Then to Sikhī bodhisatta, brethren, came this thought: — What now being present, does consciousness come to be? What conditions consciousness? Then to Sikhī bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be activities, then there is consciousness. Consciousness is conditioned by activities.

Then to Sikhī bodhisatta, brethren, came this thought: — What now being present, do activities come to be? What conditions activities? Then to Sikhī bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be ignorance, then there are activities. Activities are conditioned by ignorance.

Such verily is this 'Conditioned by ignorance activities come to pass;
conditioned by activities consciousness,
conditioned by consciousness name-and-shape,
conditioned by name-and-shape sense,
conditioned by sense contact,
conditioned by contact feeling,
conditioned by feeling craving,
conditioned by craving grasping,
conditioned by grasping becoming,
conditioned by becoming birth,
conditioned by birth old age-and death, grief, lamenting, suffering, sorrow, despair come to pass.

Even so is the coming to be of this entire mass of ill.

Coming to be! Coming to be! At the thought there arose in Sikhī bodhisatta, brethren, in things not taught before vision, there arose in Sikhī bodhisatta knowledge, insight arose, wisdom arose, light arose.

II

Then, brethren, to Sikhī bodhisatta, came the thought: — 'What now being absent, does decay-and-death not come to be? From the ceasing of what is there ceasing of decay-and-death? Then to Sikhī bodhisatta, thinking

according to law, came to pass comprehension of insight: — let there be no birth, then decay-and-death ceases. From ceasing of birth ceasing of decay-and-death.

And thus also came to Sikhī bodhisatta, the thought: — 'What now being absent, does birth not come to be? From the ceasing of what is there ceasing of birth? Then to Sikhī bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no becoming, then birth ceases. From ceasing of becoming ceasing of birth.

And thus also came to Sikhī bodhisatta, the thought: — 'What now being absent, does becoming not come to be? From the ceasing of what is there ceasing of becoming? Then to Sikhī bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no grasping, then becoming ceases. From ceasing of grasping ceasing of becoming.

And thus also came to Sikhī bodhisatta, the thought: — 'What now being absent, does grasping not come to be? From the ceasing of what is there ceasing of grasping? Then to Sikhī bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no craving, then grasping ceases. From ceasing of craving ceasing of grasping.

And thus also came to Sikhī bodhisatta, the thought: — 'What now being absent, does craving not come to be? From the ceasing of what is there ceasing of craving? Then to Sikhī bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no feeling, then craving ceases. From ceasing of feeling ceasing of craving.

And thus also came to Sikhī bodhisatta, the thought: — 'What now being absent, does feeling not come to be? From the ceasing of what is there ceasing of feeling? Then to Sikhī bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no contact, then feeling ceases. From ceasing of contact ceasing of feeling.

And thus also came to Sikhī bodhisatta, the thought: — 'What now being absent, does contact not come to be? From the ceasing of what is there ceasing of contact? Then to Sikhī bodhisatta, thinking according to law,

came to pass comprehension of insight: — let there be no sense, then contact ceases. From ceasing of sense ceasing of contact.

And thus also came to Sikhī bodhisatta, the thought: — 'What now being absent, does sense not come to be? From the ceasing of what is there ceasing of sense? Then to Sikhī bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no name-and-shape, then sense ceases. From ceasing of name-and-shape ceasing of sense.

And thus also came to Sikhī bodhisatta, the thought: — 'What now being absent, does name-and-shape not come to be? From the ceasing of what is there ceasing of name-and-shape? Then to Sikhī bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no consciousness, then name-and-shape ceases. From ceasing of consciousness ceasing of name-and-shape.

And thus also came to Sikhī bodhisatta, the thought: — 'What now being absent, does consciousness not come to be? From the ceasing of what is there ceasing of consciousness? Then to Sikhī bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no activities, then consciousness ceases. From ceasing of activities ceasing of consciousness.

And thus also came to Sikhī bodhisatta, the thought: — 'What now being absent, do activities not come to be? From the ceasing of what is there ceasing of activities? Then to Sikhī bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no ignorance, then activities cease. From ceasing of ignorance ceasing of activities.

Such verily is this 'ceasing of activities because of ceasing of ignorance,;
from ceasing of activities ceasing of consciousness;
from ceasing of consciousness ceasing of name-and-shape;
from ceasing of name-and-shape ceasing of sense;
from ceasing of sense ceasing of contact;
from ceasing of contact ceasing of feeling;
from ceasing of feeling ceasing of craving;

from ceasing of craving ceasing of grasping;
from ceasing of grasping ceasing of becoming;
from ceasing of becoming ceasing of birth;
from ceasing of birth,
old age-and-death, grief, lamenting, suffering, sorrow, despair cease.

Even so is the ceasing of this entire mass of ill.

Ceasing! Ceasing! At the thought there arose in Sikhī bodhisatta, brethren, in things not taught before vision, there arose in Sikhī bodhisatta knowledge, insight arose, wisdom arose, light arose.

Sutta 6

Vessabhu

Vessabhu

I

Thus have I heard:

The Exalted One was once staying near Sāvatthī at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

To Vessabhu, brethren, Exalted One, Arahant, Buddha Supreme, before his enlightenment, while he was yet unenlightened and Bodhisat, there came this thought: —

Alas! this world has fallen upon trouble. There is getting born and growing old, and dying and falling and being reborn. And yet from this suffering an escape is not known, even from decay-and-death. O when shall escape from this suffering, even from decay-and-death, be revealed?

Then to Vessabhu bodhisatta, brethren, came this thought: — What now being present, does decay-and-death come to be? What conditions decay-and-death? Then to Vessabhu bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be birth, then there is decay-and-death. Decay-and-death is conditioned by birth.

Then to Vessabhu bodhisatta, brethren, came this thought: — What now being present, does birth come to be? What conditions birth? Then to Vessabhu bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be becoming, then there is birth. Birth is conditioned by becoming.

Then to Vessabhu bodhisatta, brethren, came this thought: — What now being present, does becoming come to be? What conditions becoming? Then to Vessabhu bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be grasping, then there is becoming. Becoming is conditioned by grasping.

Then to Vessabhu bodhisatta, brethren, came this thought: — What now being present, does grasping come to be? What conditions grasping? Then to Vessabhu bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be craving, then there is grasping. Grasping is conditioned by craving.

Then to Vessabhu bodhisatta, brethren, came this thought: — What now being present, does craving come to be? What conditions craving? Then to

Vessabhu bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be feeling, then there is craving. Craving is conditioned by feeling.

Then to Vessabhu bodhisatta, brethren, came this thought: — What now being present, does feeling come to be? What conditions feeling? Then to Vessabhu bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be contact, then there is feeling. Feeling is conditioned by contact.

Then to Vessabhu bodhisatta, brethren, came this thought: — What now being present, does contact come to be? What conditions contact? Then to Vessabhu bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be sense, then there is contact. Contact is conditioned by sense.

Then to Vessabhu bodhisatta, brethren, came this thought: — What now being present, does sense come to be? What conditions sense? Then to Vessabhu bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be name-and-shape, then there is sense. Sense is conditioned by name-and-shape.

Then to Vessabhu bodhisatta, brethren, came this thought: — What now being present, does name-and-shape come to be? What conditions name-and-shape? Then to Vessabhu bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be consciousness, then there is name-and-shape. Name-and-shape is conditioned by consciousness.

Then to Vessabhu bodhisatta, brethren, came this thought: — What now being present, does consciousness come to be? What conditions consciousness? Then to Vessabhu bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be activities, then there is consciousness. Consciousness is conditioned by activities.

Then to Vessabhu bodhisatta, brethren, came this thought: — What now being present, do activities come to be? What conditions activities? Then to Vessabhu bodhisatta, thinking according to law, came to pass

comprehension of insight: — let there be ignorance, then there are activities. Activities are conditioned by ignorance.

Such verily is this 'Conditioned by ignorance activities come to pass;
conditioned by activities consciousness,
conditioned by consciousness name-and-shape,
conditioned by name-and-shape sense,
conditioned by sense contact,
conditioned by contact feeling,
conditioned by feeling craving,
conditioned by craving grasping,
conditioned by grasping becoming,
conditioned by becoming birth,
conditioned by birth old age-and death, grief, lamenting, suffering, sorrow, despair come to pass.

Even so is the coming to be of this entire mass of ill.

Coming to be! Coming to be! At the thought there arose in Vessabhu bodhisatta, brethren, in things not taught before vision, there arose in Vessabhu bodhisatta knowledge, insight arose, wisdom arose, light arose.

II

Then, brethren, to Vessabhu bodhisatta, came the thought: — 'What now being absent, does decay-and-death not come to be? From the ceasing of what is there ceasing of decay-and-death? Then to Vessabhu bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no birth, then decay-and-death ceases. From ceasing of birth ceasing of decay-and-death.

And thus also came to Vessabhu bodhisatta, the thought: — 'What now being absent, does birth not come to be? From the ceasing of what is there ceasing of birth? Then to Vessabhu bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no becoming, then birth ceases. From ceasing of becoming ceasing of birth.

And thus also came to Vessabhu bodhisatta, the thought: — 'What now being absent, does becoming not come to be? From the ceasing of what is there ceasing of becoming? Then to Vessabhu bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no grasping, then becoming ceases. From ceasing of grasping ceasing of becoming.

And thus also came to Vessabhu bodhisatta, the thought: — 'What now being absent, does grasping not come to be? From the ceasing of what is there ceasing of grasping? Then to Vessabhu bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no craving, then grasping ceases. From ceasing of craving ceasing of grasping.

And thus also came to Vessabhu bodhisatta, the thought: — 'What now being absent, does craving not come to be? From the ceasing of what is there ceasing of craving? Then to Vessabhu bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no feeling, then craving ceases. From ceasing of feeling ceasing of craving.

And thus also came to Vessabhu bodhisatta, the thought: — 'What now being absent, does feeling not come to be? From the ceasing of what is there ceasing of feeling? Then to Vessabhu bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no contact, then feeling ceases. From ceasing of contact ceasing of feeling.

And thus also came to Vessabhu bodhisatta, the thought: — 'What now being absent, does contact not come to be? From the ceasing of what is there ceasing of contact? Then to Vessabhu bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no sense, then contact ceases. From ceasing of sense ceasing of contact.

And thus also came to Vessabhu bodhisatta, the thought: — 'What now being absent, does sense not come to be? From the ceasing of what is there ceasing of sense? Then to Vessabhu bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no name-and-shape, then sense ceases. From ceasing of name-and-shape ceasing of sense.

And thus also came to Vessabhu bodhisatta, the thought: — 'What now being absent, does name-and-shape not come to be? From the ceasing of what is there ceasing of name-and-shape? Then to Vessabhu bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no consciousness, then name-and-shape ceases. From ceasing of consciousness ceasing of name-and-shape.

And thus also came to Vessabhu bodhisatta, the thought: — 'What now being absent, does consciousness not come to be? From the ceasing of what is there ceasing of consciousness? Then to Vessabhu bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no activities, then consciousness ceases. From ceasing of activities ceasing of consciousness.

And thus also came to Vessabhu bodhisatta, the thought: — 'What now being absent, do activities not come to be? From the ceasing of what is there ceasing of activities? Then to Vessabhu bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no ignorance, then activities cease. From ceasing of ignorance ceasing of activities.

Such verily is this 'ceasing of activities because of ceasing of ignorance,;
from ceasing of activities ceasing of consciousness;
from ceasing of consciousness ceasing of name-and-shape;
from ceasing of name-and-shape ceasing of sense;
from ceasing of sense ceasing of contact;
from ceasing of contact ceasing of feeling;
from ceasing of feeling ceasing of craving;
from ceasing of craving ceasing of grasping;
from ceasing of grasping ceasing of becoming;
from ceasing of becoming ceasing of birth;
from ceasing of birth,
old age-and-death, grief, lamenting, suffering, sorrow, despair cease.

Even so is the ceasing of this entire mass of ill.

Ceasing! Ceasing! At the thought there arose in Vessabhu bodhisatta, brethren, in things not taught before vision, there arose in Vessabhu bodhisatta knowledge, insight arose, wisdom arose, light arose.

Sutta 7

Kakusandha

Kakusandha

I

Thus have I heard:

The Exalted One was once staying near Sāvatthī at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

To Kakusandha, brethren, Exalted One, Arahant, Buddha Supreme, before his enlightenment, while he was yet unenlightened and Bodhisat, there came this thought: —

Alas! this world has fallen upon trouble. There is getting born and growing old, and dying and falling and being reborn. And yet from this suffering an

escape is not known, even from decay-and-death. O when shall escape from this suffering, even from decay-and-death, be revealed?

Then to Kakusandha bodhisatta, brethren, came this thought: — What now being present, does decay-and-death come to be? What conditions decay-and-death? Then to Kakusandha bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be birth, then there is decay-and-death. Decay-and-death is conditioned by birth.

Then to Kakusandha bodhisatta, brethren, came this thought: — What now being present, does birth come to be? What conditions birth? Then to Kakusandha bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be becoming, then there is birth. Birth is conditioned by becoming.

Then to Kakusandha bodhisatta, brethren, came this thought: — What now being present, does becoming come to be? What conditions becoming? Then to Kakusandha bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be grasping, then there is becoming. Becoming is conditioned by grasping.

Then to Kakusandha bodhisatta, brethren, came this thought: — What now being present, does grasping come to be? What conditions grasping? Then to Kakusandha bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be craving, then there is grasping. Grasping is conditioned by craving.

Then to Kakusandha bodhisatta, brethren, came this thought: — What now being present, does craving come to be? What conditions craving? Then to Kakusandha bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be feeling, then there is craving. Craving is conditioned by feeling.

Then to Kakusandha bodhisatta, brethren, came this thought: — What now being present, does feeling come to be? What conditions feeling? Then to Kakusandha bodhisatta, thinking according to law, came to pass

comprehension of insight: — let there be contact, then there is feeling. Feeling is conditioned by contact.

Then to Kakusandha bodhisatta, brethren, came this thought: — What now being present, does contact come to be? What conditions contact? Then to Kakusandha bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be sense, then there is contact. Contact is conditioned by sense.

Then to Kakusandha bodhisatta, brethren, came this thought: — What now being present, does sense come to be? What conditions sense? Then to Kakusandha bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be name-and-shape, then there is sense. Sense is conditioned by name-and-shape.

Then to Kakusandha bodhisatta, brethren, came this thought: — What now being present, does name-and-shape come to be? What conditions name-and-shape? Then to Kakusandha bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be consciousness, then there is name-and-shape. Name-and-shape is conditioned by consciousness.

Then to Kakusandha bodhisatta, brethren, came this thought: — What now being present, does consciousness come to be? What conditions consciousness? Then to Kakusandha bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be activities, then there is consciousness. Consciousness is conditioned by activities.

Then to Kakusandha bodhisatta, brethren, came this thought: — What now being present, do activities come to be? What conditions activities? Then to Kakusandha bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be ignorance, then there are activities. Activities are conditioned by ignorance.

Such verily is this 'Conditioned by ignorance activities come to pass;
conditioned by activities consciousness,
conditioned by consciousness name-and-shape,
conditioned by name-and-shape sense,

conditioned by sense contact,
conditioned by contact feeling,
conditioned by feeling craving,
conditioned by craving grasping,
conditioned by grasping becoming,
conditioned by becoming birth,
conditioned by birth old age-and death, grief, lamenting, suffering, sorrow, despair come to pass.

Even so is the coming to be of this entire mass of ill.

Coming to be! Coming to be! At the thought there arose in Kakusandha bodhisatta, brethren, in things not taught before vision, there arose in Kakusandha bodhisatta knowledge, insight arose, wisdom arose, light arose.

II

Then, brethren, to Kakusandha bodhisatta, came the thought: — 'What now being absent, does decay-and-death not come to be? From the ceasing of what is there ceasing of decay-and-death? Then to Kakusandha bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no birth, then decay-and-death ceases. From ceasing of birth ceasing of decay-and-death.

And thus also came to Kakusandha bodhisatta, the thought: — 'What now being absent, does birth not come to be? From the ceasing of what is there ceasing of birth? Then to Kakusandha bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no becoming, then birth ceases. From ceasing of becoming ceasing of birth.

And thus also came to Kakusandha bodhisatta, the thought: — 'What now being absent, does becoming not come to be? From the ceasing of what is there ceasing of becoming? Then to Kakusandha bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no grasping, then becoming ceases. From ceasing of grasping ceasing of becoming.

And thus also came to Kakusandha bodhisatta, the thought: — 'What now being absent, does grasping not come to be? From the ceasing of what is there ceasing of grasping? Then to Kakusandha bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no craving, then grasping ceases. From ceasing of craving ceasing of grasping.

And thus also came to Kakusandha bodhisatta, the thought: — 'What now being absent, does craving not come to be? From the ceasing of what is there ceasing of craving? Then to Kakusandha bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no feeling, then craving ceases. From ceasing of feeling ceasing of craving.

And thus also came to Kakusandha bodhisatta, the thought: — 'What now being absent, does feeling not come to be? From the ceasing of what is there ceasing of feeling? Then to Kakusandha bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no contact, then feeling ceases. From ceasing of contact ceasing of feeling.

And thus also came to Kakusandha bodhisatta, the thought: — 'What now being absent, does contact not come to be? From the ceasing of what is there ceasing of contact? Then to Kakusandha bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no sense, then contact ceases. From ceasing of sense ceasing of contact.

And thus also came to Kakusandha bodhisatta, the thought: — 'What now being absent, does sense not come to be? From the ceasing of what is there ceasing of sense? Then to Kakusandha bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no name-and-shape, then sense ceases. From ceasing of name-and-shape ceasing of sense.

And thus also came to Kakusandha bodhisatta, the thought: — 'What now being absent, does name-and-shape not come to be? From the ceasing of what is there ceasing of name-and-shape? Then to Kakusandha bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no consciousness, then name-and-shape ceases. From ceasing of consciousness ceasing of name-and-shape.

And thus also came to Kakusandha bodhisatta, the thought: — 'What now being absent, does consciousness not come to be? From the ceasing of what is there ceasing of consciousness? Then to Kakusandha bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no activities, then consciousness ceases. From ceasing of activities ceasing of consciousness.

And thus also came to Kakusandha bodhisatta, the thought: — 'What now being absent, do activities not come to be? From the ceasing of what is there ceasing of activities? Then to Kakusandha bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no ignorance, then activities cease. From ceasing of ignorance ceasing of activities.

Such verily is this 'ceasing of activities because of ceasing of ignorance,;
from ceasing of activities ceasing of consciousness;
from ceasing of consciousness ceasing of name-and-shape;
from ceasing of name-and-shape ceasing of sense;
from ceasing of sense ceasing of contact;
from ceasing of contact ceasing of feeling;
from ceasing of feeling ceasing of craving;
from ceasing of craving ceasing of grasping;
from ceasing of grasping ceasing of becoming;
from ceasing of becoming ceasing of birth;
from ceasing of birth,
old age-and-death, grief, lamenting, suffering, sorrow, despair cease.

Even so is the ceasing of this entire mass of ill.

Ceasing! Ceasing! At the thought there arose in Kakusandha bodhisatta, brethren, in things not taught before vision, there arose in Kakusandha bodhisatta knowledge, insight arose, wisdom arose, light arose.

Sutta 8

Konāgamaṇa

Konāgamaṇa

I

Thus have I heard:

The Exalted One was once staying near Sāvatthī at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

To Konāgamaṇa, brethren, Exalted One, Arahant, Buddha Supreme, before his enlightenment, while he was yet unenlightened and Bodhisat, there came this thought: —

Alas! this world has fallen upon trouble. There is getting born and growing old, and dying and falling and being reborn. And yet from this suffering an escape is not known, even from decay-and-death. O when shall escape from this suffering, even from decay-and-death, be revealed?

Then to Konāgamaṇa bodhisatta, brethren, came this thought: — What now being present, does decay-and-death come to be? What conditions decay-and-death? Then to Konāgamaṇa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be birth, then there is decay-and-death. Decay-and-death is conditioned by birth.

Then to Konāgamaṇa bodhisatta, brethren, came this thought: — What now being present, does birth come to be? What conditions birth? Then to Konāgamaṇa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be becoming, then there is birth. Birth is conditioned by becoming.

Then to Konāgamaṇa bodhisatta, brethren, came this thought: — What now being present, does becoming come to be? What conditions becoming? Then to Konāgamaṇa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be grasping, then there is becoming. Becoming is conditioned by grasping.

Then to Konāgamaṇa bodhisatta, brethren, came this thought: — What now being present, does grasping come to be? What conditions grasping? Then to Konāgamaṇa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be craving, then there is grasping. Grasping is conditioned by craving.

Then to Konāgamaṇa bodhisatta, brethren, came this thought: — What now being present, does craving come to be? What conditions craving? Then to Konāgamaṇa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be feeling, then there is craving. Craving is conditioned by feeling.

Then to Konāgamaṇa bodhisatta, brethren, came this thought: — What now being present, does feeling come to be? What conditions feeling? Then to Konāgamaṇa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be contact, then there is feeling. Feeling is conditioned by contact.

Then to Konāgamaṇa bodhisatta, brethren, came this thought: — What now being present, does contact come to be? What conditions contact? Then to Konāgamaṇa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be sense, then there is contact. Contact is conditioned by sense.

Then to Konāgamaṇa bodhisatta, brethren, came this thought: — What now being present, does sense come to be? What conditions sense? Then to Konāgamaṇa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be name-and-shape, then there is sense. Sense is conditioned by name-and-shape.

Then to Konāgamaṇa bodhisatta, brethren, came this thought: — What now being present, does name-and-shape come to be? What conditions name-and-shape? Then to Konāgamaṇa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be consciousness, then there is name-and-shape. Name-and-shape is conditioned by consciousness.

Then to Konāgamaṇa bodhisatta, brethren, came this thought: — What now being present, does consciousness come to be? What conditions consciousness? Then to Konāgamaṇa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be activities, then there is consciousness. Consciousness is conditioned by activities.

Then to Konāgamaṇa bodhisatta, brethren, came this thought: — What now being present, do activities come to be? What conditions activities? Then to Konāgamaṇa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be ignorance, then there are activities. Activities are conditioned by ignorance.

Such verily is this 'Conditioned by ignorance activities come to pass;
conditioned by activities consciousness,
conditioned by consciousness name-and-shape,
conditioned by name-and-shape sense,
conditioned by sense contact,
conditioned by contact feeling,
conditioned by feeling craving,
conditioned by craving grasping,
conditioned by grasping becoming,
conditioned by becoming birth,
conditioned by birth old age-and death, grief, lamenting, suffering, sorrow, despair come to pass.

Even so is the coming to be of this entire mass of ill.

Coming to be! Coming to be! At the thought there arose in Konāgamaṇa bodhisatta, brethren, in things not taught before vision, there arose in Konāgamaṇa bodhisatta knowledge, insight arose, wisdom arose, light arose.

II

Then, brethren, to Konāgamaṇa bodhisatta, came the thought: — 'What now being absent, does decay-and-death not come to be? From the ceasing of what is there ceasing of decay-and-death? Then to Konāgamaṇa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no birth, then decay-and-death ceases. From ceasing of birth ceasing of decay-and-death.

And thus also came to Konāgamaṇa bodhisatta, the thought: — 'What now being absent, does birth not come to be? From the ceasing of what is there ceasing of birth? Then to Konāgamaṇa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no becoming, then birth ceases. From ceasing of becoming ceasing of birth.

And thus also came to Konāgamaṇa bodhisatta, the thought: — 'What now being absent, does becoming not come to be? From the ceasing of what is there ceasing of becoming? Then to Konāgamaṇa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no grasping, then becoming ceases. From ceasing of grasping ceasing of becoming.

And thus also came to Konāgamaṇa bodhisatta, the thought: — 'What now being absent, does grasping not come to be? From the ceasing of what is there ceasing of grasping? Then to Konāgamaṇa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no craving, then grasping ceases. From ceasing of craving ceasing of grasping.

And thus also came to Konāgamaṇa bodhisatta, the thought: — 'What now being absent, does craving not come to be? From the ceasing of what is there ceasing of craving? Then to Konāgamaṇa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no feeling, then craving ceases. From ceasing of feeling ceasing of craving.

And thus also came to Konāgamaṇa bodhisatta, the thought: — 'What now being absent, does feeling not come to be? From the ceasing of what is there ceasing of feeling? Then to Konāgamaṇa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no contact, then feeling ceases. From ceasing of contact ceasing of feeling.

And thus also came to Konāgamaṇa bodhisatta, the thought: — 'What now being absent, does contact not come to be? From the ceasing of what is there ceasing of contact? Then to Konāgamaṇa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no sense, then contact ceases. From ceasing of sense ceasing of contact.

And thus also came to Konāgamaṇa bodhisatta, the thought: — 'What now being absent, does sense not come to be? From the ceasing of what is there ceasing of sense? Then to Konāgamaṇa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no name-and-shape, then sense ceases. From ceasing of name-and-shape ceasing of sense.

And thus also came to Konāgamaṇa bodhisatta, the thought: — 'What now being absent, does name-and-shape not come to be? From the ceasing of what is there ceasing of name-and-shape? Then to Konāgamaṇa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no consciousness, then name-and-shape ceases. From ceasing of consciousness ceasing of name-and-shape.

And thus also came to Konāgamaṇa bodhisatta, the thought: — 'What now being absent, does consciousness not come to be? From the ceasing of what is there ceasing of consciousness? Then to Konāgamaṇa bodhisatta, thinking according to law, came to pass comprehension of insight: — let

there be no activities, then consciousness ceases. From ceasing of activities ceasing of consciousness.

And thus also came to Konāgamaṇa bodhisatta, the thought: — 'What now being absent, do activities not come to be? From the ceasing of what is there ceasing of activities? Then to Konāgamaṇa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no ignorance, then activities cease. From ceasing of ignorance ceasing of activities.

Such verily is this 'ceasing of activities because of ceasing of ignorance,;
from ceasing of activities ceasing of consciousness;
from ceasing of consciousness ceasing of name-and-shape;
from ceasing of name-and-shape ceasing of sense;
from ceasing of sense ceasing of contact;
from ceasing of contact ceasing of feeling;
from ceasing of feeling ceasing of craving;
from ceasing of craving ceasing of grasping;
from ceasing of grasping ceasing of becoming;
from ceasing of becoming ceasing of birth;
from ceasing of birth,
old age-and-death, grief, lamenting, suffering, sorrow, despair cease.

Even so is the ceasing of this entire mass of ill.

Ceasing! Ceasing! At the thought there arose in Konāgamaṇa bodhisatta, brethren, in things not taught before vision, there arose in Konāgamaṇa bodhisatta knowledge, insight arose, wisdom arose, light arose.

Sutta 9

Kassapa

I

Thus have I heard:

The Exalted One was once staying near Sāvatthī at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

To Kassapa, brethren, Exalted One, Arahant, Buddha Supreme, before his enlightenment, while he was yet unenlightened and Bodhisat, there came this thought: —

Alas! this world has fallen upon trouble. There is getting born and growing old, and dying and falling and being reborn. And yet from this suffering an escape is not known, even from decay-and-death. O when shall escape from this suffering, even from decay-and-death, be revealed?

Then to Kassapa bodhisatta, brethren, came this thought: — What now being present, does decay-and-death come to be? What conditions decay-and-death? Then to Kassapa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be birth, then there is decay-and-death. Decay-and-death is conditioned by birth.

Then to Kassapa bodhisatta, brethren, came this thought: — What now being present, does birth come to be? What conditions birth? Then to

Kassapa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be becoming, then there is birth. Birth is conditioned by becoming.

Then to Kassapa bodhisatta, brethren, came this thought: — What now being present, does becoming come to be? What conditions becoming? Then to Kassapa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be grasping, then there is becoming. Becoming is conditioned by grasping.

Then to Kassapa bodhisatta, brethren, came this thought: — What now being present, does grasping come to be? What conditions grasping? Then to Kassapa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be craving, then there is grasping. Grasping is conditioned by craving.

Then to Kassapa bodhisatta, brethren, came this thought: — What now being present, does craving come to be? What conditions craving? Then to Kassapa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be feeling, then there is craving. Craving is conditioned by feeling.

Then to Kassapa bodhisatta, brethren, came this thought: — What now being present, does feeling come to be? What conditions feeling? Then to Kassapa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be contact, then there is feeling. Feeling is conditioned by contact.

Then to Kassapa bodhisatta, brethren, came this thought: — What now being present, does contact come to be? What conditions contact? Then to Kassapa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be sense, then there is contact. Contact is conditioned by sense.

Then to Kassapa bodhisatta, brethren, came this thought: — What now being present, does sense come to be? What conditions sense? Then to Kassapa bodhisatta, thinking according to law, came to pass comprehension

of insight: — let there be name-and-shape, then there is sense. Sense is conditioned by name-and-shape.

Then to Kassapa bodhisatta, brethren, came this thought: — What now being present, does name-and-shape come to be? What conditions name-and-shape? Then to Kassapa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be consciousness, then there is name-and-shape. Name-and-shape is conditioned by consciousness.

Then to Kassapa bodhisatta, brethren, came this thought: — What now being present, does consciousness come to be? What conditions consciousness? Then to Kassapa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be activities, then there is consciousness. Consciousness is conditioned by activities.

Then to Kassapa bodhisatta, brethren, came this thought: — What now being present, do activities come to be? What conditions activities? Then to Kassapa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be ignorance, then there are activities. Activities are conditioned by ignorance.

Such verily is this 'Conditioned by ignorance activities come to pass;
conditioned by activities consciousness,
conditioned by consciousness name-and-shape,
conditioned by name-and-shape sense,
conditioned by sense contact,
conditioned by contact feeling,
conditioned by feeling craving,
conditioned by craving grasping,
conditioned by grasping becoming,
conditioned by becoming birth,
conditioned by birth old age-and death, grief, lamenting, suffering, sorrow, despair come to pass.

Even so is the coming to be of this entire mass of ill.

Coming to be! Coming to be! At the thought there arose in Kassapa bodhisatta, brethren, in things not taught before vision, there arose in Kassapa bodhisatta knowledge, insight arose, wisdom arose, light arose.

II

Then, brethren, to Kassapa bodhisatta, came the thought: — 'What now being absent, does decay-and-death not come to be? From the ceasing of what is there ceasing of decay-and-death? Then to Kassapa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no birth, then decay-and-death ceases. From ceasing of birth ceasing of decay-and-death.

And thus also came to Kassapa bodhisatta, the thought: — 'What now being absent, does birth not come to be? From the ceasing of what is there ceasing of birth? Then to Kassapa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no becoming, then birth ceases. From ceasing of becoming ceasing of birth.

And thus also came to Kassapa bodhisatta, the thought: — 'What now being absent, does becoming not come to be? From the ceasing of what is there ceasing of becoming? Then to Kassapa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no grasping, then becoming ceases. From ceasing of grasping ceasing of becoming.

And thus also came to Kassapa bodhisatta, the thought: — 'What now being absent, does grasping not come to be? From the ceasing of what is there ceasing of grasping? Then to Kassapa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no craving, then grasping ceases. From ceasing of craving ceasing of grasping.

And thus also came to Kassapa bodhisatta, the thought: — 'What now being absent, does craving not come to be? From the ceasing of what is there ceasing of craving? Then to Kassapa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no feeling, then craving ceases. From ceasing of feeling ceasing of craving.

And thus also came to Kassapa bodhisatta, the thought: — 'What now being absent, does feeling not come to be? From the ceasing of what is there ceasing of feeling? Then to Kassapa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no contact, then feeling ceases. From ceasing of contact ceasing of feeling.

And thus also came to Kassapa bodhisatta, the thought: — 'What now being absent, does contact not come to be? From the ceasing of what is there ceasing of contact? Then to Kassapa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no sense, then contact ceases. From ceasing of sense ceasing of contact.

And thus also came to Kassapa bodhisatta, the thought: — 'What now being absent, does sense not come to be? From the ceasing of what is there ceasing of sense? Then to Kassapa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no name-and-shape, then sense ceases. From ceasing of name-and-shape ceasing of sense.

And thus also came to Kassapa bodhisatta, the thought: — 'What now being absent, does name-and-shape not come to be? From the ceasing of what is there ceasing of name-and-shape? Then to Kassapa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no consciousness, then name-and-shape ceases. From ceasing of consciousness ceasing of name-and-shape.

And thus also came to Kassapa bodhisatta, the thought: — 'What now being absent, does consciousness not come to be? From the ceasing of what is there ceasing of consciousness? Then to Kassapa bodhisatta, thinking according to law, came to pass comprehension of insight: — let there be no activities, then consciousness ceases. From ceasing of activities ceasing of consciousness.

And thus also came to Kassapa bodhisatta, the thought: — 'What now being absent, do activities not come to be? From the ceasing of what is there ceasing of activities? Then to Kassapa bodhisatta, thinking according to

law, came to pass comprehension of insight: — let there be no ignorance, then activities cease. From ceasing of ignorance ceasing of activities.

Such verily is this 'ceasing of activities because of ceasing of ignorance,;
from ceasing of activities ceasing of consciousness;
from ceasing of consciousness ceasing of name-and-shape;
from ceasing of name-and-shape ceasing of sense;
from ceasing of sense ceasing of contact;
from ceasing of contact ceasing of feeling;
from ceasing of feeling ceasing of craving;
from ceasing of craving ceasing of grasping;
from ceasing of grasping ceasing of becoming;
from ceasing of becoming ceasing of birth;
from ceasing of birth,
old age-and-death, grief, lamenting, suffering, sorrow, despair cease.

Even so is the ceasing of this entire mass of ill.

Ceasing! Ceasing! At the thought there arose in Kassapa bodhisatta, brethren, in things not taught before vision, there arose in Kassapa bodhisatta knowledge, insight arose, wisdom arose, light arose.

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[6]

Sutta 10

Mahā Sakyamuni Gotamo

Gotama the Great Seer of the Sākyas

I

Thus have I heard:

The Exalted One was once staying near Sāvatthī at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

To me, brethren, while I was yet unenlightened and Bodhisat, there came this thought: —

'Alas! this world has fallen upon trouble.

There is getting born
and growing old,
and dying
and falling
and being reborn.

And yet from this suffering
an escape is not known,
even from decay-and-death.

O when shall escape from this suffering,
even from decay-and-death,
be revealed?'

Then to me, brethren, came this thought: —

'What now being present,
does decay-and-death come to be?

What conditions decay-and-death?'

Then to me,
thinking according to law,
came to pass comprehension of insight: —

'Let there be birth,
then there is decay-and-death.

Decay-and-death is conditioned by birth.'

Then to me, brethren, came this thought: —

'What now being present,
does birth come to be?

What conditions birth?'

Then to me,
thinking according to law,
came to pass comprehension of insight: —

'Let there be becoming,
then there is birth.

Birth is conditioned by becoming.'

Then to me, brethren, came this thought: —

'What now being present,
does becoming come to be?

What conditions becoming?'

Then to me,
thinking according to law,
came to pass comprehension of insight: —

'Let there be grasping,
then there is becoming.

Becoming is conditioned by grasping.'

Then to me, brethren, came this thought: —

'What now being present,
does grasping come to be?

What conditions grasping?'

Then to me,
thinking according to law,
came to pass comprehension of insight: —

'Let there be craving,
then there is grasping.

Grasping is conditioned by craving.'

Then to me, brethren, came this thought: —

'What now being present,
does craving come to be?

What conditions craving?'

Then to me,
thinking according to law,
came to pass comprehension of insight: —

'Let there be feeling,
then there is craving.

Craving is conditioned by feeling.'

Then to me, brethren, came this thought: —

'What now being present,
does feeling come to be?

What conditions feeling?'

Then to me,
thinking according to law,
came to pass comprehension of insight: —

'Let there be contact,
then there is feeling.

Feeling is conditioned by contact.'

Then to me, brethren, came this thought: —

'What now being present,
does contact come to be?

What conditions contact?'

Then to me, thinking according to law,
came to pass comprehension of insight: —

'Let there be sense,
then there is contact.

Contact is conditioned by sense.'

Then to me, brethren, came this thought: —

'What now being present,
does sense come to be?

What conditions sense?'

Then to me,
thinking according to law,
came to pass comprehension of insight: —

'Let there be name-and-shape,
then there is sense.

Sense is conditioned by name-and-shape.'

Then to me, brethren, came this thought: —

'What now being present,
does name-and-shape come to be?

What conditions name-and-shape?'

Then to me,
thinking according to law,
came to pass comprehension of insight: —

'Let there be consciousness,
then there is name-and-shape.

Name-and-shape is conditioned by consciousness.'

Then to me, brethren, came this thought: —

'What now being present,
does consciousness come to be?

What conditions consciousness?'

Then to me,
thinking according to law,
came to pass comprehension of insight: —

'Let there be activities,
then there is consciousness.

Consciousness is conditioned by activities.'

Then to me, brethren, came this thought: —

'What now being present,
do activities come to be?

What conditions activities?'

Then to me,
thinking according to law,
came to pass comprehension of insight: —

'Let there be ignorance,
then there are activities.

Activities are conditioned by ignorance.

[7] this:

Conditioned by ignorance activities come to pass;
conditioned by activities consciousness,
conditioned by consciousness name-and-shape,
conditioned by name-and-shape sense,
conditioned by sense contact,
conditioned by contact feeling,
conditioned by feeling craving,
conditioned by craving grasping,
conditioned by grasping becoming,
conditioned by becoming birth,
conditioned by birth old age-and death, grief, lamenting, suffering, sorrow,
despair come to pass.

Even so is the coming to be of this entire mass of ill.

Coming to be!

Coming to be!

At the thought
there arose in me, brethren,

in things not taught before
vision,
there arose in me
knowledge,
insight arose,
wisdom arose,
light arose."

II

"Then, brethren, to me, came the thought: —

'What now being absent,
does decay-and-death not come to be?

From the ceasing of what
is there ceasing of decay-and-death?

Then to me,
thinking according to law,
came to pass comprehension of insight: —

'Let there be no birth,
then decay-and-death ceases.

From ceasing of birth ceasing of decay-and-death.'

And thus also came to me, the thought: —

'What now being absent,
does birth not come to be?

From the ceasing of what
is there ceasing of birth?

Then to me,
thinking according to law,

came to pass comprehension of insight: —

'Let there be no becoming,
then birth ceases.

From ceasing of becoming ceasing of birth.'

And thus also came to me, the thought: —

'What now being absent,
does becoming not come to be?

From the ceasing of what
is there ceasing of becoming?

Then to me,
thinking according to law,
came to pass comprehension of insight: —

'Let there be no grasping,
then becoming ceases.

From ceasing of grasping ceasing of becoming.'

And thus also came to me, the thought: —

'What now being absent,
does grasping not come to be?

From the ceasing of what
is there ceasing of grasping?

Then to me,
thinking according to law,
came to pass comprehension of insight: —

'Let there be no craving,
then grasping ceases.

From ceasing of craving ceasing of grasping.'

And thus also came to me, the thought: —

'What now being absent,
does craving not come to be?

From the ceasing of what
is there ceasing of craving?

Then to me,
thinking according to law,
came to pass comprehension of insight: —

'Let there be no feeling,
then craving ceases.

From ceasing of feeling ceasing of craving.'

And thus also came to me, the thought: —

'What now being absent,
does feeling not come to be?

From the ceasing of what
is there ceasing of feeling?

Then to me,
thinking according to law,
came to pass comprehension of insight: —

'Let there be no contact,
then feeling ceases.

From ceasing of contact ceasing of feeling.'

And thus also came to me, the thought: —

'What now being absent,
does contact not come to be?

From the ceasing of what
is there ceasing of contact?

Then to me,
thinking according to law,
came to pass comprehension of insight: —

'Let there be no sense,
then contact ceases.

From ceasing of sense ceasing of contact.'

And thus also came to me, the thought: —

'What now being absent,
does sense not come to be?

From the ceasing of what
is there ceasing of sense?

Then to me,
thinking according to law,
came to pass comprehension of insight: —

'Let there be no name-and-shape,
then sense ceases.

From ceasing of name-and-shape ceasing of sense.'

And thus also came to me, the thought: —

'What now being absent,
does name-and-shape not come to be?

From the ceasing of what
is there ceasing of name-and-shape?

Then to me,
thinking according to law,
came to pass comprehension of insight: —

'Let there be no consciousness,
then name-and-shape ceases.

From ceasing of consciousness ceasing of name-and-shape.'

And thus also came to me, the thought: —

'What now being absent,
does consciousness not come to be?

From the ceasing of what
is there ceasing of consciousness?

Then to me,
thinking according to law,
came to pass comprehension of insight: —

'Let there be no activities,
then consciousness ceases.

From ceasing of activities ceasing of consciousness.'

And thus also came to me, the thought: —

'What now being absent,
do activities not come to be?

From the ceasing of what
is there ceasing of activities?

Then to me,
thinking according to law,
came to pass comprehension of insight: —

'Let there be no ignorance,
then activities cease.

From ceasing of ignorance ceasing of activities.

Such verily is this:

'Ceasing of activities because of ceasing of ignorance,;
from ceasing of activities ceasing of consciousness;
from ceasing of consciousness ceasing of name-and-shape;
from ceasing of name-and-shape ceasing of sense;
from ceasing of sense ceasing of contact;
from ceasing of contact ceasing of feeling;
from ceasing of feeling ceasing of craving;
from ceasing of craving ceasing of grasping;
from ceasing of grasping ceasing of becoming;
from ceasing of becoming ceasing of birth;
from ceasing of birth,
old age-and-death, grief, lamenting, suffering, sorrow, despair cease.

Even so is the ceasing of this entire mass of ill.

Ceasing!

Ceasing!

At the thought
there arose in me, brethren,
in things not taught before
vision,
there arose in me knowledge,
insight arose,

wisdom arose,
light arose.

---

[1] Told also in Dialogues, ii, 23 f. There the experience of Vipassi alone is given in full, a similar experience being affirmed as having happened to the succeding Buddhas, including the narrator Gotama. Here commencing in the same way Gotama gives also his own similar experience, though the compilation is, in the middle, condensed, as I have condensed above. *[Ed.: Although the Pali abbreviates, it does so with 'pe' indicating that the missing sections were present in the original — in other words were not originally teachings in brief or summaries. Consequently they have been spelled out in full for this edition. Additionally Mrs. Rhys Davids abbreviates intermediate sections on her own — these also have been spelled out using her construction in previous identical passages.]*

[THE FOLLOWING FOOTNOTES ARE MOVED FORWARD FROM WHERE THEY WERE ORIGINALLY PLACED IN SUTTA 10]

[2] *Yoniso,* instrumental of *yoni,* lit. matrix. Invariably rendered in the *Comy.* by *upāyena, pāṭha-, i.e.,* 'by method,' system, order. *Cf.* above i, 131, 320. In *Psalms of the Brethren* I was fain to render this term by a full periphrasis: —

Thereat arose in me the *deeper thought*:
Attention to the fact and to the cause (verses 269 ff.),

yoniso suggesting grasp that was radical, not superficial. *Manasikāro,* thought, came to have the specialized meaning of 'attention' in later books only.

[3] *Pubbe ananussvtesu dhammesu*. In the *Dialogues* 'not learnt before.' *Suta* is that which is *(a)* heard, and so, in a bookless age, *(b)* learnt. *Anussuta* is 'learnt in order,' 'heard of,' or as we should say, 'taught,' or 'read of.' — In

view of the doctrine of previous Buddhas, the phrase is only true as to a limited past. For Gotama's age it was a new gospel.

[4] Lit. eye: 'knowledge with the sense of vision.' *Comy.*

[5] 'As meaning what is known.' *Comy.*

[6] 'As meaning penetration.' *Comy.*

[7] 'As meaning radiance (luminance, *obhāso*).' *Comy.*

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
2. Āhāra Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

2. Sustenance-Suttas

Sutta 11

Āhāra Suttaṃ

Sustenances

---

[8]

Thus have I heard:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park:

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four sustenances,[1] brethren,
for the maintenance of beings
that have come to birth
or for the forwarding of them
that seek to become.

Which are the four?

Material food,
coarse or fine,[2]
secondly, contact,[3]
thirdly, volition,[4]
fourthly, consciousness.[5]

These four are the sustenances
for the maintenance of beings
that have come to birth,
or for the forwarding of those
that seek to become.

§

And of these four, brethren,
what is the base,
whence is the uprising?

How are they produced?

What causes them?

Craving is their base,
from craving is their uprising,
craving produces them,
causes them to be.

■

What is the base,
whence is the uprising of craving?

What produces it?

What causes it to be?

Feeling is its base,
feeling is its uprising,
feeling produces it,
feeling causes it to be.

■

What is the base,
whence is the uprising of feeling?

What produces it?

What causes it to be?

Contact is its base,
contact is its uprising,
contact produces it,
contact causes it to be.

■

What is the base,
whence is the uprising of contact?

What produces it?

What causes it to be?

Sense is its base,
sense is its uprising,
sense produces it,
sense causes it to be.

■

What is the base,
whence is the uprising of sense?

What produces it?

What causes it to be?

Name-and-shape is its base,
name-and-shape is its uprising,
name-and-shape produces it,
name-and-shape causes it to be.

■

What is the base,
whence is the uprising of name-and-shape?

What produces it?

What causes it to be?

Consciousness is its base,
consciousness is its uprising,

consciousness produces it,
consciousness causes it to be.

■

What is the base,
whence is the uprising of consciousness?

What produces it?

What causes it to be?

Activities is its base,
activities is its uprising,
activities produces it,
activities causes it to be.

■

What is the base,
whence is the uprising of activities?

What produces it?

What causes it to be?

Ignorance is its base,
ignorance is its uprising,
ignorance produces it,
ignorance causes it to be.

■

Such verily, brethren, is this:

Conditioned by ignorance, activities;
conditioned by activities, consciousness;
conditioned by consciousness, name-and-shape;

conditioned by name-and-shape, sense;
conditioned by sense, contact;
conditioned by contact, feeling;
conditioned by feeling, craving;
conditioned by craving, grasping;
conditioned by grasping, becoming;
conditioned by becoming, birth;
conditioned by birth,
old-age-and-death,
grief,
lamenting,
suffering,
sorrow,
despair
come to pass.

Such is the uprising **[9]**
of this entire mass of ill.

■

But from the utter fading away and ceasing of ignorance,
ceasing of activities;
from ceasing of activities ceasing of consciousness;
from ceasing of consciousness ceasing of name-and-shape;
from ceasing of name-and-shape ceasing of sense;
from ceasing of sense ceasing of contact;
from ceasing of contact ceasing of feeling;
from ceasing of feeling ceasing of craving;
from ceasing of craving ceasing of grasping;
from ceasing of grasping ceasing of becoming;
from ceasing of becoming ceasing of birth;
from ceasing of birth,
old age-and-death,
grief,
lamenting,

suffering,
sorrow,
despair
cease.

Such is the ceasing
of this entire mass of ill.

---

[1] 'Sustenances' *(āhāra)* is lit. conveyers, conveyings (*ā* to, *har* to bring, fetch). The *Comy*. defines: *āhāra* are conditions *(paccayā),* for conditions bring their own fruit (effect). *A*. v, 136 gives ten *āhāra's*.

[2] The *Comy*. repeats the embroidery given in *Expositor,* p. 431 *f*.

[3] The *Comy*. advises us that there is no ulterior significance in the order of the four. On contact, lit. touch, see Introduction and *Expositor,* p. 143.

[4] *Mano-sañcetanā = 'cetanā ... ',* 'which sustains the three forms of becoming.' *Comy*. *Cf*. below, pp. 31, 45 *f*., 70 *f*.

[5] *Viññāṇa* or *cittaṃ*. *Comy*. The *cuti-citta,* or sentience acting at the close of one span of life, as cause, is followed by the *paṭisandhi-viññāṇa* or reconception-consciousness as effect at the first conscious moment in the new life.

Saṃyutta Nikāya
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2. Sustenance-Suttas

Sutta 12

Moḷiya-Phagguna Suttaṃ

Phagguna

---

[12] **[9]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park:

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four sustenances, brethren,
for the maintenance of beings
that have come to birth
or for the forwarding of them
that seek to become.

Which are the four?

Material food,
coarse or fine,
secondly, contact,
thirdly, volition,
fourthly, consciousness.

These four are the sustenances
for the maintenance of beings
that have come to birth,
or for the forwarding of those
that seek to become."

Then the venerable Moḷiya-Phagguna[1] said to the Exalted One:

"Who now is it, lord,
who feeds on the consciousness-sustenance?"[2]

"Not a fit question," said the Exalted One.

"I am not saying [someone] feeds on.

If I were saying so,
to that the question would be a fit one.

But I am not saying so.

And I not saying so,
if you were to ask me

'Of what[3] now, lord,
is consciousness the sustenance?'

this were a fit question.

And the fit answer to it is:

'The consciousness-sustenance
is the cause of renewed becoming,
of rebirth in the future.'

When that **[10]** is come to pass,
is present,
the sixfold sense-sphere becomes.

Conditioned by the sixfold sense-sphere
contact becomes."

■

"Who now, lord, exercises contact?"

"Not a fit question," said the Exalted One.

"I am not saying [someone] exercises contact.

If I were saying so,
the question would be a fit one.

But I am not saying so.

And I not saying so,
if you were to ask thus:

'Conditioned now by what, lord,
is contact?'

this were a fit question.

And the fit answer there would be:

'Conditioned by the sixfold sense-sphere
is contact.

Conditioned by contact is feeling.'"

■

"Who now, lord, is it who feels?"

"Not a fit question, said the Exalted One.

I am not saying [someone] feels.

If I were saying so,
the question would be a fit one.

But I am not saying so.

And I not saying so,
if you were to ask thus:

'Conditioned now by what, lord,
is feeling?'

this were a fit question.

And the fit answer there would be:

'Conditioned by contact is feeling.

Conditioned by feeling
is craving.'"

■

"Who now, lord, is it who craves?"[4]

"Not a fit question," said the Exalted One.

"I am not saying [someone] craves.

If I were saying so,
the question would be a fit one.

But I am not saying so.

And I not saying so,
if you were to ask thus:

'Conditioned now by what, lord,
is craving?'

this were a fit question.

And the fit answer there would be:

'Conditioned by feeling
is craving.

Conditioned by craving
is grasping.'"

■

"Who now, lord, is it who grasps?"

"Not a fit question, said the Exalted One.

I am not saying [someone] grasps.

If I were saying so, the question would be a fit one.

But I am not saying so.

And I not saying so, if you were to ask thus:

'Conditioned now by what, lord,
is there grasping?'

this were a fit question.

And the fit answer there would be:

'Conditioned by craving
is grasping.

Conditioned by grasping
is becoming.

conditioned by becoming, birth;
conditioned by birth,
old-age-and-death,
grief,
lamenting,
suffering,
sorrow,
despair
come to pass.

Such is the uprising
of this entire mass of ill.

But from the utter fading away and cessation
of the sixfold **[11]** sphere of sense-contact, Phagguna,
comes cessation of contact,
from ceasing of contact ceasing of feeling;
from ceasing of feeling ceasing of craving;
from ceasing of craving ceasing of grasping;
from ceasing of grasping ceasing of becoming;
from ceasing of becoming ceasing of birth;
from ceasing of birth,
old age-and-death,
grief,
lamenting,
suffering,
sorrow,
despair
cease.

Such is the ceasing
of this entire mass of ill.'"

---

[1] *Moliya* = adj. of *molī,* or *cūḷa,* the hair, grown long, dressed on top of the head and adorned with a jewelled caboche or what not. (The turban is *niveṭhana*.) *Cf. Jāt*. i, 65 (*Bud. Birth-stories,* p. 86). In this case 'he wore when in the world a large coiffure and was called after it.' *Comy*. On the man see below, p. 38, Majjhima i, 122. On this Sutta see *Bud. Psy.,* 61 *f*. For another, Phagguna see below, xxxv, § 83.

[2] B. as if to leave no ambiguity here paraphrases '*ko ... viññāṇāhāraṃ āhāreti* by *ko nāma so yo etaṃ viññāṇāhāraṃ khādati vā bhunjati vā ti*. See Introduction. Why, asks the *Comy.,* does he leave out the other three? Because they are more obvious conditions of effects. He could see anyone eating food, could easily understand contact-sustenance, say, of a bird feeding its young, and thoughtful volition as when a turtle lays her eggs in

sand above high water mark. But the (new and yet old) mind, that will continue to function in a new body in the process of rebirth, was not so easy to bring under the notion of a 'sustenance,' which conditions the appearance of a new compound or name-and-shape.

[3] *Kissa* is genitive and dative of *ko,* who, as well as of *kiṃ,* what or which, but the context requires the neuter. The paraphrase *katamassa paccayo,* cause of whom, of what or which, is equally unprecise.

[4] *Tasati*.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
2. Āhāra Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

2. Sustenance-Suttas

Sutta 13

Samaṇa-Brāhmaṇa Suttaṃ

Recluses and Brahmins (1)

---

[14] **[11]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park:

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Any recluses and brahmins, brethren,
who do not know decay-and-death,
do not know the uprising of decay-and-death,
do not know the ceasing of decay-and-death,
do not know the way leading to the ceasing of decay-and-death;

who do not know birth,
do not know the uprising of birth,
do not know the ceasing of birth,
do not know the way leading to the ceasing of birth;

who do not know becoming,
do not know the uprising of becoming,
do not know the ceasing of becoming,
do not know the way leading to the ceasing of becoming;

who do not know grasping,
do not know the uprising of grasping,
do not know the ceasing of grasping,
do not know the way leading to the ceasing of grasping;

who do not know craving,
do not know the uprising of craving,
do not know the ceasing of craving,
do not know the way leading to the ceasing of craving;

who do not know feeling,
do not know the uprising of feeling,
do not know the ceasing of feeling,
do not know the way leading to the ceasing of feeling;

who do not know contact,
do not know the uprising of contact,
do not know the ceasing of contact,
do not know the way leading to the ceasing of contact;

who do not know sense,
do not know the uprising of sense,
do not know the ceasing of sense,
do not know the way leading to the ceasing of sense;

who do not know name-and-shape,
do not know the uprising of name-and-shape,
do not know the ceasing of name-and-shape,
do not know the way leading to the ceasing of name-and-shape;

who do not know consciousness,
do not know the uprising of consciousness,
do not know the ceasing of consciousness,
do not know the way leading to the ceasing of consciousness;

who do not know activities,
do not know the uprising of activities,
do not know the ceasing of activities,
do not know the way leading to the ceasing of activities;

those recluses or those brahmins are approved
neither among recluses as recluses,
nor among brahmins as brahmins,
nor have those venerable ones
even in this present life
understood of themselves,
nor realized
what is the good
of being either recluse or brahmin,
nor lived in the attainment thereof."

§

"And any recluses or brahmins, brethren,
who know decay-and-death,
do know the uprising of decay-and-death,
do know the ceasing of decay-and-death,
do know the way leading to the ceasing of decay-and-death;

who do know birth,
do know the uprising of birth,
do know the ceasing of birth,
do know the way leading to the ceasing of birth;

who do know becoming,
do know the uprising of becoming,
do know the ceasing of becoming,
do know the way leading to the ceasing of becoming;

who do know grasping,
do know the uprising of grasping,
do know the ceasing of grasping,
do know the way leading to the ceasing of grasping;

who do know craving,
do know the uprising of craving,
do know the ceasing of craving,
do know the way leading to the ceasing of craving;

who do know feeling,
do know the uprising of feeling,
do know the ceasing of feeling,
do know the way leading to the ceasing of feeling;

who do know contact,
do know the uprising of contact,

do know the ceasing of contact,
do know the way leading to the ceasing of contact;

who do know sense,
do know the uprising of sense,
do know the ceasing of sense,
do know the way leading to the ceasing of sense;

who do know name-and-shape,
do know the uprising of name-and-shape,
do know the ceasing of name-and-shape,
do know the way leading to the ceasing of name-and-shape;

who do know consciousness,
do know the uprising of consciousness,
do know the ceasing of consciousness,
do know the way leading to the ceasing of consciousness;

who do know activities,
do know the uprising of activities,
do know the ceasing of activities,
do know the way leading to the ceasing of activities;

those recluses or those brahmins are approved
both among recluses as recluses,
and among brahmins as brahmins,
and those venerable ones
even in this present life
have understood of themselves,
and realized
what is the good
of being either recluse or brahmin,
and lived in the attainment thereof."

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
2. Āhāra Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

2. Sustenance-Suttas

Sutta 14

Dutiya Samaṇa-Brāhmaṇa Suttaṃ

Recluses and Brahmins (2)

---

[15] **[11]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park:

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Any recluses and brahmins, brethren,
who do not know these things,
do not know the uprising of these things,
the ceasing of these things,
the way leading to the ceasing of these things —

Which things is it they do not know?

Which things is it they do not know the uprising of?

Which things is it they do not know the ceasing of?

Which things is it they do not know the the way leading to the ceasing of?

They do not know decay-and-death,
do not know the uprising of decay-and-death,
do not know the ceasing of decay-and-death,
do not know the way leading to the ceasing of decay-and-death;

[12] they do not know birth,
do not know the uprising of birth,
do not know the ceasing of birth,
do not know the way leading to the ceasing of birth;

they do not know becoming,
do not know the uprising of becoming,
do not know the ceasing of becoming,
do not know the way leading to the ceasing of becoming;

they do not know grasping,
do not know the uprising of grasping,

do not know the ceasing of grasping,
do not know the way leading to the ceasing of grasping;

they do not know craving,
do not know the uprising of craving,
do not know the ceasing of craving,
do not know the way leading to the ceasing of craving;

they do not know feeling,
do not know the uprising of feeling,
do not know the ceasing of feeling,
do not know the way leading to the ceasing of feeling;

they do not know contact,
do not know the uprising of contact,
do not know the ceasing of contact,
do not know the way leading to the ceasing of contact;

they do not know sense,
do not know the uprising of sense,
do not know the ceasing of sense,
do not know the way leading to the ceasing of sense;

they do not know name-and-shape,
do not know the uprising of name-and-shape,
do not know the ceasing of name-and-shape,
do not know the way leading to the ceasing of name-and-shape;

they do not know consciousness,
do not know the uprising of consciousness,
do not know the ceasing of consciousness,
do not know the way leading to the ceasing of consciousness;

they do not know activities,
do not know the uprising of activities,
do not know the ceasing of activities,
do not know the way leading to the ceasing of activities;

These are the things they do not know,
these are the things they do not know the uprising of,
these are the things they do not know the ceasing of,
these are the things they do not know the way leading to the ceasing of, —

those recluses or those brahmins are approved
neither among recluses as recluses,
nor among brahmins as brahmins,
nor have those venerable ones
even in this present life
understood of themselves,
nor realized
what is the good
of being either recluse or brahmin,
nor lived in the attainment thereof."

§

"Any recluses and brahmins, brethren,
who do know these things,
do know the uprising of these things,
the ceasing of these things,
the way leading to the ceasing of these things —

Which things is it they do know?

Which things is it they do know the uprising of?

Which things is it they do know the ceasing of?

Which things is it they do know the the way leading to the ceasing of?

They know decay-and-death,
do know the uprising of decay-and-death,
do know the ceasing of decay-and-death,
do know the way leading to the ceasing of decay-and-death;

they do know birth,
do know the uprising of birth,
do know the ceasing of birth,
do know the way leading to the ceasing of birth;

they do know becoming,
do know the uprising of becoming,
do know the ceasing of becoming,
do know the way leading to the ceasing of becoming;

they do know grasping,
do know the uprising of grasping,
do know the ceasing of grasping,
do know the way leading to the ceasing of grasping;

they do know craving,
do know the uprising of craving,
do know the ceasing of craving,
do know the way leading to the ceasing of craving;

they do know feeling,
do know the uprising of feeling,
do know the ceasing of feeling,
do know the way leading to the ceasing of feeling;

they do know contact,
do know the uprising of contact,
do know the ceasing of contact,
do know the way leading to the ceasing of contact;

they do know sense,
do know the uprising of sense,

do know the ceasing of sense,
do know the way leading to the ceasing of sense;

they do know name-and-shape,
do know the uprising of name-and-shape,
do know the ceasing of name-and-shape,
do know the way leading to the ceasing of name-and-shape;

they do know consciousness,
do know the uprising of consciousness,
do know the ceasing of consciousness,
do know the way leading to the ceasing of consciousness;

they do know activities,
do know the uprising of activities,
do know the ceasing of activities,
do know the way leading to the ceasing of activities;

These are the things they do know,
these are the things they do know the uprising of,
these are the things they do know the ceasing of,
these are the things they do know the way leading to the ceasing of, —

those recluses or those brahmins are approved
both among recluses as recluses,
and among brahmins as brahmins,
and those venerable ones
even in this present life
have understood of themselves,
and realized
what is the good
of being either recluse or brahmin,
and lived in the attainment thereof."

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
2. Āhāra Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

2. Sustenance-Suttas

Sutta 15

Kaccāna-Gotta Suttaṃ

Kaccānyana

---

[16] **[12]**

Thus have I heard:

While the Exalted One was at Sāvatthi
the venerable Kaccāyana of that clan[1]
came to visit him,
and saluting him
sat down at one side.

So seated he asked the Exalted One,
saying: —

"Lord, we hear the phrase
'right view, right view."[2]

Now how far is there a 'right view'?"

"This world, Kaccayana,
usually bases [its view) on two things:
on existence and on non-existence.[3]

Now he, who with right insight
sees the uprising of the **[13]** world as it really is,
does not hold with the non-existence of the world.

But he, who with right insight
sees the passing away of the world as it really is,
does not hold with the existence of the world.

Grasping after systems,
imprisoned by dogmas
is this world, Kaccayana,
for the most part.

And the man who does not go after that system-grasping,
that mental standpoint,
that dogmatic bias,
who does not grasp at it,
does not take up his stand upon it,
[does not think]: —

'It is my soul![4]

— who thinks: —

'That which arises is just Ill,
that which passes away is Ill'[5]

— this man is not in doubt,
is not perplexed.

Knowledge herein is his
that is not merely another's.

Thus far, Kaccayana, he has right view.

Everything exists: — this is one extreme.

Nothing exists: — this is the other extreme.

Not approaching either extreme the Tathāgata teaches you a doctrine by the middle [way]: —

Conditioned by ignorance
activities come to pass,
conditioned by activities
consciousness;
thus conditioned [arises] name-and-shape;
and sense arises,
contact,
feeling,
craving,
grasping,
becoming,
birth,
decay-and-death,
grief, suffering,
unhappiness,
despair.

Even such is the uprising of this entire mass of ill.

But from the utter fading away
and ceasing of ignorance
[arises] ceasing of activities,
and thus comes ceasing of this entire mass of ill."

---

[1] No comment on this person is made. On Kaccāna's in the Order see *Pss of the Brethren*, pp. 142, 238. The episode is retold by Ānanda in the third volume of these *Sayings* when he is teaching Channa (iii, Sutta No.90). *Cf*. H. Warren's translation in *Buddhism in Translations*, p. 165.

[2] 'In the doubled term the question includes whatever the wise — devas and men — declare to be right vision.' *Comy*. 'We hear the phrase' is, literally. ... 'is said.'

[3] According to B. Eternalists held that 'in the conditioned world' once existing means always existing; Annihilationists held that nothing existing persisted always. It is on the surface curious that the arguuments with the school tending to maintain the former 'extreme' — the Sabbatthivādins or Sarvāstivādins, given in the Kathāvatthu (*Points of Controversy*, pp. 85*f*.; *cf*. 375*f*.) do not cite this Sutta. See *Buddhism*. p. 82 *f*. and Introduction. Existence *(atthitā)* is apparently understood in the Parmenidean sense: incapable of absolute dissoluution. The *Comy*. explains the midway vision thus: — no one who discerns the dissolution of phenomena in the conditioned universe is an Eternalist. No one who discerns the evolution of phenomena in it is an Annihilationist.

[4] Feer's text reads *attā na me ti* (wrongly divided in the text). The *Comy*. reads *attā me ti*. Either can be read consistently with the context. We can either read (rendering freely) 'who does not follow those convictions, [who thinks] "it is *not* my soul,"' or 'whose convicctions do not lead him to think, "it is my soul."'

[5] So Vajirā above, part i, p. 70. [sic. SN 1.5.10]

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
2. Āhāra Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

2. Sustenance-Suttas

Sutta 16

Dhamma-Kathiko Suttaṃ

Norm-Teacher

---

[18] **[14]**

Thus have I heard:

While the Exalted One was at Sāvatthī,
a certain brother came into his presence,
and when he had saluted him
he sat down at one side and said: -

"Lord, we hear the word 'Norm-teacher, Norm-teacher'.

To what extent, bhante, could one be called 'Norm-teacher?'"[ed1]

"If one of you, brother, teaches a doctrine
of revulsion from decay-and-death,
of its fading away,
of the ceasing thereof,
this is enough for him to be called[1]
'Norm-teaching Brother'.

If a brother have practised himself
in this revulsion of decay-and-death,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one versed in that which is in conformity with the Norm.'[2]

If a brother from revulsion of decay-and-death,
of its fading away,
of the ceasing thereof,
be set free from any form of grasping,
this is enough for him to be called
'one who hath won Nibbāna in this life.'

§

If a brother teaches a doctrine[ed2]
of revulsion from birth,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'Norm-teaching Brother'.

If a brother teaches a doctrine
of revulsion from becoming,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'Norm-teaching Brother'.

If a brother teaches a doctrine
of revulsion from grasping,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'Norm-teaching Brother'.

If a brother teaches a doctrine
of revulsion from craving,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'Norm-teaching Brother'.

If a brother teaches a doctrine
of revulsion from feeling,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'Norm-teaching Brother'.

If a brother teaches a doctrine
of revulsion from contact,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'Norm-teaching Brother'.

If a brother teaches a doctrine
of revulsion from sense,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'Norm-teaching Brother'.

If a brother teaches a doctrine
of revulsion from name-and-shape,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'Norm-teaching Brother'.

If a brother teaches a doctrine
of revulsion from consciousness,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'Norm-teaching Brother'.

If a brother teaches a doctrine
of revulsion from activities,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'Norm-teaching Brother'.

If a brother teaches a doctrine
of revulsion from ignorance,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'Norm-teaching Brother'.

■

If a brother have practised himself

in this revulsion from birth,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one versed in that which is in conformity with the Norm.'

If a brother have practised himself

in this revulsion from becoming,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one versed in that which is in conformity with the Norm.'

If a brother have practised himself

in this revulsion from grasping,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one versed in that which is in conformity with the Norm.'

If a brother have practised himself

in this revulsion from craving,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one versed in that which is in conformity with the Norm.'

If a brother have practised himself

in this revulsion from feeling,
of its fading away,

of the ceasing thereof,
this is enough for him to be called
'one versed in that which is in conformity with the Norm.'

If a brother have practised himself

in this revulsion from contact,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one versed in that which is in conformity with the Norm.'

If a brother have practised himself

in this revulsion from sense,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one versed in that which is in conformity with the Norm.'

If a brother have practised himself

in this revulsion from name-and-shape,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one versed in that which is in conformity with the Norm.'

If a brother have practised himself

in this revulsion from consciousness,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one versed in that which is in conformity with the Norm.'

If a brother have practised himself

in this revulsion from activities,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one versed in that which is in conformity with the Norm.'

If a brother have practised himself

in this revulsion from ignorance,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one versed in that which is in conformity with the Norm.'

■

If a brother from revulsion from birth,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one who hath won Nibbāna in this life.'

If a brother from revulsion from becoming,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one who hath won Nibbāna in this life.'

If a brother from revulsion from grasping,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one who hath won Nibbāna in this life.'

If a brother from revulsion from craving,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one who hath won Nibbāna in this life.'

If a brother from revulsion from feeling,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one who hath won Nibbāna in this life.'

If a brother from revulsion from contact,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one who hath won Nibbāna in this life.'

If a brother from revulsion from sense,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one who hath won Nibbāna in this life.'

If a brother from revulsion from name-and-shape,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one who hath won Nibbāna in this life.'

If a brother from revulsion from consciousness,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one who hath won Nibbāna in this life.'

If a brother from revulsion from activities,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one who hath won Nibbāna in this life.'

If a brother from revulsion from ignorance,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one who hath won Nibbāna in this life.'"

---

[1] *Alaṃ vacanaya*.

[2] *Cf*. below, p. 28.

[ed1] Omitted in the PTS Pali and in Mrs. Rhys Davids' translation.

[ed2] Mrs. Rhys Davids abridges the rest by: "In the same way you can so call a brother after this threefold manner if he teach, if he practise, if he be in consequence set free from any form of grasping with respect to birth, becoming, grasping, craving, feeling, contact, sense, name-and-shape, consciousness, activities, ignorance."

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
2. Āhāra Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

2. Sustenance-Suttas

Sutta 17

Acela-Kassapa Suttaṃ

The Unclothed (Ascetic)

---

[18] **[14]**

Thus have I heard:

The Exalted One was once staying near Rājagaha,
in the Bamboo Grove at the Squirrels' Feeding-Ground.

Now the Exalted One in the early morning dressed himself,
and taking bowl and robe
entered Rājagaha, for alms.

And Kassapa the Unclothed[1] saw the Exalted One coming from afar,
and seeing him
he came up to the Exalted One and greeted him,
and when compliments of friendship and courtesy had been exchanged
he stood at one side.

So standing Kassapa the Unclothed said:

"We would fain ask Master **[15]** Gotama concerning one point,[2]
if he would give us opportunity
of hearing him reply to our question."

"It is untimely just now for questions, Kassapa.

We have entered the village."[3]

But a second time Kassapa Kassapa the Unclothed said:

"We would fain ask Master Gotama concerning one point,
if he would give us opportunity
of hearing him reply to our question."

And a second time The Exalted One responded:

"It is untimely just now for questions, Kassapa.

We have entered the village."

And a third time Kassapa Kassapa the Unclothed said:

"We would fain ask Master Gotama concerning one point,
if he would give us opportunity
of hearing him reply to our question."

And a third time The Exalted One responded:

"It is untimely just now for questions, Kassapa.

We have entered the village."

When the Exalted One had thus spoken,
Kassapa the Unclothed said:

"It is not many things
we are fain to ask of Master Gotama."

"Ask, Kassapa, what you will."

"Now then, Master Gotama,
is suffering wrought by one's self?"[4]

"Not so verily, Kassapa,"
said the Exalted One.

"What then, Master Gotama,
is one's suffering wrought by another?

"Not so verily, Kassapa,"
said the Exalted One.

"What then, Master Gotama,
is suffering wrought both by one's self
and by another?"

"Not so verily, Kassapa,"
said the Exalted One.

"What then, Master Gotama,
has [the] suffering [which is] wrought neither by myself
nor by another,
befallen me by chance?"[5]

"Not so verily, Kassapa,"
said the Exalted One.

"What then, Master Gotama,
is suffering non-existent?"

"Nay, Kassapa, suffering is not non-existent;
suffering is."

"Then Master Gotama
neither knows nor sees suffering?"

"Nay, Kassapa, I am not one who knows not suffering
nor sees it.

I am one that knows suffering, Kassapa,
I am one that sees suffering."

"How now, Master Gotama?

When asked:
'is suffering wrought by one's self?'
you have answered:
'Not so verily, Kassapa.'

When asked:
'What then, Master Gotama,
is one's suffering wrought by another?'
you have answered:
'Not so verily, Kassapa.'

When asked:
'What then, Master Gotama,
is suffering wrought both by one's self
and by another?'
you have answered:
'Not so verily, Kassapa.'

When asked:
'What then, Master Gotama,

has [the] suffering [which is] wrought neither by myself
nor by another,
befallen me by chance?'
you have answered:
'Not so verily, Kassapa.'

When asked:
'What then, Master Gotama,
is suffering non-existent?'
you have answered:
[16] 'Not so verily, Kassapa.'

When asked:
'Then Master Gotama
neither knows nor sees suffering?'
you have answered:
'Nay, Kassapa, I am not one who knows not suffering
nor sees it.
I am one that knows suffering, Kassapa,
I am one that sees suffering.'

Declare then to me, Master, Exalted One,[6]
[the nature of] suffering.

Teach me, Master, Exalted One,
the nature of suffering.'

"'One and the same person
both acts and experiences [the results]'

-this, Kassapa, which you called at first

'suffering self-wrought,'

amounts to the Eternalist theory.

'One acts,
another experiences [the result]'

this, Kassapa, which
to one smitten by the feeling
occurs as

'suffering caused by another,'

amounts to the Annihilationist theory.

To you, Kassapa, the Tathāgata,
not approaching either extreme,
teaches the Norm by a middle [way]:

Conditioned by ignorance activities come to pass,
conditioned by activities consciousness;
conditioned by consciousness, name-and-shape;
conditioned by name-and-shape, sense;
conditioned by sense, contact;
conditioned by contact, feeling;
conditioned by feeling, craving;
conditioned by craving, grasping;
conditioned by grasping, becoming;
conditioned by becoming,
birth,
decay-and-death,
grief,
suffering,
sorrow,
despair come to pass.

But from the utter fading away and ceasing of ignorance [comes] ceasing of activities;
from ceasing of activities ceasing of consciousness;
from ceasing of consciousness ceasing of name-and-shape;
from ceasing of name-and-shape ceasing of sense;

from ceasing of sense ceasing of contact;
from ceasing of contact ceasing of feeling;
from ceasing of feeling ceasing of craving;
from ceasing of craving ceasing of grasping;
from ceasing of grasping ceasing of becoming;
from ceasing of becoming ceasing of birth;
from ceasing of birth,
old age-and-death, grief, lamenting, suffering, sorrow, despair cease.

Such is the ceasing of this entire mass of ill."

When this had been said Kassapa the Unclothed said to the Exalted One:

"Most excellent, lord!

Most excellent!

Just as if a man were to set up
that which had been thrown down,
or were to reveal
that which was hidden away,
or were to point out the right road
to him who had gone astray,
or were to bring a lamp into the darkness,
so that those who had eyes could see shapes, -
even so, lord, has the lord Gotama shown me
his doctrine in various ways.

I, even I, lord, betake myself to the Exalted One as my refuge,
to the Norm
and to the Order.

I would leave the world
under the Rule of the Exalted One.

I would be ordained."

"He, Kassapa, who, being formerly a votary of another doctrine,[7]
desires to leave the world
to obtain orders in this Doctrine and Rule,
remains on probation for four months.

At the end of four months
spent in seclusion,
the brethren,
moved in heart and willing,
receive him from the world
and **[17]** ordain him to be a brother.

Nevertheless, I acknowledge a difference in persons."

"If, lord, he who, formerly a votary of another doctrine,
desires to leave the world,
to obtain orders in this Doctrine and Rule,
goes on probation for four months,
and if at the end of four months
spent in seclusion,
the brethren,
moved in heart and willing,
receive him from the world
and ordain him to be a brother,
I will live on probation for four years.

At the end of four years
so living
may the brethren,
moved in heart and will,
receive me
and ordain me as a brother."

So Kassapa the Unclothed was received
under the Exalted One
and obtained ordination.

And not long after his ordination
the venerable Kassapa,
remaining alone and separate,
earnest,
ardent
and strenuous,
attained ere long
to that supreme goal of the divine life,
for the sake of which the clansmen
rightly go forth from home into the homeless:
yea, that supreme goal did he,
by himself,
even in this present life,
come to understand and realize,
namely, that birth was destroyed,
that the divine life was lived,
that the task was done,
that for life in these conditions
there was no hereafter.[8]

And that venerable Kassapa became one of the Arahants.

---

[1] We are not given by B. any tradition as to which of the many Kassapas this is; possibly he of *Dialogues,* i, 223; *M*. ii, 120. Another Acela'-Kassapa becomes Arahant below, iv, XLI, § 9.

[2] *Desaṃ*.

[3] So the *Comy*., the phrase otherwise meaning 'within the house, or 'threshould,' not as here, outside it.

[4] *Sayaṃ*. There is no *attā* (unchanging identical soul) who is the maker (of both act and) of the action's unhappy result. *Comy*.

[5] *Adhicca-samuppannaṃ*.

[6] Note the altered mode of address, as if the wonderful influence exercised by the Teacher's presence had made itself felt.

[7] *Cf. Dialogues*, ii, 168. 'Years' *(vassāni)* is there rendered 'months.'

[8] On this term see above i, 177, n. 1. *Comy.: aparaṃ khandhasantānaṃ natthi* — 'hereafter body-and-mind-conditions there is not.'

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
2. Āhāra Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

2. Sustenance-Suttas

Sutta 18

Timbaruka Suttaṃ

Timbaruka

---

[22] **[17]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī at the Jeta Grove in Anāthapiṇḍika's Park.

Now the wanderer Timbaruka came up to the Exalted One and greeted him: and when compliments of friendship and courtesy had been exchanged, he sat down at one side.

So seated he spoke thus to the Exalted One:

"Now then, Master Gotama,
is pleasure and pain wrought by one's self?"

"Not so verily, Timbaruka,"
said the Exalted One.

"What then, Master Gotama,
is one's pleasure and pain wrought by another?"

[18] "Not so verily, Timbaruka,"
said the Exalted One.

"What then, Master Gotama,
is pleasure and pain wrought both by one's self
and by another?"

"Not so verily, Timbaruka,"
said the Exalted One.

"What then, Master Gotama,
has [the] pleasure and pain [which is] wrought neither by myself
nor by another,
befallen me by chance?"

"Not so verily, Timbaruka,"
said the Exalted One.

"What then, Master Gotama,
is pleasure and pain non-existent?"

"Nay, Timbaruka, pleasure and pain is not non-existent;
pleasure and pain is."

"Then Master Gotama
neither knows nor sees pleasure and pain?"

"Nay, Timbaruka, I am not one who knows not pleasure and pain
nor sees it.

I am one that knows pleasure and pain, Timbaruka,
I am one that sees pleasure and pain."

"How now, Master Gotama?

When asked:
'is pleasure and pain wrought by one's self?'
you have answered:
'Not so verily, Timbaruka.'

When asked:
'What then, Master Gotama,
is one's pleasure and pain wrought by another?'
you have answered:
'Not so verily, Timbaruka.'

When asked:
'What then, Master Gotama,
is pleasure and pain wrought both by one's self
and by another?'
you have answered:
'Not so verily, Timbaruka.'

When asked:
'What then, Master Gotama,
has [the] pleasure and pain [which is] wrought neither by myself
nor by another,
befallen me by chance?'
you have answered:
'Not so verily, Timbaruka.'

When asked:
'What then, Master Gotama,
is pleasure and pain non-existent?'

you have answered:
'Not so verily, Timbaruka.'

When asked:
'Then Master Gotama
neither knows nor sees pleasure and pain?'
you have answered:
'Nay, Timbaruka, I am not one who knows not pleasure and pain
nor sees it.
I am one that knows pleasure and pain, Timbaruka,
I am one that sees pleasure and pain.'

Declare then to me, Master, Exalted One,
[the nature of] pleasure and pain.

Teach me, Master, Exalted One,
the nature of pleasure and pain."

"'The experience and he who experiences[1] [hereafter]
are one and the same:'

-this, Timbaruka, which you called at first

'pleasure and pain self-wrought,'

I declare this is not so.

"The experience and he who experiences [hereafter],
are different one from the other:'

this, Timbaruka, which
to one **[19]** smitten by the feeling
occurs as

'pleasure and pain caused by another,'

I declare this is not so.

To you, Timbaruka, the Tathāgata,
not approaching either extreme,
teaches the Norm by a middle [way]:

Conditioned by ignorance activities come to pass,
conditioned by activities consciousness;
conditioned by consciousness, name-and-shape;
conditioned by name-and-shape, sense;
conditioned by sense, contact;
conditioned by contact, feeling;
conditioned by feeling, craving;
conditioned by craving, grasping;
conditioned by grasping, becoming;
conditioned by becoming,
birth,
decay-and-death,
grief,
suffering,
sorrow,
despair come to pass.

But from the utter fading away and ceasing of ignorance [comes] ceasing of activities;
from ceasing of activities ceasing of consciousness;
from ceasing of consciousness ceasing of name-and-shape;
from ceasing of name-and-shape ceasing of sense;
from ceasing of sense ceasing of contact;
from ceasing of contact ceasing of feeling;
from ceasing of feeling ceasing of craving;
from ceasing of craving ceasing of grasping;
from ceasing of grasping ceasing of becoming;
from ceasing of becoming ceasing of birth;
from ceasing of birth,
old age-and-death,
grief,
lamenting,

suffering,
sorrow,
despair cease.

Such is the ceasing of this entire mass of ill."

When this had been said Timbaruka said to the Exalted One:

"Most excellent, lord!

Most excellent!

Just as if a man were to set up
that which had been thrown down,
or were to reveal
that which was hidden away,
or were to point out the right road
to him who had gone astray,
or were to bring a lamp into the darkness,
so that those who had eyes could see shapes, -
even so, lord, has the lord Gotama shown me
his doctrine in various ways.

I, even I, lord, betake myself to the Exalted One as my refuge,
to the Norm
and to the Order.

May Master Gotama accept me as a follower,
as one who from this day forth,
as long as life lasts,
has taken his refuge therein!"

---

[1] *Sa vedanā so vediyati ti*. The verb is causal passive of *vidati, vedeti* (to be known or felt), used actively (v. Andersen, *Pali Glossary*). The mistaken

views which by Timbaruka, as by Kassapa, were expressed in terms partly of action, partly of feeling, are here by Gotama expressed in terms of feeling only. The root *vid, ved* being in its ultimate sense cognitive, I have used 'experience' as making the Master's riddle more intelligible in our tongue. The Commentary again makes it clear that the second clause refers to resulting experience, the first clause to a former experience ('doer's feeling' - *kāraka-vedanā*) as incurring that result. The Middle [Way] shows that the subject of the resulting experience is himself a result of the subject of the causal experience, as much and as little identical as is, say, the tree from the seedling *Cf*. § 17.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
2. Āhāra Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

2. Sustenance-Suttas

Sutta 19

Bāla-Paṇḍita Suttaṃ

The Wise Man [Compared] with the Fool

---

[23] **[19]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove
in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"For the fool, brethren,
cloaked by ignorance
and tied to craving,
this body is wrought on this wise:

There is just this body
and names-and-shapes without:
thus this pair.

Because of the pair [there is] contact,
just six spheres of sense.

Touched by these,
or by one of them,
the fool experiences pleasure and pain.

■

For the wise man, brethren,
cloaked by ignorance
and tied to craving
this body is wrought on this wise:

There is just this body
and names-and-shapes without:
thus this pair.

Because of the pair [there is] contact,
just six spheres of sense.

Touched by these,
or by one of them,
the wise man experiences pleasure and pain.

§

What, brethren, is there here that is different,
distinctive,
diverse
between the wise man and the fool?"

"For us, lord, things have the Exalted One as their root,
their guide,
their resort.[1]

Well indeed were it
if the meaning **[20]** of this that he has spoken
were to manifest itself in the Exalted One.

Hearing it from him
the brethren will remember it."

"Well then, brethren,
listen,
give your mind thoroughly
and I will speak."

"Even so, lord,"
responded those brethren.

The Exalted One spake thus:

"The ignorance, brethren,
wherewith the fool,
whose body is so wrought,
is cloaked,
the craving whereto he is tied,
that ignorance the fool has not thrown off,
that craving is not withered away.

How is that?

The fool has not lived the divine life
for the right withering away of ill,
therefore the fool
at the breaking up of the body
is on his way to [another][2] body.

He being on his way thither
is not set free from birth,
nor from old age
and death,
nor from grievings,
from lamentings,
from ills,
from sorrows,
from despairs -

I say, he is not set free from Ill.

■

The ignorance, brethren,
wherewith the wise man,
whose body is so wrought,
is cloaked,
the craving whereto he is tied,

that ignorance the wise man has thrown off,
and that craving is withered away.

How is that?

The wise man has lived the divine life
for the right withering away of ill,
therefore the wise man
at the breaking up of the body
is not on his way to [another sense-] body.

He not being on his way thither
is set free from rebirth,
from old age
and death,
from grievings,
from lamentings,
from ills,
from sorrows,
from despairs -

I say, he is set free from Ill.

This, brethren, is how the wise man is different,
distinctive,
diverse from the fool,
namely in that he lives the divine life."

---

[1] Or referee. The *Comy*. draws a picture analogous to that of the animals receiving names from Adam in the book of Genesis, the animals' here being contact and the factors of mind. *Cf. Buddhist Psychology,* p. 69.

[2] So *Comy*.: 'is one who goes towards another rebirth-body.'

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
2. Āhāra Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

2. Sustenance-Suttas

Sutta 20

Paccaya (Paccay'uppanna) Suttaṃ

Untitled

---

[25] **[20]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove
in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"I will teach you, brethren,
both causal happening
and things as having causally happened.

Hear ye this,
give your mind thoroughly,
I will speak."

[21] "Even so, lord",
those brethren made response to the Exalted One.

He said:

"What, brethren, is causal happening?

Conditioned by rebirth is decay and death:

Whether, brethren, there be an arising of Tathāgatas,
or whether there be no such arising,
this nature of things just stands,
this causal status,
this causal orderliness,
the relatedness of this to that.[1]

Concerning that
the Tathāgata is fully enlightened,
that he fully understands.

Fully enlightened,
fully understanding
he declares it,

teaches it,
reveals it,
sets it forth,
manifests,
explains,
makes it plain,
saying:

'Behold!

Conditioned by rebirth is decay and death.'

■

Conditioned by becoming is rebirth:

Whether, brethren, there be an arising of Tathāgatas,
or whether there be no such arising,
this nature of things just stands,
this causal status,
this causal orderliness,
the relatedness of this to that.

Concerning that
the Tathāgata is fully enlightened,
that he fully understands.

Fully enlightened,
fully understanding
he declares it,
teaches it,
reveals it,
sets it forth,
manifests,
explains,
makes it plain,
saying:

'Behold!

Conditioned by becoming is rebirth.

■

Conditioned by grasping is becoming:

Whether, brethren, there be an arising of Tathāgatas,
or whether there be no such arising,
this nature of things just stands,
this causal status,
this causal orderliness,
the relatedness of this to that.

Concerning that
the Tathāgata is fully enlightened,
that he fully understands.

Fully enlightened,
fully understanding
he declares it,
teaches it,
reveals it,
sets it forth,
manifests,
explains,
makes it plain,
saying:

'Behold!

Conditioned by grasping is becoming.

■

Conditioned by craving is grasping:

Whether, brethren, there be an arising of Tathāgatas,
or whether there be no such arising,
this nature of things just stands,
this causal status,
this causal orderliness,
the relatedness of this to that.

Concerning that
the Tathāgata is fully enlightened,
that he fully understands.

Fully enlightened,
fully understanding
he declares it,
teaches it,
reveals it,
sets it forth,
manifests,
explains,
makes it plain,
saying:

'Behold!

Conditioned by craving is grasping.

■

Conditioned by feeling is craving:

Whether, brethren, there be an arising of Tathāgatas,
or whether there be no such arising,
this nature of things just stands,
this causal status,
this causal orderliness,
the relatedness of this to that.

Concerning that
the Tathāgata is fully enlightened,
that he fully understands.

Fully enlightened,
fully understanding
he declares it,
teaches it,
reveals it,
sets it forth,
manifests,
explains,
makes it plain,
saying:

'Behold!

Conditioned by feeling is craving.

■

Conditioned by contact is feeling:

Whether, brethren, there be an arising of Tathāgatas,
or whether there be no such arising,
this nature of things just stands,
this causal status,
this causal orderliness,
the relatedness of this to that.

Concerning that
the Tathāgata is fully enlightened,
that he fully understands.

Fully enlightened,
fully understanding
he declares it,

teaches it,
reveals it,
sets it forth,
manifests,
explains,
makes it plain,
saying:

'Behold!

Conditioned by contact is feeling.

■

Conditioned by sense is contact:

Whether, brethren, there be an arising of Tathāgatas,
or whether there be no such arising,
this nature of things just stands,
this causal status,
this causal orderliness,
the relatedness of this to that.

Concerning that
the Tathāgata is fully enlightened,
that he fully understands.

Fully enlightened,
fully understanding
he declares it,
teaches it,
reveals it,
sets it forth,
manifests,
explains,
makes it plain,
saying:

'Behold!

Conditioned by sense is contact.

■

Conditioned by name and shape is sense:

Whether, brethren, there be an arising of Tathāgatas,
or whether there be no such arising,
this nature of things just stands,
this causal status,
this causal orderliness,
the relatedness of this to that.

Concerning that
the Tathāgata is fully enlightened,
that he fully understands.

Fully enlightened,
fully understanding
he declares it,
teaches it,
reveals it,
sets it forth,
manifests,
explains,
makes it plain,
saying:

'Behold!

Conditioned by name and shape is sense.

■

Conditioned by consciousness is name and shape:

Whether, brethren, there be an arising of Tathāgatas,
or whether there be no such arising,
this nature of things just stands,
this causal status,
this causal orderliness,
the relatedness of this to that.

Concerning that
the Tathāgata is fully enlightened,
that he fully understands.

Fully enlightened,
fully understanding
he declares it,
teaches it,
reveals it,
sets it forth,
manifests,
explains,
makes it plain,
saying:

'Behold!

Conditioned by consciousness is name and shape.

■

Conditioned by activities is consciousness:

Whether, brethren, there be an arising of Tathāgatas,
or whether there be no such arising,
this nature of things just stands,
this causal status,
this causal orderliness,
the relatedness of this to that.

Concerning that
the Tathāgata is fully enlightened,
that he fully understands.

Fully enlightened,
fully understanding
he declares it,
teaches it,
reveals it,
sets it forth,
manifests,
explains,
makes it plain,
saying:

'Behold!

Conditioned by activities is consciousness.

■

Conditioned by ignorance are activities:

Whether, brethren, there be an arising of Tathāgatas,
or whether there be no such arising,
this nature of things just stands,
this causal status,
this causal orderliness,
the relatedness of this to that.

Concerning that
the Tathāgata is fully enlightened,
that he fully understands.

Fully enlightened,
fully understanding
he declares it,

teaches it,
reveals it,
sets it forth,
manifests,
explains,
makes it plain,
saying:

'Behold!

Conditioned by ignorance are activities.

■

[22] Thus, brethren, that which here is such wise,
not elsewise,
not otherwise,[2]
the relatedness of this to that: -
this, brethren, is called causal happening.

And what, brethren, are things
as having causally happened?

Decay-and-death is impermanent,
conditioned,
arisen causally,
is by nature withering away,
passing away,
fading away,
coming to an end.

So too is birth, becoming, grasping, craving, feeling, contact, sense, name-and-shape, consciousness, activities, ignorance.

These also are impermanent, conditioned, arisen causally, are by nature withering away, passing away, fading away, coming to an end.

These, brethren, are called things as having causally happened.

Now inasmuch, brethren, as the Ariyan disciple has by right insight well seen even as they really are both this causal happening and things as having causally happened, never doth it arise, verily, that such as he will run back to the past, thinking:

'Did I live in times gone by?

Or did I not?

What was I in times gone by?

How was I then?

Or from being what did I become what?'

Or that he will run towards the times to come, thinking:

'Shall I be reborn in a future time, or shall I not?

What shall I become in the future?

How shall I become in the future?

Or, being what, shall I in the future become what?

Or that he will now become perplexed within himself as to the present day, thinking:

'Am I indeed?

Or am I not indeed?

What indeed am I?

How indeed am I?

This person that is I, whence came he, whither will he go?'

Why doth this never arise?

In that the Ariyan disciple, brethren, has by right insight well seen even as they really are both this causal happening and things as having causally happened.

---

[1] On these four phrases the *Comy*. has: - '*ṭhitā va sā dhātu,* this - causality (causal state) just stands; there is nowhere any birth, old age, death without cause *(paccayo);* by the next two phrases he teaches just cause; namely, by cause arisen phenomena *(dhammā)* persist, (or stand), therefore cause is called 'causal status.' Cause orders (or fixes) phenomena, therefore it is called orderliness of phenomena. The causes of birth, etc., are specific ("this") causes, and specific causes are just this-relatedness.'

[2] *Cf*. *Dialogues* iii, 251 f.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
3. Dasa-Balā Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

3. The 'Ten Powers' Suttas

Sutta 21

Paṭhama Dasa-Balā Suttaṃ

The Ten Powers (1)

---

[27] **[23]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove
in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"The Tathāgata, brethren,
endowed with the ten powers,
and the four confidences,[1]
claims the Place of the Bull;[2]
he roars the Lion's Roar amid the congregations;
he turns the Divine Wheel,[3]
saying:

'Such is material shape,
such is its arising,
such is its passing away;

such is feeling,
such is its arising,
such is its passing away;

such is perception,
such is its arising,
such is its passing away;

such are activities,
such is its arising,
such is its passing away;

such is consciousness,
such is its arising,
such is its passing away.'

Thus:

'This' being,
'that' becomes;
from the arising of this,
that arises;
this not being,
that becomes not;
from the ceasing of this,
that ceases.

That is to say,
conditioned by ignorance activities come to pass;
conditioned by activities consciousness,
conditioned by consciousness name-and-shape,
conditioned by name-and-shape sense,
conditioned by sense contact,
conditioned by contact feeling,
conditioned by feeling craving,
conditioned by craving grasping,
conditioned by grasping becoming,
conditioned by becoming birth,
conditioned by birth old age-and death, grief, lamenting, suffering, sorrow, despair come to pass.

Such is the uprising of this entire mass of ill.

But from the utter fading away and ceasing of ignorance [comes] ceasing of activities;
from ceasing of activities ceasing of consciousness;
from ceasing of consciousness ceasing of name-and-shape;
from ceasing of name-and-shape ceasing of sense;
from ceasing of sense ceasing of contact;
from ceasing of contact ceasing of feeling;
from ceasing of feeling ceasing of craving;
from ceasing of craving ceasing of grasping;
from ceasing of grasping ceasing of becoming;
from ceasing of becoming ceasing of birth;

from ceasing of birth,
old age-and-death, grief, lamenting, suffering, sorrow, despair cease.

Such is the ceasing of this entire mass of ill.

---

[1] The ten powers *(bala)* and the four grounds of confidence *(vesārajja)* are stated in detail, *M*. i, 69 *f*., the 'Sutta of the Lion's Roar.' *Cf*. above i, 138.

[2] 'The best, the supreme place; the rank of former Buddhas.' *Comy*.

[3] Usually *dhamma-cakka* here and in *M*. i, 69, *brahma-cakka*.

Of Related Interest:

See The Ten Powers and the Four Confidences of the Tathāgata,
MN 12: The Greater Discourse on the Lion's Roar
AN 10.21

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
3. Dasa-Balā Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

3. The 'Ten Powers' Suttas

Sutta 22

Dutiya Dasa-Balā Suttaṃ

The Ten Powers (2)

---

[28] **[23]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"The Tathāgata, brethren,
endowed with the ten powers,
and the four confidences,
claims the Place of the Bull;
he roars the Lion's Roar amid the congregations;
he turns the Divine Wheel,
saying:

'Such is material shape,
such is its arising,
such is its passing away;

such is feeling,
such is its arising,
such is its passing away;

such is perception,
such is its arising,
such is its passing away;

such are activities,
such is its arising,
such is its passing away;

such is consciousness,
such is its arising,
such is its passing away.'

Thus:

'This' being,
'that' becomes;
from the arising of this,

that arises;
this not being,
that becomes not;
from the ceasing of this,
that ceases.

That is to say,
Conditioned by ignorance activities come to pass;
conditioned by activities consciousness,
conditioned by consciousness name-and-shape,
conditioned by name-and-shape sense,
conditioned by sense contact,
conditioned by contact feeling,
conditioned by feeling craving,
conditioned by craving **[24]** grasping,
conditioned by grasping becoming,
conditioned by becoming birth,
conditioned by birth old age-and death, grief, lamenting, suffering, sorrow, despair come to pass.

Such is the uprising of this entire mass of ill.

But from the utter fading away and ceasing of ignorance [comes] ceasing of activities;
from ceasing of activities ceasing of consciousness;
from ceasing of consciousness ceasing of name-and-shape;
from ceasing of name-and-shape ceasing of sense;
from ceasing of sense ceasing of contact;
from ceasing of contact ceasing of feeling;
from ceasing of feeling ceasing of craving;
from ceasing of craving ceasing of grasping;
from ceasing of grasping ceasing of becoming;
from ceasing of becoming ceasing of birth;
from ceasing of birth,
old age-and-death, grief, lamenting, suffering, sorrow, despair cease.

Such is the ceasing of this entire mass of ill."

§

"Thus, brethren, the Norm being well declared by me,
made manifest,
disclosed,
brought to light,
stripped of its swathings,[1]
it is enough for the clansman
who has left the world through faith
to stir up energy
and vow:

'Verily let skin and sinews and bones wilt in my body,
let flesh and blood dry up,
yet shall there be upkeep of energy
till I have won
that which by man's strength,
by man's energy,
by man's progress
may be won!'[2]

Sadly, brethren,
lives the man of sloth,
involved in bad,
wicked things.

Great is the salvation
which he fails to win.

But he of stirred up energy
lives happily,

aloof from bad,
wicked things.

Great is the salvation
that he makes perfect.

Not by that which is low, brethren,
may the highest be won;
by that which is highest
may the highest be won.

Worthy of praise, brethren,
is this divine life.

The Teacher has come to you
face to face.

Wherefore stir up energy
that ye may win
what is not won,
that ye may attain
what is not attained,
that ye may realize
what is unrealized.

Thus will this
our leaving the world
not be barren,
but a fruitful
and a growing thing.

Verily the necessaries that we enjoy:
the equipment of robes,
alms,
lodging
and medicine,
though they be humble,

shall be to us
of great profit
and advantage.'

For thus, brethren,
must ye train yourselves:

If a man discern his own good,[3]
this is enough to call up earnestness;
if **[25]** he discern another's good,
this is enough to call up earnestness;
if he discern both his own and another's good,
this is enough to call up earnestness.

---

[1] *Chinna-püotiko,* having a cut-off tailored garment. See * *Pilotiko*. *Cf*. Jāt. i, 220.

[2] *Cf*. xxi, § 3. This adjuration recurs in other books (*M*. i, 481; *A*. i, 50) as a learner's maxim, and in the later *Jātaka Comy*. (i, 71) is said to have been vowed by Gotama himself in his mental wrestling beneath the Bo-tree. *Cf*. 'The Will in Buddhism,' *JRAS,* 1898, p. 50.

[3] 'Good' and 'salvation' (above) are *attha* and *sadattha* respectively. *Att'attha,* viz., arahantship. *Comy.*

Of Related Interest:

The Ten Powers and the Four Confidences of the Tathāgata,
MN 12: The Greater Discourse on the Lion's Roar

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Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

3. The 'Ten Powers' Suttas

Sutta 23

Upanisa Suttaṃ

Causal Association

[3] Joy *(pāmojja)* the *Comy*. rates as a less powerful state than rapture *(pīti)*, leading on to it. This series has never yet won the notice it deserves as a sort of Causal Law formula in terms of happiness.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
3. Dasa-Balā Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

3. The 'Ten Powers' Suttas

Sutta 24

Añña-Titthiya Suttaṃ

Sectarian Teachers

---

[32] **[27]**

Thus have I heard:

The Exalted One was once staying near Rājagaha at the Bamboo Grove.

Now the venerable Sāriputta clothed himself one morning,
and taking his bowl and cloak
entered Rājagaha on his almsround.

Now he thought:

"It is too early as yet
to go **[28]** about Rājagaha for alms:
I might go the gardens of the heretical Wanderers."

Now the venerable Sāriputta came to those gardens,
and after exchanging greetings with those heretical Wanderers
and compliments of friendship and courtesy
sat down at one side.

Then those Wanderers spoke thus
to the venerable Sāriputta so seated:

"There are, friend Sāriputta,
certain recluses and brahmins,
believers in karma,
who declare that ill is self-wrought;
certain others of them
declare ill is wrought by some one other [than one's self];
certain others declare that ill is wrought by both,
and certain others
that ill is wrought by neither,
but happens by chance.

But the recluse Gotama -
what does he declare,
what does he announce?

And how, if we were answering,
should we be repeating the views of the recluse Gotama,
and should not be misrepresenting him
by what is not correct,
but should be answering
by a doctrine in conformity with his doctrine,
and [one whereby] no one who is of his doctrine,

a follower of his views,
would render himself open to blame?"

"Friend, the Exalted One has said
that ill[1] comes to pass through a cause.

Because of what?

Because of contact.

He who so spoke would be repeating the views of the Exalted One,
and would not be misrepresenting him
by what is not correct,
but would be answering by a doctrine
in conformity with his doctrine,
and one whereby no one who is of his doctrine,
a follower of his views,
would render himself open to blame.

In the case of those recluses and brahmins, friend,
who believing in karma
declare that ill has been wrought by one's own self,
this ill was caused by contact.

In the case of those of them
who declare that ill has been wrought by a different self,
this ill too was caused by contact.

In the case of those of them
who declare that ill has been wrought by both one's own self
and by a different self,
this ill too was caused by contact.

In the case also of those
who declare that ill has been wrought by neither,
but has happened by chance,
this ill too was caused by contact.

[29] In no one of these four views
of those who believe in karma
is it possible to show
that those recluses and brahmins
will experience feeling without contact."

§

Now the venerable Ānanda was listening
to Sāriputta's talk with the heretical Wanderers.

And the venerable Ānanda,
after going his almsround in Rājagaha
and eating his meal on his return,
came into the presence of the Exalted One,
saluted him,
sat down at one side,
and so seated told the Exalted One what that talk had been,
saying:

"Now the venerable Sāriputta clothed himself in the morning,
and taking his bowl and cloak
entered Rājagaha on his almsround.

Now he thought:

'It is too early as yet
to go about Rājagaha for alms:
I might go the gardens of the heretical Wanderers.'

Now the venerable Sāriputta came to those gardens,
and after exchanging greetings with those heretical Wanderers

and compliments of friendship and courtesy
sat down at one side.

Then those Wanderers spoke thus
to the venerable Sāriputta so seated:

'There are, friend Sāriputta,
certain recluses and brahmins,
believers in karma,
who declare that ill is self-wrought;
certain others of them
declare ill is wrought by some one other [than one's self];
certain others declare that ill is wrought by both,
and certain others
that ill is wrought by neither,
but happens by chance.

But the recluse Gotama -
what does he declare,
what does he announce?

And how, if we were answering,
should we be repeating the views of the recluse Gotama,
and should not be misrepresenting him
by what is not correct,
but should be answering
by a doctrine in conformity with his doctrine,
and [one whereby] no one who is of his doctrine,
a follower of his views,
would render himself open to blame?'

'Friend, the Exalted One has said
that ill comes to pass through a cause.

Because of what?

Because of contact.

He who so spoke would be repeating the views of the Exalted One,
and would not be misrepresenting him
by what is not correct,
but would be answering by a doctrine
in conformity with his doctrine,
and one whereby no one who is of his doctrine,
a follower of his views,
would render himself open to blame.

In the case of those recluses and brahmins, friend,
who believing in karma
declare that ill has been wrought by one's own self,
this ill was caused by contact.

In the case of those of them
who declare that ill has been wrought by a different self,
this ill too was caused by contact.

In the case of those of them
who declare that ill has been wrought by both one's own self
and by a different self,
this ill too was caused by contact.

In the case also of those
who declare that ill has been wrought by neither,
but has happened by chance,
this ill too was caused by contact.

In no one of these four views
of those who believe in karma
is it possible to show
that those recluses and brahmins
will experience feeling without contact.'"

§

"Well done, well done, Ānanda!

Sāriputta so answering
would be answering rightly.

I have said that ill happens through a cause.

Because of what?

Because of contact.

So saying
one would be a repeater of my sayings;
he would not be misrepresenting me
by what is not correct,
and no one who is of my doctrine,
a follower of my views,
would thereby render himself open to blame.

In the case of those recluses and brahmins, Ānanda,
who believing in karma
declare that ill has been wrought by one's own self,
this ill was caused by contact.

In the case of those of them
who declare that ill has been wrought by a different self,
this ill too was caused by contact.

In the case of those of them
who declare that ill has been wrought by both one's own self
and by a different self,
this ill too was caused by contact.

In the case also of those
who declare that ill has been wrought by neither,

but has happened by chance,
this ill too was caused by contact.

In no one of these four cases
is it possible to show
that those recluses and brahmins
who believe in karma
will experience ill without contact.

I too, Ānanda,
was once staying here near Rājagaha
in the Bamboo Grove
at the Squirrels' Feeding-ground.

I, too, finding it too early to make my almsround,
bethought me to go to the gardens
of the heretical Wanderers.

Now I came to those gardens,
and after exchanging greetings with those heretical Wanderers
and compliments of friendship and courtesy
sat down at one side.

Then those Wanderers spoke thus
to me so seated:

'There are, friend Gotama,
certain recluses and brahmins,
believers in karma,
who declare that ill is self-wrought;
certain others of them
declare ill is wrought by some one other [than one's self];
certain others declare that ill is wrought by both,
and certain others
that ill is wrought by neither,
but happens by chance.

But the recluse Gotama -
what does he declare,
what does he announce?

And how, if we were answering,
should we be repeating the views of the recluse Gotama,
and should not be misrepresenting him
by what is not correct,
but should be answering
by a doctrine in conformity with his doctrine,
and [one whereby] no one who is of his doctrine,
a follower of his views,
would render himself open to blame?'

And I answered them:

'Friend, I have said
that ill comes to pass through a cause.

Because of what?

Because of contact.

He who so spoke would be repeating my views,
and would not be misrepresenting me
by what is not correct,
but would be answering by a doctrine
in conformity with my doctrine,
and one whereby no one who is of my doctrine,
a follower of my views,
would render himself open to blame.

In the case of those recluses and brahmins, friend,
who, believing in karma,
declare that ill has been wrought by one's own self,
this ill was caused by contact.

In the case of those of them
who declare that ill has been wrought by a different self,
this ill too was caused by contact.

In the case of those of them
who declare that ill has been wrought by both one's own self
and by a different self,
this ill too was caused by contact.

In the case also of those
who declare that ill has been wrought by neither,
but has happened by chance,
this ill too was caused by contact.

In no one of these four views
of those who believe in karma
is it possible to show
that those recluses and brahmins
will experience feeling without contact.'"

§

"Wonderful, lord, marvellous
how the whole matter will have been said in one clause.

If this matter were spoken in detail,
it were deep
and it would seem deep."[2]

"Well then, Ānanda,
let just that reveal itself to you now."

[30] "If, lord, they were to ask me:

'Decay-and-death, friend Ānanda,
what is its basis,
what is its coming to pass,
how is it brought to pass,
what is its cause?'

I, so asked, should answer:

'Decay-and-death, friends,
is based on birth,
through birth it comes to pass,
is brought to pass,
birth is its cause.'

So would I answer.

■

Further, if they were to ask me:

'Birth, friend Ānanda, what is its basis,
what is its coming to pass,
how is it brought to pass,
what is its cause?'

I, so asked, should answer:

'Birth, friends,
is based on becoming,
through becoming it comes to pass,
is brought to pass,
becoming is its cause.'

So would I answer.

■

Further, if they were to ask me:

'Becoming, friend Ānanda, what is its basis,
what is its coming to pass,
how is it brought to pass,
what is its cause?'

I, so asked, should answer:

'Becoming, friends,
is based on grasping,
through grasping it comes to pass,
is brought to pass,
grasping is its cause.'

So would I answer.

■

Further, if they were to ask me:

'Grasping, friend Ānanda, what is its basis,
what is its coming to pass,
how is it brought to pass,
what is its cause?'

I, so asked, should answer:

'Grasping, friends,
is based on craving,
through craving it comes to pass,
is brought to pass,
craving is its cause.'

So would I answer.

■

Further, if they were to ask me:

'Craving, friend Ānanda, what is its basis,
what is its coming to pass,
how is it brought to pass,
what is its cause?'

I, so asked, should answer:

'Craving, friends,
is based on feeling,
through feeling it comes to pass,
is brought to pass,
feeling is its cause.'

So would I answer.

■

Further, if they were to ask me:

'Feeling, friend Ānanda, what is its basis,
what is its coming to pass,
how is it brought to pass,
what is its cause?'

I, so asked, should answer:

'Feeling, friends,
is based on contact,
through contact it comes to pass,
is brought to pass,
contact is its cause.'

So would I answer.

■

Further[ed1], if they were to ask me:

'Contact, friend Ānanda, what is its basis,
what is its coming to pass,
how is it brought to pass,
what is its cause?'

I, so asked, should answer:

'Contact, friends,
is based on the six spheres of sense,
through the six spheres of sense it comes to pass,
is brought to pass,
the six spheres of sense is its cause.

And, friends, by the utter fading out and cessation of the six spheres of sense
there is cessation of contact,
by the utter fading out and cessation of contact,
cessation of feeling,
by the utter fading out and cessation of feeling,
cessation of craving,
by the utter fading out and cessation of craving,
cessation of grasping,
by the utter fading out and cessation of grasping,
cessation of becoming,
by the utter fading out and cessation of becoming,
cessation of birth,
by the utter fading out and cessation of birth,
cessation of decay-and-death,
yea, grief,
lamenting,
ill,
sorrow
and despair cease.

Such is the ceasing of this entire mass of ill.'

So asked, lord, so should I make answer."

---

[1] *I.e.*, as a mode of feeling. See p. 15, *f.*, §§ 17, 18.

[2] *Cf*. below, § 60; *Dialogues*, ii, 50.

[ed1] Mrs. Rhys Davids omits this clause.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
3. Dasa-Balā Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

3. The 'Ten Powers' Suttas

Sutta 25

Bhūmija Suttaṃ

Bhūmija

---

[37] **[30]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Now the venerable Bhūmija,
arising at eventide from solitary meditation,
came into the presence of the venerable Sāriputta,
and exchanging greetings with him

and compliments of friendship and courtesy
sat down at one side,
and so seated spoke thus to him:

"There are, friend Sāriputta,
certain recluses and brahmins,
believers in karma,
who declare that ill is self-wrought;
certain others[1] of them
declare ill is wrought by some one other [than one's self];
certain others declare that ill is wrought by both,
and certain others
that ill is wrought by neither,
but happens by chance.

[31] Herein, friend Sāriputta, the Exalted One, what has he to tell us?

And how, if we were answering,
should we be repeating his views correctly
and would not be misrepresenting him
by what is not correct,
but would be answering by a doctrine
in conformity with his doctrine,
and one whereby no one who is of his doctrine,
a follower of his views,
would render himself open to blame?"

"Friend, the Exalted One has said
that ill comes to pass through a cause.

Because of what?

Because of contact.

He who so spoke would be repeating the views of the Exalted One,
and would not be misrepresenting him
by what is not correct,

but would be answering by a doctrine
in conformity with his doctrine,
and one whereby no one who is of his doctrine,
a follower of his views,
would render himself open to blame.

In the case of those recluses and brahmins, friend,
who believing in karma
declare that ill has been wrought by one's own self,
this ill was caused by contact.

In the case of those of them
who declare that ill has been wrought by a different self,
this ill too was caused by contact.

In the case of those of them
who declare that ill has been wrought by both one's own self
and by a different self,
this ill too was caused by contact.

In the case also of those
who declare that ill has been wrought by neither,
but has happened by chance,
this ill too was caused by contact.

In no one of these four views
of those who believe in karma
is it possible to show
that those recluses and brahmins
will experience feeling without contact."

§

Now the venerable Ānanda was listening
to Sāriputta's talk with the venerable Bhūmija.

And the venerable Ānanda,
came into the presence of the Exalted One,
saluted him,
sat down at one side,
and so seated told the Exalted One what that talk had been,
saying:

"Now the venerable Bhūmija,
arising at eventide from solitary meditation,
came into the presence of the venerable Sāriputta,
and exchanging greetings with him
and compliments of friendship and courtesy
sat down at one side,
and so seated spoke thus to him:

'There are, friend Sāriputta,
certain recluses and brahmins,
believers in karma,
who declare that ill is self-wrought;
certain others of them
declare ill is wrought by some one other [than one's self];
certain others declare that ill is wrought by both,
and certain others
that ill is wrought by neither,
but happens by chance.

Herein, friend Sāriputta, the Exalted One, what has he to tell us?

And how, if we were answering,
should we be repeating his views correctly
and would not be misrepresenting him
by what is not correct,
but would be answering by a doctrine

in conformity with his doctrine,
and one whereby no one who is of his doctrine,
a follower of his views,
would render himself open to blame?'

'Friend, the Exalted One has said
that ill comes to pass through a cause.

Because of what?

Because of contact.

He who so spoke would be repeating the views of the Exalted One,
and would not be misrepresenting him
by what is not correct,
but would be answering by a doctrine
in conformity with his doctrine,
and one whereby no one who is of his doctrine,
a follower of his views,
would render himself open to blame.

In the case of those recluses and brahmins, friend,
who believing in karma
declare that ill has been wrought by one's own self,
this ill was caused by contact.

In the case of those of them
who declare that ill has been wrought by a different self,
this ill too was caused by contact.

In the case of those of them
who declare that ill has been wrought by both one's own self
and by a different self,
this ill too was caused by contact.

In the case also of those
who declare that ill has been wrought by neither,

but has happened by chance,
this ill too was caused by contact.

In no one of these four views
of those who believe in karma
is it possible to show
that those recluses and brahmins
will experience feeling without contact.'"

§

"Well done, well done, Ānanda!

Sāriputta so answering
would be answering rightly.

I have said that ill happens through a cause.

Because of what?

Because of contact.

So saying
one would be a repeater of my sayings;
he would not be misrepresenting me
by what is not correct,
and no one who is of my doctrine,
a follower of my views,
would thereby render himself open to blame.

In the case of those recluses and brahmins, Ānanda,
who believing in karma

declare that ill has been wrought by one's own self,
this ill was caused by contact.

In the case of those of them
who declare that ill has been wrought by a different self,
this ill too was caused by contact.

In the case of those of them
who declare that ill has been wrought by both one's own self
and by a different self,
this ill too was caused by contact.

In the case also of those
who declare that ill has been wrought by neither,
but has happened by chance,
this ill too was caused by contact.

In no one of these four cases
is it possible to show
that those recluses and brahmins
who believe in karma
will experience ill without contact.

§

13.[ed1] Where there have been deeds, Ānanda,
personal weal and woe arise
in consequence of the will there was in the deeds.

Where there has been speech,
personal weal and woe arise
in consequence of the will there was in the speech.

Where there has been thought,
personal weal and woe arise
in consequence of the will there was in the thought.

■

Either we of ourselves, Ānanda,
plan those planned deeds conditioned by ignorance,
whence so caused
arises personal weal and woe,
or others plan those planned deeds
that we do conditioned by ignorance,
whence so conditioned
arises personal weal and woe.

Either they are done deliberately,
or we do them unwittingly.[2]

Thence both ways arises personal weal and woe.

Either we of ourselves, Ānanda,
plan planned speech conditioned by ignorance,
whence so caused
arises personal weal and woe,
or others plan that planned speech
that we do conditioned by ignorance,
whence so conditioned
arises personal weal and woe.

Either that planned speech is done deliberately,
or that planned speech is done unwittingly.

Thence both ways arises personal weal and woe.

Either we of ourselves, Ānanda,
plan planned thought conditioned by ignorance,
whence so caused

arises personal weal and woe,
or others plan that planned thought
that we do conditioned by ignorance,
whence so conditioned
arises personal weal and woe.

Either that planned thought is done deliberately,
or that planned thought is done unwittingly.

Thence both ways arises personal weal and woe.

In these six cases[3] ignorance is followed after.

[32] But from the utter fading away and cessation of ignorance,
Ānanda,
those deeds are not
whence so conditioned
arises personal weal and woe;

that speech is not
whence so conditioned
arises personal weal and woe;

that thought is not
whence so conditioned
arises personal weal and woe.

As field they are not;
as base they are not;
as wherewithal they are not;
as occasion[4] they are not,
that so conditioned there might arise personal weal and woe.

---

[1] In this Sutta the wording at first follows the preceding Sutta verbatim. 'Another,' here, is apparently not the 'other' of §§ 17, 18. *Cf*. p. 31.

[2] Not knowing the consequences, like children imitating their parents' actions in religious services, etc. Their actions are instigated *(sasankhārena)*. So *Comy*. *Cf*. *Bud*. *Pay*. *Eth*. 34, n. 1, and *Expositor,* 207.

[3] 3x2, viz. deed, word, thought; deliberate, unwitting.

[4] The *Comy*. elucidates these three terms thus: as field for growth, ... as base for building, ... as wherewithal for a cause, as occasion for a reason.

[ed1] The Pali text in some versions ends this section with '*avijjāpaccayā va*' and in some versions has this phrase as beginning the next section. Woodward, in *AN* 4.171 has opted to use it both at the end of this section and the beginning of the next. Mrs. Rhys Davids has put it at the beginning of the next section per the PTS text. Put at the beginning of the second section, it should also be at the beginning of the next two sections which is how I have reconstructed it here. Bhk. Thanissaro abridges, but appears to indicate that he would follow this plan. Bhk. Bodhi has it only at the end of the first section. It makes bad sense in this position. The idea described there is that it is intent (Bhk. Bodhi's 'volition') that is the basis for the arising of pleasant or painful consequences of deeds. Intent can be ignorant or not, ignorance is not an alternative to intent. The BJT Pali is a complete mess.

References:

See also: AN 4.171

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
3. Dasa-Balā Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

3. The 'Ten Powers' Suttas

Sutta 26

Upavāna Suttaṃ

Upavāna

---

[41] **[32]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Now the venerable Upavāna[1] came into the presence of the Exalted One,
saluted him,
sat down at one side,
and so seated said to him:

Lord, there are certain recluses and brahmins,
believers in karma,
who declare that ill is self-wrought;
certain others of them
declare ill is wrought by some one other [than one's self];
certain others declare that ill is wrought by both,
and certain others
that ill is wrought by neither,
but happens by chance.

Herein, Lord, what has the Exalted One to announce to us
and how, if we were answering,
should we be repeating his views correctly
and would not be misrepresenting him
by what is not correct,
but would be answering by a doctrine
in conformity with his doctrine,
and one whereby no one who is of his doctrine,
a follower of his views,
would render himself open to blame?"

"I have said Upavāna
that ill comes to pass through a cause.

Because of what?

Because of contact.

He who so spoke would be repeating my views,
and would not be misrepresenting me
by what is not correct,
but would be answering by a doctrine
in conformity with my doctrine,
and one whereby no one who is of my doctrine,
a follower of my views,
would render himself open to blame.

In the case of those recluses and brahmins, Upavāna,
who believing in karma
declare that ill has been wrought by one's own self,
this ill was caused by contact.

In the case of those of them
who declare that ill has been wrought by a different self,
this ill too was caused by contact.

In the case of those of them
who declare that ill has been wrought by both one's own self
and by a different self,
this ill too was caused by contact.

In the case also of those
who declare that ill has been wrought by neither,
but has happened by chance,
this ill too was caused by contact.

In no one of these four views
of those who believe in karma
is it possible to show
that those recluses and brahmins
will experience feeling without contact."

---

[1] On this thera who for a time was Gotama's body-servant, before Ānanda, see above, i, 220 *f*.; *Pss. of the Brethren,* pp. 140, 350.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
3. Dasa-Balā Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

3. The 'Ten Powers' Suttas

Sutta 27

Paccaya Suttaṃ

The Causal Relation

---

[42] **[32]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Activities, brethren, come to pass conditioned by ignorance,
consciousness conditioned by activities,
name-and-shape by consciousness,
sense by name-and-shape,
contact by sense,
feeling by contact,
craving by feeling,
grasping by craving,
becoming by grasping,
birth by becoming,
old age-and-death **[33]** by birth,
hence grief,
lamenting,
suffering,
sorrow,
despair
come to pass.

Such is the uprising of this entire mass of ill.

§

And what, brethren, is old age-and-death?

That which, of this and that being,
in this and that group,
is decay,
decrepitude,
breaking up,

hoariness,
wrinkling of the skin,
shrinkage of a life-span,
overripeness of faculties:
this is called old age.

That which of this and that being,
from this or that group,
is falling or decease,
separation,
disappearance,
mortality or dying,
accomplishment of time,
separation of component factors,
laying down of the carcase:
this is called death.

Thus it is
this old age and this death
that is called old age-and-death.

From the uprising of birth
uprising of old age-and-death.

From the ceasing of birth
ceasing of old age-and-death.

Just this Ariyan eightfold path
is the way going to the ceasing of old age-and-death,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,

right mindfulness,
right concentration.

■

And what, brethren, is birth?[1]

That which, of this and that being
in this and that group,
is birth,
continuous birth,
descent,
reproduction,
appearance of component factors,
acquiring of sense-spheres.

This is called birth.

From the uprising of becoming
uprising of birth.

From the ceasing of becoming
ceasing of birth.

Just this Ariyan eightfold path
is the way going to the ceasing of birth,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

■

And what, brethren, is becoming?

Three are these becomings:
becoming in Kāma-[worlds],
becoming in Rūpa-[worlds],
becoming in Arūpa-[worlds].

This is called becoming.

From the uprising of grasping
uprising of becoming.

From the ceasing of grasping
ceasing of becoming.

Just this Ariyan eightfold path
is the way going to the ceasing of becoming,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

■

And what, brethren, is grasping?

There are these four graspings:
grasping of desires,
grasping of opinion,
grasping of rule and ritual,
grasping of soul-theory.

This is called grasping.

From the uprising of craving
uprising of grasping.

From the ceasing of craving
ceasing of grasping.

Just this Ariyan eightfold path
is the way going to the ceasing of grasping,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

■

And what, brethren, is craving?

There are these six groups of craving:
craving for things seen,
for things heard,
for odours,
for tastes,
for things tangible,
for ideas.

This is called craving.

From the uprising of feeling
uprising of craving.

From the ceasing of feeling
ceasing of craving.

Just this Ariyan eightfold path
is the way going to the ceasing of craving,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

■

And what, brethren, is feeling?

There are these six groups of feeling:
feeling that is born of eye-contact,
feeling that is born of ear-contact,
feeling that is born of nose-contact,
feeling that is born of tongue-contact,
feeling that is born of body-contact,
feeling that is born of mind-contact.

This is called feeling.

From the uprising of contact
uprising of feeling.

From the ceasing of contact
ceasing of feeling.

Just this Ariyan eightfold path
is the way going to the ceasing of feeling,

to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

■

And what, brethren, is contact?

There are these six groups of contact:
eye-contact,
ear-contact,
nose-contact,
tongue-contact,
body-contact,
mind-contact.

This is called contact.

From the uprising of sixfold sense
uprising of contact.

From the ceasing of sixfold sense
ceasing of contact.

Just this Ariyan eightfold path
is the way going to the ceasing of contact,
to wit,
right view,
right aim,
right energy,
right speech,

right action,
right livelihood,
right mindfulness,
right concentration.

■

And what, brethren, is sixfold sense?

The sense of eye,
ear,
nose,
tongue,
body,
mind.

This is called sixfold sense.

From the uprising of name-and-shape
uprising of sixfold sense.

From the ceasing of name-and-shape
ceasing of sixfold sense.

Just this Ariyan eightfold path
is the way going to the ceasing of sixfold sense,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

■

And what, brethren, is name-and-shape?

Feeling,
perception,
will,
contact,
work of mind.

This is called name.

The four great elements
and the shape derived from them.

This is called shape.

This is the name,
this is the shape
called name-and-shape.

From the uprising of consciousness
uprising of name-and-shape.

From the ceasing of consciousness
ceasing of name-and-shape.

Just this Ariyan eightfold path
is the way going to the ceasing of name-and-shape,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

■

And what is consciousness?

These are the six groups of consciousness:
— eye-consciousness,
ear-consciousness,
smell-consciousness,
taste-consciousness,
touch-consciousness,
and mind-consciousness.

This is called consciousness.

From the uprising of activities
uprising of consciousness.

From the ceasing of activities
ceasing of consciousness.

Just this Ariyan eightfold path
is the way going to the ceasing of consciousness,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

■

And what are activities?

These are the three activities:
— those of deed,
speech
and mind.

These are activities.

From the uprising of ignorance
uprising of activities.

From the ceasing of ignorance
ceasing of activities.

Just this Ariyan eightfold path
is the way going to the ceasing of activities,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

■

And what is ignorance?

Nescience concerning ill,
its rise,
its cessation
and concerning the way going to the cessation of ill.

This is called ignorance.

§

Now inasmuch, brethren, as the Ariyan disciple knows the causal relation thus,
knows the uprising of the causal relation thus,
knows the cessation of the causal relation thus,
knows the way going to the cessation of the causal relation thus,
he is what we call the Ariyan disciple who has won the view,
who has won vision,
who has arrived at this good doctrine,
who sees this good doctrine,
who possesses the knowledge of the trained man,
who possesses the wisdom of the trained man,
who has won to the stream of the Norm,
who has the Ariyan insight of revulsion,
who stands knocking at the door of the Deathless."[2]

---

[1] [Mrs. Rhys Davids abridges from here and notes:] *I.e.,* as in § 2, the distinguishing feature here being the full application in detail of the 'Four Ariyan (or noble) Truths.' The descriptions in § 2 constitute the application of the First Truth only: - what is x?

[2] *Amata, i.e. Nibbāna*. So the *Comy.,* which calls these titles Path-terms (*i.e.,* of the fourfold Path: Stream winner to Arahant), and 'the Ariyan' one who has 'got past' the worldlings or 'many folk.'

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
3. Dasa-Balā Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

3. The 'Ten Powers' Suttas

Sutta 28

Bhikkhu Suttaṃ

The Brother

---

[43] **[34]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"In this religion,[1] brethren,
the brother knows what is decay-and-death,
knows the uprising of decay-and-death,
knows the ceasing of decay-and-death,
knows the way going to the ceasing of decay-and-death.

He knows what is birth,
knows the uprising of birth,
knows the ceasing of birth,
knows the way going to the ceasing of birth.

He knows what is becoming,
knows the uprising of becoming,
knows the ceasing of becoming,
knows the way going to the ceasing of becoming.

He knows what is grasping,
knows the uprising of grasping,
knows the ceasing of grasping,
knows the way going to the ceasing of grasping.

He knows what is craving,
knows the uprising of craving,
knows the ceasing of craving,
knows the way going to the ceasing of craving.

He knows what is feeling,
knows the uprising of feeling,
knows the ceasing of feeling,
knows the way going to the ceasing of feeling.

He knows what is contact,
knows the uprising of contact,

knows the ceasing of contact,
knows the way going to the ceasing of contact.

He knows what is sense,
knows the uprising of sense,
knows the ceasing of sense,
knows the way going to the ceasing of sense.

He knows what is name-and-shape,
knows the uprising of name-and-shape,
knows the ceasing of name-and-shape,
knows the way going to the ceasing of name-and-shape.

He knows what is consciousness,
knows the uprising of consciousness,
knows the ceasing of consciousness,
knows the way going to the ceasing of consciousness.

He knows what are activities,
knows the uprising of activities,
knows the ceasing of activities,
knows the way going to the ceasing of activities.

And what, brethren, is old age-and-death?

That which, of this and that being,
in this and that group,
is decay,
decrepitude,
breaking up,
hoariness,
wrinkling of the skin,

shrinkage of a life-span,
overripeness of faculties:
this is called old age.

That which of this and that being,
from this or that group,
is falling or decease,
separation,
disappearance,
mortality or dying,
accomplishment of time,
separation of component factors,
laying down of the carcase:
this is called death.

Thus it is
this old age and this death
that is called old age-and-death.

From the uprising of birth
uprising of old age-and-death.

From the ceasing of birth
ceasing of old age-and-death.

Just this Ariyan eightfold path
is the way going to the ceasing of old age-and-death,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

■

And what, brethren, is birth?

That which, of this and that being
in this and that group,
is birth,
continuous birth,
descent,
reproduction,
appearance of component factors,
acquiring of sense-spheres.

This is called birth.

From the uprising of becoming
uprising of birth.

From the ceasing of becoming
ceasing of birth.

Just this Ariyan eightfold path
is the way going to the ceasing of birth,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

■

And what, brethren, is becoming?

Three are these becomings:
becoming in Kāma-[worlds],
becoming in Rūpa-[worlds],
becoming in Arūpa-[worlds].

This is called becoming.

From the uprising of grasping
uprising of becoming.

From the ceasing of grasping
ceasing of becoming.

Just this Ariyan eightfold path
is the way going to the ceasing of becoming,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

■

And what, brethren, is grasping?

There are these four graspings:
grasping of desires,
grasping of opinion,
grasping of rule and ritual,
grasping of soul-theory.

This is called grasping.

From the uprising of craving
uprising of grasping.

From the ceasing of craving
ceasing of grasping.

Just this Ariyan eightfold path
is the way going to the ceasing of grasping,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

■

And what, brethren, is craving?

There are these six groups of craving:
craving for things seen,
for things heard,
for odours,
for tastes,
for things tangible,
for ideas.

This is called craving.

From the uprising of feeling
uprising of craving.

From the ceasing of feeling
ceasing of craving.

Just this Ariyan eightfold path
is the way going to the ceasing of craving,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

■

And what, brethren, is feeling?

There are these six groups of feeling:
feeling that is born of eye-contact,
feeling that is born of ear-contact,
feeling that is born of nose-contact,
feeling that is born of tongue-contact,
feeling that is born of body-contact,
feeling that is born of mind-contact.

This is called feeling.

From the uprising of contact
uprising of feeling.

From the ceasing of contact
ceasing of feeling.

Just this Ariyan eightfold path
is the way going to the ceasing of feeling,
to wit,
right view,
right aim,

right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

■

And what, brethren, is contact?

There are these six groups of contact:
eye-contact,
ear-contact,
nose-contact,
tongue-contact,
body-contact,
mind-contact.

This is called contact.

From the uprising of sixfold sense
uprising of contact.

From the ceasing of sixfold sense
ceasing of contact.

Just this Ariyan eightfold path
is the way going to the ceasing of contact,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,

right mindfulness,
right concentration.

■

And what, brethren, is sixfold sense?

The sense of eye,
ear,
nose,
tongue,
body,
mind.

This is called sixfold sense.

From the uprising of name-and-shape
uprising of sixfold sense.

From the ceasing of name-and-shape
ceasing of sixfold sense.

Just this Ariyan eightfold path
is the way going to the ceasing of sixfold sense,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

■

And what, brethren, is name-and-shape?

Feeling,
perception,
will,
contact,
work of mind.

This is called name.

The four great elements
and the shape derived from them.

This is called shape.

This is the name,
this is the shape
called name-and-shape.

From the uprising of consciousness
uprising of name-and-shape.

From the ceasing of consciousness
ceasing of name-and-shape.

Just this Ariyan eightfold path
is the way going to the ceasing of name-and-shape,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

■

And what is consciousness?

These are the six groups of consciousness:
— eye-consciousness,
ear-consciousness,
smell-consciousness,
taste-consciousness,
touch-consciousness,
and mind-consciousness.

This is called consciousness.

From the uprising of activities
uprising of consciousness.

From the ceasing of activities
ceasing of consciousness.

Just this Ariyan eightfold path
is the way going to the ceasing of consciousness,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

■

And what are activities?

These are the three activities:
— those of deed,

speech
and mind.

These are activities.

From the uprising of ignorance
uprising of activities.

From the ceasing of ignorance
ceasing of activities.

Just this Ariyan eightfold path
is the way going to the ceasing of activities,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

■

And what is ignorance?

Nescience concerning ill,
its rise,
its cessation
and concerning the way going to the cessation of ill.

This is called ignorance.

§

Now inasmuch, brethren, as the Ariyan disciple knows what is decay-and-death,
knows its uprising,
knows its ceasing,
knows the way going to its ceasing;

knows what is birth,
knows the uprising of birth,
knows the ceasing of birth,
knows the way going to the ceasing of birth;

knows what is becoming,
knows the uprising of becoming,
knows the ceasing of becoming,
knows the way going to the ceasing of becoming;

knows what is grasping,
knows the uprising of grasping,
knows the ceasing of grasping,
knows the way going to the ceasing of grasping.

knows what is craving,
knows the uprising of craving,
knows the ceasing of craving,
knows the way going to the ceasing of craving;

knows what is feeling,
knows the uprising of feeling,
knows the ceasing of feeling,
knows the way going to the ceasing of feeling;

knows what is contact,
knows the uprising of contact,
knows the ceasing of contact,
knows the way going to the ceasing of contact;

knows what is sense,
knows the uprising of sense,
knows the ceasing of sense,
knows the way going to the ceasing of sense;

knows what is name-and-shape,
knows the uprising of name-and-shape,
knows the ceasing of name-and-shape,
knows the way going to the ceasing of name-and-shape;

knows what is consciousness,
knows the uprising of consciousness,
knows the ceasing of consciousness,
knows the way going to the ceasing of consciousness;

knows what are activities,
knows the uprising of activities,
knows the ceasing of activities,
knows the way going to the ceasing of activities;

he is what we call the Ariyan disciple who has won the view,
who has won vision,
who has arrived at this good doctrine,
who sees this good doctrine,
who possesses the knowledge of the trained man,
who possesses the wisdom of the trained man,
who has won to the stream of the Norm,
who has the Ariyan insight of revulsion,
who stands knocking at the door of the Deathless."

---

[1] *Idha,* lit. 'here'; often paraphrased as above *(imasmiṃ sāsane)* in Commentaries.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
3. Dasa-Balā Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

3. The 'Ten Powers' Suttas

Sutta 29

Paṭhama Samaṇa-Brāhmaṇa Suttaṃ

Recluses and Brahmins (1)

---

[45] **[34]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Those recluses and brahmins, brethren,
whoever they be,
who do not understand what is decay-and-death,
who do not understand the uprising of decay-and-death,
who do not understand the ceasing of decay-and-death,
who do not understand the way going to the ceasing of decay-and-death;

who do not understand what is birth,
who do not understand the uprising of birth,
who do not understand the ceasing of birth,
who do not understand the way going to the ceasing of birth;

who do not understand what is becoming,
who do not understand the uprising of becoming,
who do not understand the ceasing of becoming,
who do not understand the way going to the ceasing of becoming;

who do not understand what is grasping,
who do not understand the uprising of grasping,
who do not understand the ceasing of grasping,
who do not understand the way going to the ceasing of grasping;

who do not understand what is craving,
who do not understand the uprising of craving,
who do not understand the ceasing of craving,
who do not understand the way going to the ceasing of craving;

who do not understand what is feeling,
who do not understand the uprising of feeling,
who do not understand the ceasing of feeling,
who do not understand the way going to the ceasing of feeling;

who do not understand what is contact,
who do not understand the uprising of contact,
who do not understand the ceasing of contact,
who do not understand the way going to the ceasing of contact;

who do not understand what is sense,
who do not understand the uprising of sense,
who do not understand the ceasing of sense,
who do not understand the way going to the ceasing of sense;

who do not understand what is name-and-shape,
who do not understand the uprising of name-and-shape,
who do not understand the ceasing of name-and-shape,
who do not understand the way going to the ceasing of name-and-shape;

who do not understand what is consciousness,
who do not understand the uprising of consciousness,
who do not understand the ceasing of consciousness,
who do not understand the way going to the ceasing of consciousness;

who do not understand what are activities,
who do not understand the uprising of activities,
who do not understand the ceasing of activities,
who do not understand the way going to the ceasing of activities;

they are not approved
as recluses among recluses,
nor as brahmins among brahmins;
nor have those venerable ones thoroughly known,
[35] attained to
and realized for themselves
even in this present stage of life
the meaning and goal[1]
of what it is to be a recluse or a brahmin.

§

And those recluses and brahmins, brethren,
whoever they be,
who do understand what is decay-and-death,
who do understand the uprising of decay-and-death,
who do understand the ceasing of decay-and-death,
who do understand the way going to the ceasing of decay-and-death;

who do understand what is birth,
who do understand the uprising of birth,
who do understand the ceasing of birth,
who do understand the way going to the ceasing of birth;

who do understand what is becoming,
who do understand the uprising of becoming,
who do understand the ceasing of becoming,
who do understand the way going to the ceasing of becoming;

who do understand what is grasping,
who do understand the uprising of grasping,
who do understand the ceasing of grasping,
who do understand the way going to the ceasing of grasping;

who do understand what is craving,
who do understand the uprising of craving,
who do understand the ceasing of craving,
who do understand the way going to the ceasing of craving;

who do understand what is feeling,
who do understand the uprising of feeling,
who do understand the ceasing of feeling,
who do understand the way going to the ceasing of feeling;

who do understand what is contact,
who do understand the uprising of contact,
who do understand the ceasing of contact,
who do understand the way going to the ceasing of contact;

who do understand what is sense,
who do understand the uprising of sense,
who do understand the ceasing of sense,
who do understand the way going to the ceasing of sense;

who do understand what is name-and-shape,
who do understand the uprising of name-and-shape,
who do understand the ceasing of name-and-shape,
who do understand the way going to the ceasing of name-and-shape;

who do understand what is consciousness,
who do understand the uprising of consciousness,
who do understand the ceasing of consciousness,
who do understand the way going to the ceasing of consciousness;

who do understand what are activities,
who do understand the uprising of activities,
who do understand the ceasing of activities,
who do understand the way going to the ceasing of activities;

they are approved
as recluses among recluses,
nor as brahmins among brahmins;
and those venerable ones have thoroughly known,
attained to
and realized for themselves
even in this present stage of life
the meaning and goal
of what it is to be a recluse or a brahmin."

---

[1] *Attha* means matter, meaning, object and thing sought, and profit, good or salvation. No word is harder to translate adequately.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
3. Dasa-Balā Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

3. The 'Ten Powers' Suttas

Sutta 30

Dutiya Samaṇa-Brāhmaṇa Suttaṃ

Recluses and Brahmins (2)

---

[46] **[35]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Those recluses and brahmins, brethren,
whoever they be,
who do not understand what is decay-and-death,
who do not understand the uprising of decay-and-death,
who do not understand the ceasing of decay-and-death,
who do not understand the way going to the ceasing of decay-and-death;

that they will endure passing[1] beyond decay-and-death,
this verily cannot be.

who do not understand what is birth,
who do not understand the uprising of birth,
who do not understand the ceasing of birth,
who do not understand the way going to the ceasing of birth;

that they will endure passing beyond birth,
this verily cannot be.

who do not understand what is becoming,
who do not understand the uprising of becoming,
who do not understand the ceasing of becoming,
who do not understand the way going to the ceasing of becoming;

that they will endure passing beyond becoming,
this verily cannot be.

who do not understand what is grasping,
who do not understand the uprising of grasping,
who do not understand the ceasing of grasping,
who do not understand the way going to the ceasing of grasping;

that they will endure passing beyond grasping,
this verily cannot be.

who do not understand what is craving,
who do not understand the uprising of craving,
who do not understand the ceasing of craving,
who do not understand the way going to the ceasing of craving;

that they will endure passing beyond craving,
this verily cannot be.

who do not understand what is feeling,
who do not understand the uprising of feeling,
who do not understand the ceasing of feeling,
who do not understand the way going to the ceasing of feeling;

that they will endure passing beyond feeling,
this verily cannot be.

who do not understand what is contact,
who do not understand the uprising of contact,
who do not understand the ceasing of contact,
who do not understand the way going to the ceasing of contact;

that they will endure passing beyond contact,
this verily cannot be.

who do not understand what is sense,
who do not understand the uprising of sense,
who do not understand the ceasing of sense,
who do not understand the way going to the ceasing of sense;

that they will endure passing beyond sense,
this verily cannot be.

who do not understand what is name-and-shape,
who do not understand the uprising of name-and-shape,
who do not understand the ceasing of name-and-shape,
who do not understand the way going to the ceasing of name-and-shape;

that they will endure passing beyond name-and-shape,
this verily cannot be.

who do not understand what is consciousness,
who do not understand the uprising of consciousness,
who do not understand the ceasing of consciousness,
who do not understand the way going to the ceasing of consciousness;

that they will endure passing beyond consciousness,
this verily cannot be.

who do not understand what are activities,
who do not understand the uprising of activities,
who do not understand the ceasing of activities,
who do not understand the way going to the ceasing of activities;

that they will endure passing beyond activities,
this verily cannot be.

§

'But those recluses and brahmins, brethren,
whoever they be,
who do understand what is decay-and-death,
who do understand the uprising of decay-and-death,
who do understand the ceasing of decay-and-death,
who do understand the way going to the ceasing of decay-and-death;[2]

that they will endure passing beyond decay-and-death, this verily can be.

who do understand what is birth,
who do understand the uprising of birth,

who do understand the ceasing of birth,
who do understand the way going to the ceasing of birth;

that they will endure passing beyond birth, this verily can be.

who do understand what is becoming,
who do understand the uprising of becoming,
who do understand the ceasing of becoming,
who do understand the way going to the ceasing of becoming;

that they will endure passing beyond becoming, this verily can be.

who do understand what is grasping,
who do understand the uprising of grasping,
who do understand the ceasing of grasping,
who do understand the way going to the ceasing of grasping;

that they will endure passing beyond grasping, this verily can be.

who do understand what is craving,
who do understand the uprising of craving,
who do understand the ceasing of craving,
who do understand the way going to the ceasing of craving;

that they will endure passing beyond craving, this verily can be.

who do understand what is feeling,
who do understand the uprising of feeling,
who do understand the ceasing of feeling,
who do understand the way going to the ceasing of feeling;

that they will endure passing beyond feeling, this verily can be.

who do understand what is contact,
who do understand the uprising of contact,
who do understand the ceasing of contact,
who do understand the way going to the ceasing of contact;

that they will endure passing beyond contact, this verily can be.

who do understand what is sense,
who do understand the uprising of sense,
who do understand the ceasing of sense,
who do understand the way going to the ceasing of sense;

that they will endure passing beyond sense, this verily can be.

who do understand what is name-and-shape,
who do understand the uprising of name-and-shape,
who do understand the ceasing of name-and-shape,
who do understand the way going to the ceasing of name-and-shape;

that they will endure passing beyond name-and-shape, this verily can be.

who do understand what is consciousness,
who do understand the uprising of consciousness,
who do understand the ceasing of consciousness,
who do understand the way going to the ceasing of consciousness;

that they will endure passing beyond consciousness, this verily can be.

who do understand what are activities,
who do understand the uprising of activities,
who do understand the ceasing of activities,
who do understand the way going to the ceasing of activities;

that they will endure passing beyond activities, this verily can be."

---

[1] Or persist (*ṭhassanti*, from *tiṭṭhati*).

[2] Namely, of the 'Four Truths,' as in the two preceding Suttas.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
4. Kaḷara-Khattiya Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

4. Kaḷāra the Nobleman[1]

Sutta 31

Bhūta Suttaṃ

Become

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

And there the Exalted One addressed the venerable Sāriputta:

[36] "It is said, Sāriputta,
in the Parāyana[2]
in the Question of Ajita:

'They who have mastered well the truth of things[3]
And they the many learning in thy Rule,
Of these the wisdom in the way they fare
I ask, dear sir. Speak thou of this to me.'[4ed1]

Of that which is here concisely uttered, Sāriputta,
how should the meaning be regarded in detail?"

When he has thus said, Sāriputta was silent.

■

And a second time the Exalted One addressed the venerable Sāriputta:

"It is said, Sāriputta,
in the Parāyana
in the Question of Ajita:

'They who have mastered well the truth of things
And they the many learning in thy Rule,
Of these the wisdom in the way they fare
I ask, dear sir. Speak thou of this to me.'

Of that which is here concisely uttered, Sāriputta,
how should the meaning be regarded in detail?"

And a second time, when he has thus said, Sāriputta was silent.

■

And a third time the Exalted One addressed the venerable Sāriputta:

"It is said, Sāriputta,
in the Parāyana
in the Question of Ajita:

'They who have mastered well the truth of things
And they the many learning in thy Rule,
Of these the wisdom in the way they fare
I ask, dear sir. Speak thou of this to me.'

Of that which is here concisely uttered, Sāriputta,
how should the meaning be regarded in detail?"

And a third time, when he has thus said, Sāriputta was silent.[4]

§

"See you, Sāriputta, that 'this has come to be'?

See you, Sāriputta, that 'this has come to be'?"

"'This has come to be' lord -
thus by right insight he sees,
as it really is;
and seeing
'This has come to be',
as it really is;
he practises revulsion from it,
that it may fade away and cease.

'Continual becoming from a certain sustenance' lord -
thus by right insight he sees,
as it really is;
and seeing

'continual becoming from a certain sustenance',
as it really is;
he practises revulsion from it,
that it may fade away and cease.

'From the ceasing of a certain sustenance
that **[37]** which has come to be
is liable to cease' lord -
thus by right insight he sees,
as it really is;
and seeing
'from the ceasing of a certain sustenance
that which has come to be
is liable to cease',
as it really is;
he practises revulsion from it,
that it may fade away and cease.

Of such, lord, is the man who is being trained.

■

And how, lord, is a man one who has 'mastered well the truth of things'?

'This has come to be,' lord -
thus by right insight he sees as it really is,
and seeing
'This has come to be,'
in this way,
because of revulsion at that which has come to be,
because of its fading away and ceasing
he becomes free,
grasping at nothing.[5]

'Continual becoming from a certain sustenance,' lord -
thus by right insight he sees as it really is,

and seeing
'Continual becoming from a certain sustenance,'
in this way,
because of revulsion at that which has come to be,
because of its fading away and ceasing
he becomes free,
grasping at nothing.

'From the ceasing of a certain sustenance
that which has come to be
is liable to cease,' lord -
thus by right insight he sees as it really is,
and seeing
'From the ceasing of a certain sustenance
that which has come to be
is liable to cease,'
in this way,
because of revulsion at that which has come to be,
because of its fading away and ceasing
he becomes free,
grasping at nothing.

Of such, lord, is the man who has 'mastered well the truth of things.'

Now thus, lord, of that which is said concisely in the Parāyana
in the Question of Ajita, to wit, -

'They who have mastered well the truth of things
And they the many learning in thy Rule,
Of these the wisdom in the way they fare
I ask, dear sir. Speak thou of this to me,'

I do judge to be the meaning in detail."

§

"Well done, well done, Sāriputta!

'This has come to be' Sāriputta -
thus by right insight he sees,
as it really is;
and seeing
'This has come to be',
as it really is;
he practises revulsion from it,
that it may fade away and cease.

'Continual becoming from a certain sustenance' Sāriputta -
thus by right insight he sees,
as it really is;
and seeing
'continual becoming from a certain sustenance',
as it really is;
he practises revulsion from it,
that it may fade away and cease.

'From the ceasing of a certain sustenance
that which has come to be
is liable to cease' Sāriputta -
thus by right insight he sees,
as it really is;
and seeing
'from the ceasing of a certain sustenance
that which has come to be
is liable to cease',
as it really is;
he practises revulsion from it,
that it may fade away and cease.

Of such, Sāriputta, is the man who is being trained.

■

And how, Sāriputta, is a man one who has 'mastered well the truth of things'?

'This has come to be,' Sāriputta -
thus by right insight he sees as it really is,
and seeing
'This has come to be,'
in this way,
because of revulsion at that which has come to be,
because of its fading away and ceasing
he becomes free,
grasping at nothing.

'Continual becoming from a certain sustenance,' Sāriputta -
thus by right insight he sees as it really is,
and seeing
'Continual becoming from a certain sustenance,'
in this way,
because of revulsion at that which has come to be,
because of its fading away and ceasing
he becomes free,
grasping at nothing.

'From the ceasing of a certain sustenance
that which has come to be
is liable to cease,' Sāriputta -
thus by right insight he sees as it really is,
and seeing
'From the ceasing of a certain sustenance
that which has come to be
is liable to cease,'
in this way,
because of revulsion at that which has come to be,
because of its fading away and ceasing

he becomes free,
grasping at nothing.

Of such, Sāriputta, is the man who has 'mastered well the truth of things.'

Thus, Sāriputta, of that which was said concisely in the Parāyana
in the Question of Ajita, to wit, -

'They who have mastered well the truth of things
And they the many learning in thy Rule,
Of these the wisdom in the way they fare
I ask, dear sir. Speak thou of this to me,'

This is the meaning in detail."

---

[1] Sutta No. (2) gives the name to this chapter.

[2] This is the last section in the *Sutta Nipāta*. The citation shows the historical priority of at least this portion of it to this portion of the *Kindred Sayings*. It is noteworthy that Buddhaghosa does not refer to the *Sutta-Nipāta,* nor even name the *Parāyana*. This may suggest that his readers would know it well enough. But in none of the 19 quotations from this work in the *Visuddhi-Magga* does he name either the work, or any section save certain Suttas in it. *Parāyana* may be roughly rendered 'The Quest.'

[3] *Sankhāta-dhammā*.

[4] The *Comy*. attributes this hesitation of the chief disciple not to the nature of the problem, but to the intention of the Master: - by which way is he wishing to teach through me? By *khandhas,* by elements, by external perception, by causal law? The Master gives the required hint: *bhūtaṃ,* become (*i.e*., says B., 'born, produced, a name for the mental and bodily organism'). And Sāriputta follows up with the terms 'becoming' (*sambhavaṃ,* the prefix *sam* means for the *Comy*. continuity or increased

intensity), *āhāra* (sustenance, i.e. cause), and the principle of causation. See *M*. i, 260. *Cf*. my *Buddhism*, 225.

[5] *Anupādā*.

[ed1]Norman's translation:

'Those who have considred the doctrine, and the many under training here; [being] zealous, tell me when asked, sir, their way of life?

'A bhikkhu would not be greedy for sensual pleasures. He would be undisturbed in mind. Skilled in all mental states, he would wander about, mindful[ly].'

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
4. Kaḷara-Khattiya Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

4. Kaḷāra the Nobleman

Sutta 32

Kaḷāra Suttaṃ

Kaḷāra

---

[50] **[38]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Now the brother Kaḷāra of the nobles[1]
went into the presence of the venerable Sāriputta,
and exchanging with him greetings

and the compliments of friendship and courtesy,
sat down at one side.

So seated he said this:

"Moliya-Phagguna,[2] friend Sāriputta,
has renounced the training
and turned to lower things."

"Then that venerable brother
will not have found comfort
in this Norm and Discipline."

"I gather that the venerable Sāriputta
has found comfort
in this Norm and Discipline."

"*I* have no doubt about it, friend."

"But as to the future, friend?"

"I am not worried about it, friend."

Then the venerable Kaḷāra the noble rose from his seat,
went into the presence of the Exalted One,
and saluting him
sat down at one side.

So seated he said:

"I know, lord, that the venerable Sāriputta
has declared [he has won saving] knowledge,
that birth is [for him] destroyed,
that the divine life has been lived,
that what was to do is done,
that there is nothing further of these conditions."[3]

Then the Exalted One addressed a certain brother:

"Come thou, brother, tell my word to Sāriputta:

'The Master, friend Sāriputta, is speaking to you.'"

"Even so, lord,"
responded that brother,
and he went and told the venerable Sāriputta:

"The Master, friend Sāriputta, is speaking to you."

"Even so, friend,"
responded Sāriputta,
and he came into the presence of the Exalted One,
saluted him
and sat down at one side.

[39] To him so seated the Exalted One said:

"Is it true, Sāriputta, that you have declared
[you have won saving] knowledge:

'Birth is destroyed,
the divine life lived,
done that which was to do,
and that there is for you
nothing further of these conditions'?"

"Not in these words, lord,
not in this form
did I speak of the matter."

"In whatever way, Sāriputta,
a clansman declares [the winning of saving] knowledge,
the declaration must be considered as such."

"But did I not say, lord,
that I did not speak of the matter
in those words,
in that form?"

§

"If they were to ask you, Sāriputta:

'How do you know, friend Sāriputta,
how do you see
that you have won saving knowledge:

"Birth is destroyed,
the divine life lived,
that done what was to do,
and that there is for you
nothing further of these conditions?"'

what would you answer?"

"If they were to ask me, lord:

'How do you know, friend Sāriputta,
how do you see
that you have won saving knowledge:

"Birth is destroyed,
the divine life lived,
that done what was to do,
and that there is for you
nothing further of these conditions?"'

Thus should I make answer:

'It is because, friend,
in [the word] "destroyed"
I have discerned
that the basis of birth is destroyed -
through this I know
that saving knowledge is won:

"Birth is destroyed,
the divine life lived,
that done what was to do,
and that there is for you
nothing further of these conditions?"'

If they were to ask me thus, lord,
I should thus make answer."

■

"But if, Sāriputta, they should ask you:

'But birth, friend Sāriputta,
on what is it based,
whence is its uprising,
by what is it produced,
what is its cause?'

how would you make answer?"

"If they were to ask me thus, lord:

'But birth, friend Sāriputta,
on what is it based,
whence is its uprising,
by what is it produced,
what is its cause?'

I should thus make answer:

'Becoming, friend, is the base of birth,[ed1]
becoming is whence it uprises,
by becoming it is produced,
becoming is its cause.'

If they were to ask me thus, lord,
I should thus make answer."

■

"But if, Sāriputta, they should ask you:

'But becoming, friend Sāriputta,
on what is it based,
whence is its uprising,
by what is it produced,
what is its cause?'

how would you make answer?"

"If they were to ask me thus, lord:

'But becoming, friend Sāriputta,
on what is it based,
whence is its uprising,
by what is it produced,
what is its cause?'

I should thus make answer:

'Grasping, friend, is the base of becoming,
grasping is whence it uprises,
by grasping it is produced,
grasping is its cause.'

If they were to ask me thus, lord,
I should thus make answer."

■

"But if, Sāriputta, they should ask you:

'But grasping, friend Sāriputta,
on what is it based,
whence is its uprising,
by what is it produced,
what is its cause?'

how would you make answer?"

"If they were to ask me thus, lord:

'But grasping, friend Sāriputta,
on what is it based,
whence is its uprising,
by what is it produced,
what is its cause?'

I should thus make answer:

'Craving, friend, is the base of grasping,
craving is whence it uprises,
by craving it is produced,
craving is its cause.'

[40] If they were to ask me thus, lord,
I should thus make answer."

■

"But if, Sāriputta, they should ask you:

'But craving, friend Sāriputta,
on what is it based,
whence is its uprising,
by what is it produced,
what is its cause?'

how would you make answer?"

"If they were to ask me thus, lord:

'But craving, friend Sāriputta,
on what is it based,
whence is its uprising,
by what is it produced,
what is its cause?'

I should thus make answer:

'Feeling, friend, is the base of craving,
feeling is whence it uprises,
by feeling it is produced,
feeling is its cause.'

If they were to ask me thus, lord,
I should thus make answer."

■

"But if, Sāriputta, they should ask you:

'But craving, friend Sāriputta,
on what is it based,
whence is its uprising,
by what is it produced,
what is its cause?'

how would you make answer?"

"If they were to ask me thus, lord:

'But craving, friend Sāriputta,
on what is it based,
whence is its uprising,
by what is it produced,
what is its cause?'

I should thus make answer:

'Feeling, friend, is the base of craving,
feeling is whence it uprises,
by feeling it is produced,
feeling is its cause.'

If they were to ask me thus, lord,
I should thus make answer."

■

"But if, Sāriputta, they should ask you:

'How is it, friend Sāriputta,
that when you know,
when you see,
blissful[4] feeling is not present with you?'

how would you make answer?"

"If they were to ask me thus, lord:

'How is it, friend Sāriputta,
that when you know,
when you see,
blissful feeling is not present with you?'

I should thus make answer:

'There are these three [modes of] feeling, friend.

Which three?

Pleasant,
painful,
neutral feeling.

Now these three modes are impermanent.

And when it is discerned
that that which is impermanent is painful,
blissful feeling is not present.

Thus asked, thus, lord, should I make answer."

"Well done, Sāriputta,
well done!

Moreover the way to answer just this in brief is:

'Whatever is felt is concerned with pain.'

■

But if, Sāriputta, they should ask you:

'But by what deliverance is it, friend Sāriputta,
that you have confessed that saving knowledge:

"Birth is destroyed,[ed2]
the divine life lived,
that what was to do is done,
and that there is for you
nothing further of these conditions?"'

how would you make answer?"

"If they were to ask me thus, lord:

'But by what deliverance is it, friend Sāriputta,
that you have confessed that saving knowledge:

"Birth is destroyed,
the divine life lived,
that what was to do is done,
and that there is for you
nothing further of these conditions?"'

I should thus make answer:

'By self-deliverance,[5] friend,
by the destruction of all grasping
I live with such a clear mind
that the intoxicants flow no more
and I admit no [immutable] Soul.[6]

Thus asked thus should I make answer."

■

"Well done, well done, Sāriputta!

This verily is the way
to answer just this matter in brief:

'That which the recluse calls intoxicants -
concerning these I have no doubts;
they are cleaned out;
I am not worried about them.'"

Saying this the Exalted One rose from his seat
and entered his cell.

[41]

Thereupon, not long after the Exalted One had gone away,
the venerable Sāriputta addressed the brethren:

"When, friends, the Exalted One asked me the first question
of which I had had no previous experience,
I was slow-witted.

But as soon as he graciously accepted my [answer to the] first question,
then I thought thus:

If the Exalted One were to ask me
concerning this matter
varying the words and the form
for a day,
I would make answer to him
for a day,
the while varying the words and the form.

If the Exalted One were to ask me
concerning this matter
varying the words and the form
for a night,
I would make answer to him
for a night,
the while varying the words and the form.

If the Exalted One were to ask me
concerning this matter
varying the words and the form
for a day and a night,
I would make answer to him
for a day and a night,
the while varying the words and the form.

If the Exalted One were to ask me
concerning this matter
varying the words and the form
for two days and nights,
I would make answer to him
for two days and nights,
the while varying the words and the form.

If the Exalted One were to ask me
concerning this matter
varying the words and the form
for three days and nights,
I would make answer to him
for three days and nights,
the while varying the words and the form.

If the Exalted One were to ask me
concerning this matter
varying the words and the form
for four days and nights,
I would make answer to him
for four days and nights,
the while varying the words and the form.

If the Exalted One were to ask me
concerning this matter
varying the words and the form
for five days and nights,
I would make answer to him
for five days and nights,
the while varying the words and the form.

If the Exalted One were to ask me
concerning this matter
varying the words and the form
for six days and nights,

I would make answer to him
for six days and nights,
the while varying the words and the form.

If the Exalted One were to ask me
concerning this matter
varying the words and the form
for seven days and nights,
I would make answer to him
for seven days and nights,
the while varying the words and the form."

§

Then Kaḷāra the noble rose from his seat,
and going into the presence of the Exalted One,
saluted him,
sat down at one side,
and said:

"Venerable Sāriputta, lord has uttered a 'lion's roar' concerning the Exalted One's questioning and the answering, saying:

'When, friends, the Exalted One asked me the first question
of which I had had no previous experience,
I was slow-witted.

But as soon as he graciously accepted my [answer to the] first question,
then I thought thus:

If the Exalted One were to ask me
concerning this matter
varying the words and the form

for a day,
I would make answer to him
for a day,
the while varying the words and the form.

If the Exalted One were to ask me
concerning this matter
varying the words and the form
for a night,
I would make answer to him
for a night,
the while varying the words and the form.

If the Exalted One were to ask me
concerning this matter
varying the words and the form
for a day and a night,
I would make answer to him
for a day and a night,
the while varying the words and the form.

If the Exalted One were to ask me
concerning this matter
varying the words and the form
for two days and nights,
I would make answer to him
for two days and nights,
the while varying the words and the form.

If the Exalted One were to ask me
concerning this matter
varying the words and the form
for three days and nights,
I would make answer to him
for three days and nights,
the while varying the words and the form.

If the Exalted One were to ask me
concerning this matter
varying the words and the form
for four days and nights,
I would make answer to him
for four days and nights,
the while varying the words and the form.

If the Exalted One were to ask me
concerning this matter
varying the words and the form
for five days and nights,
I would make answer to him
for five days and nights,
the while varying the words and the form.

If the Exalted One were to ask me
concerning this matter
varying the words and the form
for six days and nights,
I would make answer to him
for six days and nights,
the while varying the words and the form.

If the Exalted One were to ask me
concerning this matter
varying the words and the form
for seven days and nights,
I would make answer to him
for seven days and nights,
the while varying the words and the form.'"

§

"Well has Sāriputta, brother, penetrated the causal nature of things!

And because he has so well penetrated it,
I might ask him concerning that matter
varying words and form
for a day,
and he would be able to make answer
for a day,
the while varying the words and the form.

I might ask him concerning that matter
varying words and form
for a night,
and he would be able to make answer
for a night,
the while varying the words and the form.

I might ask him concerning that matter
varying words and form
for a day and a night,
and he would be able to make answer
for a day and a night,
the while varying the words and the form.

I might ask him concerning that matter
varying words and form
for two days and nights,
and he would be able to make answer
for two days and nights,
the while varying the words and the form.

I might ask him concerning that matter
varying words and form
for three days and nights,
and he would be able to make answer

for three days and nights,
the while varying the words and the form.

I might ask him concerning that matter
varying words and form
for four days and nights,
and he would be able to make answer
for four days and nights,
the while varying the words and the form.

I might ask him concerning that matter
varying words and form
for five days and nights,
and he would be able to make answer
for five days and nights,
the while varying the words and the form.

I might ask him concerning that matter
varying words and form
for six days and nights,
and he would be able to make answer
for six days and nights,
the while varying the words and the form.

I might ask him concerning that matter
varying words and form
for seven days and nights,
and he would be able to make answer
for seven days and nights,
the while varying the words and the form."

---

[1] Probably a gens name. He is not met with elsewhere.

[2] See above, p. 9.

[3] One of the formulae of Arahantsbip as won. The word *aññā* is only used in this connection. See *S*. vi, *Indexes, Preface; Buddhism,* 1912, p. 216. 'Of these conditions' lit. 'of the suchness.'

[4] *Sunandī*.

[5] *Ajjhattaṃ vimokkhā*. By emancipation from within. *Comy.*

[6] *Cf*. the word-play in *Vinaya Texts* ii, 13: Thus, brethren, do men of worth make known their [winning saving] knowledge: they state the fact *(attha)* and do not bring in the Self *(attā)*.

[ed1] Mrs. Rhys Davids has abridged much of this and has altered the order and missed items. It has been reconstructed accoding to the Pali, using her terms.

[ed2] Here Mrs. Rhys Davids has inserted different wording from that used above and which is unrelated to the Pali.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
4. Kaḷara-Khattiya Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

4. Kaḷāra the Nobleman

Sutta 33

Paṭhama Ñāṇassa Vatthuṇi Suttaṃ

The Bases of Knowledge (1)

---

[56] **[41]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove
in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"I will teach you, brethren,
the four and forty bases of knowledge.

Listen to this,
give your minds thoroughly,
and I will speak.

"Even so, lord",
responded the brethren.

The Exalted One spake this:

"What, brethren, are the four and forty bases of knowledge?

Knowledge[ed1] of decay-and-death,
knowledge of the uprising of decay-and-death,
knowledge of the ceasing of decay-and-death
knowledge of the the way going to the ceasing of decay-and-death.

Knowledge of birth,
knowledge of the uprising of birth,
knowledge of the ceasing of birth
knowledge of the the way going to the ceasing of birth.

Knowledge of becoming,
knowledge of the uprising of becoming,
knowledge of the ceasing of becoming
knowledge of the the way going to the ceasing of becoming.

Knowledge of grasping,
knowledge of the uprising of grasping,

knowledge of the ceasing of grasping
knowledge of the the way going to the ceasing of grasping.

Knowledge of craving,
knowledge of the uprising of craving,
knowledge of the ceasing of craving
knowledge of the the way going to the ceasing of craving.

Knowledge of feeling,
knowledge of the uprising of feeling,
knowledge of the ceasing of feeling
knowledge of the the way going to the ceasing of feeling.

Knowledge of contact,
knowledge of the uprising of contact,
knowledge of the ceasing of contact
knowledge of the the way going to the ceasing of contact.

Knowledge of sense,
knowledge of the uprising of sense,
knowledge of the ceasing of sense
knowledge of the the way going to the ceasing of sense.

Knowledge of name-and-shape,
knowledge of the uprising of name-and-shape,
knowledge of the ceasing of name-and-shape
knowledge of the the way going to the ceasing of name-and-shape.

Knowledge of consciousness,
knowledge of the uprising of consciousness,
knowledge of the ceasing of consciousness
knowledge of the the way going to the ceasing of consciousness.

Knowledge of activities,
knowledge of the uprising of activities,
knowledge of the ceasing of activities
knowledge of the the way going to the ceasing of activities.

These, brethren, are what we call
the four and forty bases of knowledge.

§

[42]

And what, brethren, is old age-and-death?[1]

That which, of this and that being,
in this and that group,
is decay,
decrepitude,
breaking up,
hoariness,
wrinkling of the skin,
shrinkage of a life-span,
overripeness of faculties:
this is called old age.

That which of this and that being,
from this or that group,
is falling or decease,
separation,
disappearance,
mortality or dying,
accomplishment of time,
separation of component factors,
laying down of the carcase:
this is called death.

Thus it is
this old age and this death
that is called old age-and-death.

From the uprising of birth
uprising of old age-and-death.

From the ceasing of birth
ceasing of old age-and-death.

Just this Ariyan eightfold path
is the way going to the ceasing of old age-and-death,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

Now inasmuch, brethren, as the Ariyan disciple knows decay-and-death thus,
knows the uprising of decay-and-death thus,
knows the ceasing of decay-and-death thus,
knows the way going to the ceasing of decay-and-death thus,
herein has he knowledge in the doctrine.

He by this doctrine which is seen,
discerned,
not a matter of time,[2]
won,
plunged into,
shapes his way of thought
both as to the past
and the future,
thus:

Any recluses and brahmins
who in bygone times
have thoroughly known decay-and-death,
have thoroughly known the uprising of decay-and-death,
have thoroughly known the ceasing of decay-and-death,
have thoroughly known the way going to the ceasing of decay-and-death,
they all of them have thoroughly known it even thus,
even as I do now.

And any recluses and brahmins
who in the days to come
will thoroughly know decay-and-death,
will thoroughly know the uprising of decay-and-death,
will thoroughly know the ceasing of decay-and-death,
will thoroughly know the way going to the ceasing of decay-and-death,
they all of them will thoroughly known it even thus,
even as I do now.

This is his retrospective knowledge.[3]

Inasmuch, brethren, as the Ariyan disciple
has well cleansed,
well purified
these two knowledges -
knowledge in doctrine
and retrospective knowledge -
he is called an Ariyan disciple who has won the view,
who has won vision,
who has arrived at this this gospel,
who sees this this gospel,
who possesses the knowledge of the trained man,
who possesses the wisdom of the trained man,
who has won to the stream of the Norm,
who has the Ariyan insight of revulsion,
who stands knocking at the door of the Deathless.[4]

■

And what, brethren, is birth?

That which, of this and that being
in this and that group,
is birth,
continuous birth,
descent,
reproduction,
appearance of component factors,
acquiring of sense-spheres.

This is called birth.

From the uprising of becoming
uprising of birth.

From the ceasing of becoming
ceasing of birth.

Just this Ariyan eightfold path
is the way going to the ceasing of birth,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

Now inasmuch, brethren, as the Ariyan disciple knows birth thus,
knows the uprising of birth thus,
knows the ceasing of birth thus,

knows the way going to the ceasing of birth thus,
herein has he knowledge in the doctrine.

He by this doctrine which is seen,
discerned,
not a matter of time,
won,
plunged into,
shapes his way of thought
both as to the past
and the future,
thus:

Any recluses and brahmins
who in bygone times
have thoroughly known birth,
have thoroughly known the uprising of birth,
have thoroughly known the ceasing of birth,
have thoroughly known the way going to the ceasing of birth,
they all of them have thoroughly known it even thus,
even as I do now.

And any recluses and brahmins
who in the days to come
will thoroughly know birth,
will thoroughly know the uprising of birth,
will thoroughly know the ceasing of birth,
will thoroughly know the way going to the ceasing of birth,
they all of them will thoroughly known it even thus,
even as I do now.

This is his retrospective knowledge.

Inasmuch, brethren, as the Ariyan disciple
has well cleansed,
well purified

these two knowledges -
knowledge in doctrine
and retrospective knowledge -
he is called an Ariyan disciple who has won the view,
who has won vision,
who has arrived at this this gospel,
who sees this this gospel,
who possesses the knowledge of the trained man,
who possesses the wisdom of the trained man,
who has won to the stream of the Norm,
who has the Ariyan insight of revulsion,
who stands knocking at the door of the Deathless.

■

And what, brethren, is becoming?

Three are these becomings:
becoming in Kāma-[worlds],
becoming in Rūpa-[worlds],
becoming in Arūpa-[worlds].

This is called becoming.

From the uprising of grasping
uprising of becoming.

From the ceasing of grasping
ceasing of becoming.

Just this Ariyan eightfold path
is the way going to the ceasing of becoming,
to wit,
right view,
right aim,
right energy,
right speech,

right action,
right livelihood,
right mindfulness,
right concentration.

Now inasmuch, brethren, as the Ariyan disciple knows becoming thus,
knows the uprising of becoming thus,
knows the ceasing of becoming thus,
knows the way going to the ceasing of becoming thus,
herein has he knowledge in the doctrine.

He by this doctrine which is seen,
discerned,
not a matter of time,
won,
plunged into,
shapes his way of thought
both as to the past
and the future,
thus:

Any recluses and brahmins
who in bygone times
have thoroughly known becoming,
have thoroughly known the uprising of becoming,
have thoroughly known the ceasing of becoming,
have thoroughly known the way going to the ceasing of becoming,
they all of them have thoroughly known it even thus,
even as I do now.

And any recluses and brahmins
who in the days to come
will thoroughly know becoming,
will thoroughly know the uprising of becoming,
will thoroughly know the ceasing of becoming,
will thoroughly know the way going to the ceasing of becoming,

they all of them will thoroughly known it even thus,
even as I do now.

This is his retrospective knowledge.

Inasmuch, brethren, as the Ariyan disciple
has well cleansed,
well purified
these two knowledges -
knowledge in doctrine
and retrospective knowledge -
he is called an Ariyan disciple who has won the view,
who has won vision,
who has arrived at this this gospel,
who sees this this gospel,
who possesses the knowledge of the trained man,
who possesses the wisdom of the trained man,
who has won to the stream of the Norm,
who has the Ariyan insight of revulsion,
who stands knocking at the door of the Deathless.

■

And what, brethren, is grasping?

There are these four graspings:
grasping of desires,
grasping of opinion,
grasping of rule and ritual,
grasping of soul-theory.

This is called grasping.

From the uprising of craving
uprising of grasping.

From the ceasing of craving
ceasing of grasping.

Just this Ariyan eightfold path
is the way going to the ceasing of grasping,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

Now inasmuch, brethren, as the Ariyan disciple knows grasping thus,
knows the uprising of grasping thus,
knows the ceasing of grasping thus,
knows the way going to the ceasing of grasping thus,
herein has he knowledge in the doctrine.

He by this doctrine which is seen,
discerned,
not a matter of time,
won,
plunged into,
shapes his way of thought
both as to the past
and the future,
thus:

Any recluses and brahmins
who in bygone times
have thoroughly known grasping,
have thoroughly known the uprising of grasping,
have thoroughly known the ceasing of grasping,

have thoroughly known the way going to the ceasing of grasping,
they all of them have thoroughly known it even thus,
even as I do now.

And any recluses and brahmins
who in the days to come
will thoroughly know grasping,
will thoroughly know the uprising of grasping,
will thoroughly know the ceasing of grasping,
will thoroughly know the way going to the ceasing of grasping,
they all of them will thoroughly known it even thus,
even as I do now.

This is his retrospective knowledge.

Inasmuch, brethren, as the Ariyan disciple
has well cleansed,
well purified
these two knowledges -
knowledge in doctrine
and retrospective knowledge -
he is called an Ariyan disciple who has won the view,
who has won vision,
who has arrived at this this gospel,
who sees this this gospel,
who possesses the knowledge of the trained man,
who possesses the wisdom of the trained man,
who has won to the stream of the Norm,
who has the Ariyan insight of revulsion,
who stands knocking at the door of the Deathless.

■

And what, brethren, is craving?

There are these six groups of craving:
craving for things seen,

for things heard,
for odours,
for tastes,
for things tangible,
for ideas.

This is called craving.

From the uprising of feeling
uprising of craving.

From the ceasing of feeling
ceasing of craving.

Just this Ariyan eightfold path
is the way going to the ceasing of craving,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

Now inasmuch, brethren, as the Ariyan disciple knows craving thus,
knows the uprising of craving thus,
knows the ceasing of craving thus,
knows the way going to the ceasing of craving thus,
herein has he knowledge in the doctrine.

He by this doctrine which is seen,
discerned,
not a matter of time,
won,
plunged into,

shapes his way of thought
both as to the past
and the future,
thus:

Any recluses and brahmins
who in bygone times
have thoroughly known craving,
have thoroughly known the uprising of craving,
have thoroughly known the ceasing of craving,
have thoroughly known the way going to the ceasing of craving,
they all of them have thoroughly known it even thus,
even as I do now.

And any recluses and brahmins
who in the days to come
will thoroughly know craving,
will thoroughly know the uprising of craving,
will thoroughly know the ceasing of craving,
will thoroughly know the way going to the ceasing of craving,
they all of them will thoroughly known it even thus,
even as I do now.

This is his retrospective knowledge.

Inasmuch, brethren, as the Ariyan disciple
has well cleansed,
well purified
these two knowledges -
knowledge in doctrine
and retrospective knowledge -
he is called an Ariyan disciple who has won the view,
who has won vision,
who has arrived at this this gospel,
who sees this this gospel,
who possesses the knowledge of the trained man,

who possesses the wisdom of the trained man,
who has won to the stream of the Norm,
who has the Ariyan insight of revulsion,
who stands knocking at the door of the Deathless.

■

And what, brethren, is feeling?

There are these six groups of feeling:
feeling that is born of eye-contact,
feeling that is born of ear-contact,
feeling that is born of nose-contact,
feeling that is born of tongue-contact,
feeling that is born of body-contact,
feeling that is born of mind-contact.

This is called feeling.

From the uprising of contact
uprising of feeling.

From the ceasing of contact
ceasing of feeling.

Just this Ariyan eightfold path
is the way going to the ceasing of feeling,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

Now inasmuch, brethren, as the Ariyan disciple knows feeling thus,
knows the uprising of feeling thus,
knows the ceasing of feeling thus,
knows the way going to the ceasing of feeling thus,
herein has he knowledge in the doctrine.

He by this doctrine which is seen,
discerned,
not a matter of time,
won,
plunged into,
shapes his way of thought
both as to the past
and the future,
thus:

Any recluses and brahmins
who in bygone times
have thoroughly known feeling,
have thoroughly known the uprising of feeling,
have thoroughly known the ceasing of feeling,
have thoroughly known the way going to the ceasing of feeling,
they all of them have thoroughly known it even thus,
even as I do now.

And any recluses and brahmins
who in the days to come
will thoroughly know feeling,
will thoroughly know the uprising of feeling,
will thoroughly know the ceasing of feeling,
will thoroughly know the way going to the ceasing of feeling,
they all of them will thoroughly known it even thus,
even as I do now.

This is his retrospective knowledge.

Inasmuch, brethren, as the Ariyan disciple
has well cleansed,
well purified
these two knowledges -
knowledge in doctrine
and retrospective knowledge -
he is called an Ariyan disciple who has won the view,
who has won vision,
who has arrived at this this gospel,
who sees this this gospel,
who possesses the knowledge of the trained man,
who possesses the wisdom of the trained man,
who has won to the stream of the Norm,
who has the Ariyan insight of revulsion,
who stands knocking at the door of the Deathless.

■

And what, brethren, is contact?

There are these six groups of contact:
eye-contact,
ear-contact,
nose-contact,
tongue-contact,
body-contact,
mind-contact.

This is called contact.

From the uprising of sixfold sense
uprising of contact.

From the ceasing of sixfold sense
ceasing of contact.

Just this Ariyan eightfold path
is the way going to the ceasing of contact,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

Now inasmuch, brethren, as the Ariyan disciple knows contact thus,
knows the uprising of contact thus,
knows the ceasing of contact thus,
knows the way going to the ceasing of contact thus,
herein has he knowledge in the doctrine.

He by this doctrine which is seen,
discerned,
not a matter of time,
won,
plunged into,
shapes his way of thought
both as to the past
and the future,
thus:

Any recluses and brahmins
who in bygone times
have thoroughly known contact,
have thoroughly known the uprising of contact,
have thoroughly known the ceasing of contact,
have thoroughly known the way going to the ceasing of contact,
they all of them have thoroughly known it even thus,
even as I do now.

And any recluses and brahmins
who in the days to come
will thoroughly know contact,
will thoroughly know the uprising of contact,
will thoroughly know the ceasing of contact,
will thoroughly know the way going to the ceasing of contact,
they all of them will thoroughly known it even thus,
even as I do now.

This is his retrospective knowledge.

Inasmuch, brethren, as the Ariyan disciple
has well cleansed,
well purified
these two knowledges -
knowledge in doctrine
and retrospective knowledge -
he is called an Ariyan disciple who has won the view,
who has won vision,
who has arrived at this this gospel,
who sees this this gospel,
who possesses the knowledge of the trained man,
who possesses the wisdom of the trained man,
who has won to the stream of the Norm,
who has the Ariyan insight of revulsion,
who stands knocking at the door of the Deathless.

■

And what, brethren, is sixfold sense?

The sense of eye,
ear,
nose,
tongue,

body,
mind.

This is called sixfold sense.

From the uprising of name-and-shape
uprising of sixfold sense.

From the ceasing of name-and-shape
ceasing of sixfold sense.

Just this Ariyan eightfold path
is the way going to the ceasing of sixfold sense,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

Now inasmuch, brethren, as the Ariyan disciple knows sixfold sense thus,
knows the uprising of sixfold sense thus,
knows the ceasing of sixfold sense thus,
knows the way going to the ceasing of sixfold sense thus,
herein has he knowledge in the doctrine.

He by this doctrine which is seen,
discerned,
not a matter of time,
won,
plunged into,
shapes his way of thought
both as to the past

and the future,
thus:

Any recluses and brahmins
who in bygone times
have thoroughly known sixfold sense,
have thoroughly known the uprising of sixfold sense,
have thoroughly known the ceasing of sixfold sense,
have thoroughly known the way going to the ceasing of sixfold sense,
they all of them have thoroughly known it even thus,
even as I do now.

And any recluses and brahmins
who in the days to come
will thoroughly know sixfold sense,
will thoroughly know the uprising of sixfold sense,
will thoroughly know the ceasing of sixfold sense,
will thoroughly know the way going to the ceasing of sixfold sense,
they all of them will thoroughly known it even thus,
even as I do now.

This is his retrospective knowledge.

Inasmuch, brethren, as the Ariyan disciple
has well cleansed,
well purified
these two knowledges -
knowledge in doctrine
and retrospective knowledge -
he is called an Ariyan disciple who has won the view,
who has won vision,
who has arrived at this this gospel,
who sees this this gospel,
who possesses the knowledge of the trained man,
who possesses the wisdom of the trained man,
who has won to the stream of the Norm,

who has the Ariyan insight of revulsion,
who stands knocking at the door of the Deathless.

■

And what, brethren, is name-and-shape?

Feeling,
perception,
will,
contact,
work of mind.

This is called name.

The four great elements
and the shape derived from them.

This is called shape.

This is the name,
this is the shape
called name-and-shape.

From the uprising of consciousness
uprising of name-and-shape.

From the ceasing of consciousness
ceasing of name-and-shape.

Just this Ariyan eightfold path
is the way going to the ceasing of name-and-shape,
to wit,
right view,
right aim,
right energy,
right speech,

right action,
right livelihood,
right mindfulness,
right concentration.

Now inasmuch, brethren, as the Ariyan disciple knows name-and-shape thus,
knows the uprising of name-and-shape thus,
knows the ceasing of name-and-shape thus,
knows the way going to the ceasing of name-and-shape thus,
herein has he knowledge in the doctrine.

He by this doctrine which is seen,
discerned,
not a matter of time,
won,
plunged into,
shapes his way of thought
both as to the past
and the future,
thus:

Any recluses and brahmins
who in bygone times
have thoroughly known name-and-shape,
have thoroughly known the uprising of name-and-shape,
have thoroughly known the ceasing of name-and-shape,
have thoroughly known the way going to the ceasing of name-and-shape,
they all of them have thoroughly known it even thus,
even as I do now.

And any recluses and brahmins
who in the days to come
will thoroughly know name-and-shape,
will thoroughly know the uprising of name-and-shape,
will thoroughly know the ceasing of name-and-shape,

will thoroughly know the way going to the ceasing of name-and-shape,
they all of them will thoroughly known it even thus,
even as I do now.

This is his retrospective knowledge.

Inasmuch, brethren, as the Ariyan disciple
has well cleansed,
well purified
these two knowledges -
knowledge in doctrine
and retrospective knowledge -
he is called an Ariyan disciple who has won the view,
who has won vision,
who has arrived at this this gospel,
who sees this this gospel,
who possesses the knowledge of the trained man,
who possesses the wisdom of the trained man,
who has won to the stream of the Norm,
who has the Ariyan insight of revulsion,
who stands knocking at the door of the Deathless.

■

And what is consciousness?

These are the six groups of consciousness:
— eye-consciousness,
ear-consciousness,
smell-consciousness,
taste-consciousness,
touch-consciousness,
and mind-consciousness.

This is called consciousness.

From the uprising of activities
uprising of consciousness.

From the ceasing of activities
ceasing of consciousness.

Just this Ariyan eightfold path
is the way going to the ceasing of consciousness,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

Now inasmuch, brethren, as the Ariyan disciple knows consciousness thus,
knows the uprising of consciousness thus,
knows the ceasing of consciousness thus,
knows the way going to the ceasing of consciousness thus,
herein has he knowledge in the doctrine.

He by this doctrine which is seen,
discerned,
not a matter of time,
won,
plunged into,
shapes his way of thought
both as to the past
and the future,
thus:

Any recluses and brahmins
who in bygone times

have thoroughly known consciousness,
have thoroughly known the uprising of consciousness,
have thoroughly known the ceasing of consciousness,
have thoroughly known the way going to the ceasing of consciousness,
they all of them have thoroughly known it even thus,
even as I do now.

And any recluses and brahmins
who in the days to come
will thoroughly know consciousness,
will thoroughly know the uprising of consciousness,
will thoroughly know the ceasing of consciousness,
will thoroughly know the way going to the ceasing of consciousness,
they all of them will thoroughly known it even thus,
even as I do now.

This is his retrospective knowledge.

Inasmuch, brethren, as the Ariyan disciple
has well cleansed,
well purified
these two knowledges -
knowledge in doctrine
and retrospective knowledge -
he is called an Ariyan disciple who has won the view,
who has won vision,
who has arrived at this this gospel,
who sees this this gospel,
who possesses the knowledge of the trained man,
who possesses the wisdom of the trained man,
who has won to the stream of the Norm,
who has the Ariyan insight of revulsion,
who stands knocking at the door of the Deathless.

■

And what are activities?

These are the three activities:
— those of deed,
speech
and mind.

These are activities.

From the uprising of ignorance
uprising of activities.

From the ceasing of ignorance
ceasing of activities.

Just this Ariyan eightfold path
is the way going to the ceasing of activities,
to wit,
right view,
right aim,
right energy,
right speech,
right action,
right livelihood,
right mindfulness,
right concentration.

Now inasmuch, brethren, as the Ariyan disciple knows activities thus,
knows the uprising of activities thus,
knows the ceasing of activities thus,
knows the way going to the ceasing of activities thus,
herein has he knowledge in the doctrine.

He by this doctrine which is seen,
discerned,
not a matter of time,
won,

plunged into,
shapes his way of thought
both as to the past
and the future,
thus:

Any recluses and brahmins
who in bygone times
have thoroughly known activities,
have thoroughly known the uprising of activities,
have thoroughly known the ceasing of activities,
have thoroughly known the way going to the ceasing of activities,
they all of them have thoroughly known it even thus,
even as I do now.

And any recluses and brahmins
who in the days to come
will thoroughly know activities,
will thoroughly know the uprising of activities,
will thoroughly know the ceasing of activities,
will thoroughly know the way going to the ceasing of activities,
they all of them will thoroughly known it even thus,
even as I do now.

This is his retrospective knowledge.

Inasmuch, brethren, as the Ariyan disciple
has well cleansed,
well purified
these two knowledges -
knowledge in doctrine
and retrospective knowledge -
he is called an Ariyan disciple who has won the view,
who has won vision,
who has arrived at this this gospel,
who sees this this gospel,

who possesses the knowledge of the trained man,
who possesses the wisdom of the trained man,
who has won to the stream of the Norm,
who has the Ariyan insight of revulsion,
who stands knocking at the door of the Deathless.

---

[1] *Cf*. §§ 2, 28..

[2] 'Instant in fruition,' *Vis.M*. 216.

[3] *Anvaye ñāṇaḍṃ*, lit. knowledge in the succession, series. According to the *Comy*. the reflective thought on the course of training ending in mastery (*pacca-vekkhana-ñāṇaṃ:* lit. re-down-looking knowledge). *Cf*. much of the Commentary to the Anthologies, where such retrospect stimulates to metric utterance.

[4] *Cf*. above, §§ 27, 28.

[ed1] Mrs. Rhys Davids qualifies 'in the nature of', but this is not in the Pali; later she abandons this.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
4. Kaḷara-Khattiya Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

4. Kaḷāra the Nobleman

Sutta 34

Dutiya Ñāṇassa Vatthuṇi Suttaṃ

The Bases of Knowledge (2)

---

[59] **[42]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"I will teach you, brethren,
the bases of knowledge in sevenfold groups.

Listen to this,
give your minds thoroughly,
and I will speak."

"Even so, lord",
responded the brethren.

The Exalted One spake this: **[43]**

"What are the bases of knowledge in sevenfold groups?

Knowledge that decay-and-death
is conditioned by birth.

Knowledge that where birth is not
there is no decay-and-death.

Knowledge that in times gone by also
decay-and-death were conditioned by birth.

Knowledge that in times gone by
where birth was not
there was no decay-and-death.

Knowledge that in time to come also
decay-and-death will be conditioned by birth.

Knowledge that in time to come
where birth is not
there will be no decay-and-death.

Whatever is knowledge of the law of cause,
that is also knowledge of that which is by nature
perishable,
transient,
fading away,
tending to cease.

■

Knowledge that birth
is conditioned by becoming.

Knowledge that where becoming is not
there is no birth.

Knowledge that in times gone by also
birth was conditioned by becoming.

Knowledge that in times gone by
where becoming was not
there was no birth.

Knowledge that in time to come also
birth will be conditioned by becoming.

Knowledge that in time to come
where becoming is not
there will be no birth.

Whatever is knowledge of the law of cause,
that is also knowledge of that which is by nature
perishable,
transient,
fading away,
tending to cease.

■

Knowledge that becoming
is conditioned by grasping.

Knowledge that where grasping is not
there is no becoming.

Knowledge that in times gone by also
becoming was conditioned by grasping.

Knowledge that in times gone by
where grasping was not
there was no becoming.

Knowledge that in time to come also
becoming will be conditioned by grasping.

Knowledge that in time to come
where grasping is not
there will be no becoming.

Whatever is knowledge of the law of cause,
that is also knowledge of that which is by nature
perishable,
transient,
fading away,
tending to cease.

■

Knowledge that grasping
is conditioned by craving.

Knowledge that where craving is not
there is no grasping.

Knowledge that in times gone by also
grasping was conditioned by craving.

Knowledge that in times gone by
where craving was not
there was no grasping.

Knowledge that in time to come also
grasping will be conditioned by craving.

Knowledge that in time to come
where craving is not
there will be no grasping.

Whatever is knowledge of the law of cause,
that is also knowledge of that which is by nature
perishable,
transient,
fading away,
tending to cease.

■

Knowledge that craving
is conditioned by feeling.

Knowledge that where feeling is not
there is no craving.

Knowledge that in times gone by also
craving was conditioned by feeling.

Knowledge that in times gone by
where feeling was not
there was no craving.

Knowledge that in time to come also
craving will be conditioned by feeling.

Knowledge that in time to come
where feeling is not
there will be no craving.

Whatever is knowledge of the law of cause,
that is also knowledge of that which is by nature
perishable,
transient,
fading away,
tending to cease.

■

Knowledge that feeling
is conditioned by contact.

Knowledge that where contact is not
there is no feeling.

Knowledge that in times gone by also
feeling was conditioned by contact.

Knowledge that in times gone by
where contact was not
there was no feeling.

Knowledge that in time to come also
feeling will be conditioned by contact.

Knowledge that in time to come
where contact is not
there will be no feeling.

Whatever is knowledge of the law of cause,
that is also knowledge of that which is by nature
perishable,
transient,

fading away,
tending to cease.

■

Knowledge that contact
is conditioned by sixfold sense.

Knowledge that where sixfold sense is not
there is no contact.

Knowledge that in times gone by also
contact was conditioned by sixfold sense.

Knowledge that in times gone by
where sixfold sense was not
there was no contact.

Knowledge that in time to come also
contact will be conditioned by sixfold sense.

Knowledge that in time to come
where sixfold sense is not
there will be no contact.

Whatever is knowledge of the law of cause,
that is also knowledge of that which is by nature
perishable,
transient,
fading away,
tending to cease.

■

Knowledge that sixfold sense
is conditioned by name-and-shape.

Knowledge that where name-and-shape is not
there is no sixfold sense.

Knowledge that in times gone by also
sixfold sense was conditioned by name-and-shape.

Knowledge that in times gone by
where name-and-shape was not
there was no sixfold sense.

Knowledge that in time to come also
sixfold sense will be conditioned by name-and-shape.

Knowledge that in time to come
where name-and-shape is not
there will be no sixfold sense.

Whatever is knowledge of the law of cause,
that is also knowledge of that which is by nature
perishable,
transient,
fading away,
tending to cease.

■

Knowledge that name-and-shape
is conditioned by consciousness.

Knowledge that where consciousness is not
there is no name-and-shape.

Knowledge that in times gone by also
name-and-shape was conditioned by consciousness.

Knowledge that in times gone by
where consciousness was not

there was no name-and-shape.

Knowledge that in time to come also
name-and-shape will be conditioned by consciousness.

Knowledge that in time to come
where consciousness is not
there will be no name-and-shape.

Whatever is knowledge of the law of cause,
that is also knowledge of that which is by nature
perishable,
transient,
fading away,
tending to cease.

■

Knowledge that consciousness
is conditioned by activities.

Knowledge that where activities is not
there is no consciousness.

Knowledge that in times gone by also
consciousness was conditioned by activities.

Knowledge that in times gone by
where activities was not
there was no consciousness.

Knowledge that in time to come also
consciousness will be conditioned by activities.

Knowledge that in time to come
where activities is not
there will be no consciousness.

Whatever is knowledge of the law of cause,
that is also knowledge of that which is by nature
perishable,
transient,
fading away,
tending to cease.

■

Knowledge that activities
are conditioned by ignorance.

Knowledge that where ignorance is not
there are no activities.

Knowledge that in times gone by also
activities were conditioned by ignorance.

Knowledge that in times gone by
where ignorance was not
there were no activities.

Knowledge that in time to come also
activities will be conditioned by ignorance.

Knowledge that in time to come
where ignorance is not
there will be no activities.

Whatever is knowledge of the law of cause,
that is also knowledge of that which is by nature
perishable,
transient,
fading away,
tending to cease."

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
4. Kaḷara-Khattiya Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

4. Kaḷāra the Nobleman

Sutta 35

Paṭhama Avijjā-Paccayā Desanā Suttaṃ

Conditioned by Ignorance (1)

---

[60] **[43]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove
in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Conditioned by ignorance activities come to pass;
conditioned by activities consciousness,
conditioned by consciousness name-and-shape,
conditioned by name-and-shape six-fold-sense,
conditioned by six-fold-sense contact,
conditioned by contact feeling,
conditioned by feeling craving,
conditioned by craving grasping,
conditioned by grasping becoming,
conditioned by becoming birth,
conditioned by birth old age-and death,
grief,
lamenting,
suffering,
sorrow,
despair come to pass.

Such is the uprising of this entire mass of ill."

[This having been said, a certain bhikkhu asked:][ed1]

"Now what, lord, is decay-and-dying?

And whose is this decay-and-dying?"[1]

"Not a fit question," said the Exalted One.

"You might ask, brother:

'Now what is decay-and-dying?

And whose is this decay-and-dying?'

or you might say,

'decay-and-death is one thing,
but [the person] who grows old and dies is another thing' -
if you did so,
both [pairs of questions] would be the same in meaning,
different only in form.

Where, brother, there is the view:

'Soul[2] and body are one and the same,'

there there is no divine living.

Or where, brother, there is the view:

'Soul and body are different things,'

there there is no divine living.

The Tathāgata reaches neither **[44]** of these two extremes;
he teaches a Middle [Way], and says:

'Conditioned by birth is decay-and-dying.'"

■

Then that brother questioned the Exalted One:

"Now what, lord, is birth?

And whose is this birth?"

"Not a fit question," said the Exalted One.

"You might ask, brother:

'Now what is birth?

And whose is this birth?'

or you might say,
'birth is one thing,
but [the person] who is born is another thing' -
if you did so,
both [pairs of questions] would be the same in meaning,
different only in form.

Where, brother, there is the view:

'Soul and body are one and the same,'

there there is no divine living.

Or where, brother, there is the view:

'Soul and body are different things,'

there there is no divine living.

The Tathāgata reaches neither of these two extremes;
he teaches a Middle [Way], and says:

'Conditioned by becoming is birth.'"

■

Then that brother questioned the Exalted One:

"Now what, lord, is becoming?

And whose is this becoming?"

"Not a fit question," said the Exalted One.

"You might ask, brother:

'Now what is becoming?

And whose is this becoming?'

or you might say,
'becoming is one thing,
but [the person] who becomes is another thing' -
if you did so,
both [pairs of questions] would be the same in meaning,
different only in form.

Where, brother, there is the view:

'Soul and body are one and the same,'

there there is no divine living.

Or where, brother, there is the view:

'Soul and body are different things,'

there there is no divine living.

The Tathāgata reaches neither of these two extremes;
he teaches a Middle [Way], and says:

'Conditioned by grasping is becoming.'"

■

Then that brother questioned the Exalted One:

"Now what, lord, is grasping?

And whose is this grasping?"

"Not a fit question", said the Exalted One.

"You might ask, brother:

'Now what is grasping?

And whose is this grasping?'

or you might say,
'grasping is one thing,
but [the person] who grasps is another thing' -
if you did so,
both [pairs of questions] would be the same in meaning,
different only in form.

Where, brother, there is the view:

'Soul and body are one and the same,'

there there is no divine living.

Or where, brother, there is the view:

'Soul and body are different things,'

there there is no divine living.

The Tathāgata reaches neither of these two extremes;
he teaches a Middle [Way], and says:

'Conditioned by craving is grasping.'"

■

Then that brother questioned the Exalted One:

"Now what, lord, is craving?

And whose is this craving?"

"Not a fit question", said the Exalted One.

"You might ask, brother:

'Now what is craving?

And whose is this craving?'

or you might say,
'craving is one thing,
but [the person] who craves is another thing' -
if you did so,
both [pairs of questions] would be the same in meaning,
different only in form.

Where, brother, there is the view:

'Soul and body are one and the same,'

there there is no divine living.

Or where, brother, there is the view:

'Soul and body are different things,'

there there is no divine living.

The Tathāgata reaches neither of these two extremes;
he teaches a Middle [Way], and says:

'Conditioned by feeling is craving.'"

■

Then that brother questioned the Exalted One:

"Now what, lord, is feeling?

And whose is this feeling?"

"Not a fit question", said the Exalted One.

"You might ask, brother:

'Now what is feeling?

And whose is this feeling?'

or you might say,
'feeling is one thing,
but [the person] who feels is another thing' -
if you did so,
both [pairs of questions] would be the same in meaning,
different only in form.

Where, brother, there is the view:

'Soul and body are one and the same,'

there there is no divine living.

Or where, brother, there is the view:

'Soul and body are different things,'

there there is no divine living.

The Tathāgata reaches neither of these two extremes;
he teaches a Middle [Way], and says:

'Conditioned by contact is feeling.'"

■

Then that brother questioned the Exalted One:

"Now what, lord, is contact?

And whose is this contact?"

"Not a fit question", said the Exalted One.

"You might ask, brother:

'Now what is contact?

And whose is this contact?'

or you might say,
'contact is one thing,
but [the person] who contacts is another thing' -
if you did so,
both [pairs of questions] would be the same in meaning,
different only in form.

Where, brother, there is the view:

'Soul and body are one and the same,'

there there is no divine living.

Or where, brother, there is the view:

'Soul and body are different things,'

there there is no divine living.

The Tathāgata reaches neither of these two extremes;
he teaches a Middle [Way], and says:

'Conditioned by six-fold-sense is contact.'"

■

Then that brother questioned the Exalted One:

"Now what, lord, is six-fold-sense?

And whose is this six-fold-sense?"

"Not a fit question", said the Exalted One.

"You might ask, brother:

'Now what is six-fold-sense?

And whose is this six-fold-sense?'

or you might say,
'six-fold-sense is one thing,
but [the person] with six-fold-sense[ed2] is another thing' -
if you did so,
both [pairs of questions] would be the same in meaning,
different only in form.

Where, brother, there is the view:

'Soul and body are one and the same,'

there there is no divine living.

Or where, brother, there is the view:

'Soul and body are different things,'

there there is no divine living.

The Tathāgata reaches neither of these two extremes;
he teaches a Middle [Way], and says:

'Conditioned by name-and-shape is six-fold-sense.'"

■

Then that brother questioned the Exalted One:

"Now what, lord, is name-and-shape?

And whose is this name-and-shape?"

"Not a fit question", said the Exalted One.

"You might ask, brother:

'Now what is name-and-shape?

And whose is this name-and-shape?'

or you might say,
'name-and-shape is one thing,
but [the person] with name-and-shape is another thing' -
if you did so,
both [pairs of questions] would be the same in meaning,
different only in form.

Where, brother, there is the view:

'Soul and body are one and the same,'

there there is no divine living.

Or where, brother, there is the view:

'Soul and body are different things,'

there there is no divine living.

The Tathāgata reaches neither of these two extremes;
he teaches a Middle [Way], and says:

'Conditioned by consciousness is name-and-shape.'"

■

Then that brother questioned the Exalted One:

"Now what, lord, is consciousness?

And whose is this consciousness?"

"Not a fit question", said the Exalted One.

"You might ask, brother:

'Now what is consciousness?

And whose is this consciousness?'

or you might say,
'consciousness is one thing,
but [the person] with consciousness is another thing' -
if you did so,
both [pairs of questions] would be the same in meaning,
different only in form.

Where, brother, there is the view:

'Soul and body are one and the same,'

there there is no divine living.

Or where, brother, there is the view:

'Soul and body are different things,'

there there is no divine living.

The Tathāgata reaches neither of these two extremes;
he teaches a Middle [Way], and says:

'Conditioned by activities is consciousness.'"

■

Then that brother questioned the Exalted One:

"Now what, lord, are activities?

And whose are these activities?"

"Not a fit question", said the Exalted One.

"You might ask, brother:

'Now what are activities?

And whose are these activities?'

or you might say,
'activities are one thing,
but [the person] with activities is another thing' -
if you did so,
both [pairs of questions] would be the same in meaning,
different only in form.

Where, brother, there is the view:

'Soul and body are one and the same,'

there there is no divine living.

Or where, brother, there is the view:

'Soul and body are different things,'

there there is no divine living.

The Tathāgata reaches neither of these two extremes;
he teaches a Middle [Way], and says:

'Conditioned by ignorance are activities.'

§

But, brother, from the utter fading out and ceasing of ignorance
these disorders,
these disagreements,
these distortions,[3]
all whatever they be, -

the asking first what is decay-and-dying
and then whose is this decay-and-dying,
or saying decay-and-dying and he who decays-and-dies
are different one from the other,
or to say soul is body,
or soul and body are different things -

all such props become cast out,
they have been cut off at the root,
made like the stump of a palmtree,
made things that have ceased to be,
so that they cannot grow up again in the future.

■

From the utter fading out and ceasing of ignorance
these disorders,
these disagreements,
these distortions,
all whatever they be, -

the asking first what is birth
and then whose is this birth,
or saying birth and he who is born
are different one from the other,
or to say soul is body,
or soul and body are different things -

all such props become cast out,
they have been cut off at the root,
made like the stump of a palmtree,
made things that have ceased to be,
so that they cannot grow up again in the future.

■

From the utter fading out and ceasing of ignorance
these disorders,
these disagreements,
these distortions,
all whatever they be, -

the asking first what is becoming
and then whose is this becoming,
or saying becoming and he who becomes
are different one from the other,
or to say soul is body,
or soul and body are different things -

all such props become cast out,
they have been cut off at the root,
made like the stump of a palmtree,

made things that have ceased to be,
so that they cannot grow up again in the future.

■

From the utter fading out and ceasing of ignorance
these disorders,
these disagreements,
these distortions,
all whatever they be, -

the asking first what is grasping
and then whose is this grasping,
or saying grasping and he who grasps
are different one from the other,
or to say soul is body,
or soul and body are different things -

all such props become cast out,
they have been cut off at the root,
made like the stump of a palmtree,
made things that have ceased to be,
so that they cannot grow up again in the future.

■

From the utter fading out and ceasing of ignorance
these disorders,
these disagreements,
these distortions,
all whatever they be, -

the asking first what is craving
and then whose is this craving,
or saying craving and he who craves
are different one from the other,

or to say soul is body,
or soul and body are different things -

all such props become cast out,
they have been cut off at the root,
made like the stump of a palmtree,
made things that have ceased to be,
so that they cannot grow up again in the future.

■

From the utter fading out and ceasing of ignorance
these disorders,
these disagreements,
these distortions,
all whatever they be, -

the asking first what is feeling
and then whose is this feeling,
or saying feeling and he who feels
are different one from the other,
or to say soul is body,
or soul and body are different things -

all such props become cast out,
they have been cut off at the root,
made like the stump of a palmtree,
made things that have ceased to be,
so that they cannot grow up again in the future.

■

From the utter fading out and ceasing of ignorance
these disorders,
these disagreements,
these distortions,
all whatever they be, -

the asking first what is contact
and then whose is this contact,
or saying contact and he who contacts
are different one from the other,
or to say soul is body,
or soul and body are different things -

all such props become cast out,
they have been cut off at the root,
made like the stump of a palmtree,
made things that have ceased to be,
so that they cannot grow up again in the future.

■

From the utter fading out and ceasing of ignorance
these disorders,
these disagreements,
these distortions,
all whatever they be, -

the asking first what is sixfold sense
and then whose is this sixfold sense,
or saying sixfold sense and he who has sixfold sense
are different one from the other,
or to say soul is body,
or soul and body are different things -

all such props become cast out,
they have been cut off at the root,
made like the stump of a palmtree,
made things that have ceased to be,
so that they cannot grow up again in the future.

■

From the utter fading out and ceasing of ignorance
these disorders,
these disagreements,
these distortions,
all whatever they be, -

the asking first what is name-and-shape
and then whose is this name-and-shape,
or saying name-and-shape and he who has name-and-shape
are different one from the other,
or to say soul is body,
or soul and body are different things -

all such props become cast out,
they have been cut off at the root,
made like the stump of a palmtree,
made things that have ceased to be,
so that they cannot grow up again in the future.

■

From the utter fading out and ceasing of ignorance
these disorders,
these disagreements,
these distortions,
all whatever they be, -

the asking first what is consciousness
and then whose is this consciousness,
or saying consciousness and he who has consciousness
are different one from the other,
or to say soul is body,
or soul and body are different things -

all such props become cast out,
they have been cut off at the root,
made like the stump of a palmtree,

made things that have ceased to be,
so that they cannot grow up again in the future.

■

From the utter fading out and ceasing of ignorance
these disorders,
these disagreements,
these distortions,
all whatever they be, -

the asking first what are activities
and then whose are these activities,
or saying activities and he who has activity
are different one from the other,
or to say soul is body,
or soul and body are different things -

all such props become cast out,
they have been cut off at the root,
made like the stump of a palmtree,
made things that have ceased to be,
so that they cannot grow up again in the future."

---

[1] Neither does the *Comy*. specify the questioner.

[2] 'Soul' = *jīva*.

[3] *Cf*. above i, 155. The comment on the three terms here is a little different, and is given in Index ii, at **visukāyitāni*.

[ed1] Omitted by Mrs. Rhys Davids.

[ed2] Mrs. Rhys Davids abridgment does not explain how this would be constructed by her.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
4. Kaḷara-Khattiya Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

4. Kaḷāra the Nobleman

Sutta 36

Dutiya Avijjādipaccayā Desanā Suttaṃ

Conditioned by Ignorance (2)

---

[63] **[44]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Conditioned by ignorance activities come to pass;
conditioned by activities consciousness,
conditioned by consciousness name-and-shape,
conditioned by name-and-shape six-fold-sense,
conditioned by six-fold-sense contact,
conditioned by contact feeling,
conditioned by feeling craving,
conditioned by craving grasping,
conditioned by grasping becoming,
conditioned by becoming birth,
conditioned by birth old age-and death,
grief,
lamenting,
suffering,
sorrow,
despair come to pass.

Such is the uprising of this entire mass of ill.

'Now what is decay-and-dying?

And whose is this decay-and-dying?'

you might ask, brethren,
or you might say,
'decay-and-death is one thing,
but [the person] who grows old and dies is another thing' -
if you did so,
both would be the same in meaning,
different only in form.

Where, brother, there is the view:

'Soul and body are one and the same,'

there there is no divine living.

Or where, brother, there is the view:

'Soul and body are different things,'

there there is no divine living.

The Tathāgata reaches neither these two extremes;
he teaches a Middle [Way], and says:

'Conditioned by birth is decay-and-dying.'

■

'Now what is birth?

And whose is this birth?'

you might ask, brethren,
or you might say,
'birth is one thing,
but [the person] who is born is another thing' -
if you did so,
both would be the same in meaning,
different only in form.

Where, brother, there is the view:

'Soul and body are one and the same,'

there there is no divine living.

Or where, brother, there is the view:

'Soul and body are different things,'

there there is no divine living.

The Tathāgata reaches neither of these two extremes;
he teaches a Middle [Way], and says:

'Conditioned by becoming is birth.'

■

'Now what is becoming?

And whose is this becoming?'

you might ask, brethren,
or you might say,
'becoming is one thing,
but [the person] who becomes is another thing' -
if you did so,
both would be the same in meaning,
different only in form.

Where, brother, there is the view:

'Soul and body are one and the same,'

there there is no divine living.

Or where, brother, there is the view:

'Soul and body are different things,'

there there is no divine living.

The Tathāgata reaches neither of these two extremes;
he teaches a Middle [Way], and says:

'Conditioned by grasping is becoming.'

■

'Now what is grasping?

And whose is this grasping?'

you might ask, brethren,
or you might say,
'grasping is one thing,
but [the person] who grasps is another thing' -
if you did so,
both would be the same in meaning,
different only in form.

Where, brother, there is the view:

'Soul and body are one and the same,'

there there is no divine living.

Or where, brother, there is the view:

'Soul and body are different things,'

there there is no divine living.

The Tathāgata reaches neither of these two extremes;
he teaches a Middle [Way], and says:

'Conditioned by craving is grasping.'

■

'Now what is craving?

And whose is this craving?'

you might ask, brethren,
or you might say,
'craving is one thing,
but [the person] who craves is another thing' -
if you did so,
both would be the same in meaning,
different only in form.

Where, brother, there is the view:

'Soul and body are one and the same,'

there there is no divine living.

Or where, brother, there is the view:

'Soul and body are different things,'

there there is no divine living.

The Tathāgata reaches neither of these two extremes;
he teaches a Middle [Way], and says:

'Conditioned by feeling is craving.'

■

'Now what is feeling?

And whose is this feeling?'

you might ask, brethren,
or you might say,
'feeling is one thing,
but [the person] who feels is another thing' -
if you did so,
both would be the same in meaning,
different only in form.

Where, brother, there is the view:

'Soul and body are one and the same,'

there there is no divine living.

Or where, brother, there is the view:

'Soul and body are different things,'

there there is no divine living.

The Tathāgata reaches neither of these two extremes;
he teaches a Middle [Way], and says:

'Conditioned by contact is feeling.'

■

'Now what is contact?

And whose is this contact?'

you might ask, brethren,
or you might say,
'contact is one thing,
but [the person] who contacts is another thing' -
if you did so,
both would be the same in meaning,
different only in form.

Where, brother, there is the view:

'Soul and body are one and the same,'

there there is no divine living.

Or where, brother, there is the view:

'Soul and body are different things,'

there there is no divine living.

The Tathāgata reaches neither of these two extremes;
he teaches a Middle [Way], and says:

'Conditioned by six-fold-sense is contact.'

■

'Now what is six-fold-sense?

And whose is this six-fold-sense?'

you might ask, brethren,
or you might say,
'six-fold-sense is one thing,
but [the person] with six-fold-sense is another thing' -
if you did so,
both would be the same in meaning,
different only in form.

Where, brother, there is the view:

'Soul and body are one and the same,'

there there is no divine living.

Or where, brother, there is the view:

'Soul and body are different things,'

there there is no divine living.

The Tathāgata reaches neither of these two extremes;
he teaches a Middle [Way], and says:

'Conditioned by name-and-shape is six-fold-sense.'

■

'Now what is name-and-shape?

And whose is this name-and-shape?'

you might ask, brethren,
or you might say,
'name-and-shape is one thing,
but [the person] with name-and-shape is another thing' -
if you did so,
both would be the same in meaning,
different only in form.

Where, brother, there is the view:

'Soul and body are one and the same,'

there there is no divine living.

Or where, brother, there is the view:

'Soul and body are different things,'

there there is no divine living.

The Tathāgata reaches neither of these two extremes;
he teaches a Middle [Way], and says:

'Conditioned by consciousness is name-and-shape.'

■

'Now what is consciousness?

And whose is this consciousness?'

you might ask, brethren,
or you might say,
'consciousness is one thing,
but [the person] with consciousness is another thing' -
if you did so,
both would be the same in meaning,
different only in form.

Where, brother, there is the view:

'Soul and body are one and the same,'

there there is no divine living.

Or where, brother, there is the view:

'Soul and body are different things,'

there there is no divine living.

The Tathāgata reaches neither of these two extremes;
he teaches a Middle [Way], and says:

'Conditioned by activities is consciousness.'

■

'Now what are activities?

And whose are these activities?'

you might ask, brethren,
or you might say,
'activities are one thing,
but [the person] with activities is another thing' -
if you did so,
both would be the same in meaning,
different only in form.

Where, brother, there is the view:

'Soul and body are one and the same,'

there there is no divine living.

Or where, brother, there is the view:

'Soul and body are different things,'

there there is no divine living.

The Tathāgata reaches neither of these two extremes;
he teaches a Middle [Way], and says:

'Conditioned by ignorance are activities.'

§

But, brother, from the utter fading out and ceasing of ignorance
these disorders,
these disagreements,
these distortions,
all whatever they be, -

the asking first what is decay-and-dying
and then whose is this decay-and-dying,
or saying decay-and-dying and he who decays-and-dies
are different one from the other,
or to say soul is body,
or soul and body are different things -

all such props become cast out,
they have been cut off at the root,

made like the stump of a palmtree,
made things that have ceased to be,
so that they cannot grow up again in the future.

■

From the utter fading out and ceasing of ignorance
these disorders,
these disagreements,
these distortions,
all whatever they be, -

the asking first what is birth
and then whose is this birth,
or saying birth and he who is born
are different one from the other,
or to say soul is body,
or soul and body are different things -

all such props become cast out,
they have been cut off at the root,
made like the stump of a palmtree,
made things that have ceased to be,
so that they cannot grow up again in the future.

■

From the utter fading out and ceasing of ignorance
these disorders,
these disagreements,
these distortions,
all whatever they be, -

the asking first what is becoming
and then whose is this becoming,
or saying becoming and he who becomes
are different one from the other,

or to say soul is body,
or soul and body are different things -

all such props become cast out,
they have been cut off at the root,
made like the stump of a palmtree,
made things that have ceased to be,
so that they cannot grow up again in the future.

■

From the utter fading out and ceasing of ignorance
these disorders,
these disagreements,
these distortions,
all whatever they be, -

the asking first what is grasping
and then whose is this grasping,
or saying grasping and he who grasps
are different one from the other,
or to say soul is body,
or soul and body are different things -

all such props become cast out,
they have been cut off at the root,
made like the stump of a palmtree,
made things that have ceased to be,
so that they cannot grow up again in the future.

■

From the utter fading out and ceasing of ignorance
these disorders,
these disagreements,
these distortions,
all whatever they be, -

the asking first what is craving
and then whose is this craving,
or saying craving and he who craves
are different one from the other,
or to say soul is body,
or soul and body are different things -

all such props become cast out,
they have been cut off at the root,
made like the stump of a palmtree,
made things that have ceased to be,
so that they cannot grow up again in the future.

■

From the utter fading out and ceasing of ignorance
these disorders,
these disagreements,
these distortions,
all whatever they be, -

the asking first what is feeling
and then whose is this feeling,
or saying feeling and he who feels
are different one from the other,
or to say soul is body,
or soul and body are different things -

all such props become cast out,
they have been cut off at the root,
made like the stump of a palmtree,
made things that have ceased to be,
so that they cannot grow up again in the future.

■

From the utter fading out and ceasing of ignorance
these disorders,
these disagreements,
these distortions,
all whatever they be, -

the asking first what is contact
and then whose is this contact,
or saying contact and he who contacts
are different one from the other,
or to say soul is body,
or soul and body are different things -

all such props become cast out,
they have been cut off at the root,
made like the stump of a palmtree,
made things that have ceased to be,
so that they cannot grow up again in the future.

■

From the utter fading out and ceasing of ignorance
these disorders,
these disagreements,
these distortions,
all whatever they be, -

the asking first what is sixfold sense
and then whose is this sixfold sense,
or saying sixfold sense and he who has sixfold sense
are different one from the other,
or to say soul is body,
or soul and body are different things -

all such props become cast out,
they have been cut off at the root,
made like the stump of a palmtree,

made things that have ceased to be,
so that they cannot grow up again in the future.

■

From the utter fading out and ceasing of ignorance
these disorders,
these disagreements,
these distortions,
all whatever they be, -

the asking first what is name-and-shape
and then whose is this name-and-shape,
or saying name-and-shape and he who has name-and-shape
are different one from the other,
or to say soul is body,
or soul and body are different things -

all such props become cast out,
they have been cut off at the root,
made like the stump of a palmtree,
made things that have ceased to be,
so that they cannot grow up again in the future.

■

From the utter fading out and ceasing of ignorance
these disorders,
these disagreements,
these distortions,
all whatever they be, -

the asking first what is consciousness
and then whose is this consciousness,
or saying consciousness and he who has consciousness
are different one from the other,

or to say soul is body,
or soul and body are different things -

all such props become cast out,
they have been cut off at the root,
made like the stump of a palmtree,
made things that have ceased to be,
so that they cannot grow up again in the future.

■

From the utter fading out and ceasing of ignorance
these disorders,
these disagreements,
these distortions,
all whatever they be, -

the asking first what are activities
and then whose are these activities,
or saying activities and he who has activity
are different one from the other,
or to say soul is body,
or soul and body are different things -

all such props become cast out,
they have been cut off at the root,
made like the stump of a palmtree,
made things that have ceased to be,
so that they cannot grow up again in the future."

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
4. Kaḷara-Khattiya Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

4. Kaḷāra the Nobleman

Sutta 37

Na Tumha Suttaṃ

Not Yours

---

[64] **[44]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"This body, brethren, is not your own,
neither is it that of any others.[1]

It should be regarded
as brought about by action of the past,
by plans,[2]
by volitions,
by feelings.

[45] Now here, brethren, the well-taught Ariyan disciple
gives his mind thoroughly and systematically
to the causal law, to wit,

'This being,
that comes to be;
from the arising of this,
that arises;
this not being,
that ceases;
from the ceasing of this,
that ceases.'

To wit:

Conditioned by ignorance activities come to pass;
conditioned by activities consciousness,
conditioned by consciousness name-and-shape,
conditioned by name-and-shape six-fold-sense,
conditioned by six-fold-sense contact,
conditioned by contact feeling,
conditioned by feeling craving,
conditioned by craving grasping,

conditioned by grasping becoming,
conditioned by becoming birth,
conditioned by birth old age-and death,
grief,
lamenting,
suffering,
sorrow,
despair come to pass.

Such is the uprising of this entire mass of ill.

But from the utter fading away and ceasing of ignorance [comes] ceasing of activities;
from ceasing of activities ceasing of consciousness;
from ceasing of consciousness ceasing of name-and-shape;
from ceasing of name-and-shape ceasing of six-fold-sense;
from ceasing of six-fold-sense ceasing of contact;
from ceasing of contact ceasing of feeling;
from ceasing of feeling ceasing of craving;
from ceasing of craving ceasing of grasping;
from ceasing of grasping ceasing of becoming;
from ceasing of becoming ceasing of birth;
from ceasing of birth,
old age-and-death, grief, lamenting, suffering, sorrow, despair cease.

Such is the ceasing of this entire mass of ill.

[1] This is to be understood as the same doctrine set out in Nos. 17, 18. Your present *kāya* (body, person) is not an entity always self-identical, nor is it different from an entity other than any past 'you.' It is the outcome of the *kāyas* in the past series of your lives. The *Comy*. bears out this interpretation.

[2] But *Comy.: paccayehi kato*.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
4. Kaḷara-Khattiya Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

4. Kaḷāra the Nobleman

Sutta 38

Paṭhama Cetanā Suttaṃ

Will (1)

---

[65] **[45]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove
in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"That which we will, brethren,
and that which we intend to do
and that wherewithal we are occupied:[1] -
this becomes an object
for the persistence of consciousness.[2]

The object being there,
there comes to be a station of consciousness.

Consciousness being stationed
and growing,
rebirth of renewed existence
takes place in the future,
and here
from birth,
decay-and-death,
grief,
lamenting,
suffering,
sorrow,
and despair
come to pass.

Such is the uprising of this entire mass of ill.

Even if we do not will,
or intend to do,
and yet are occupied about something,
this is an object
for the persistence of consciousness.

The object being there,
there comes to be a station of consciousness.

Consciousness being stationed
and growing,
rebirth of renewed existence
takes place in the future,
and here
from birth,
decay-and-death,
grief,
lamenting,
suffering,
sorrow,
and despair
come to pass.

Such is the uprising of this entire mass of ill.

§

But if we neither will,
nor intend to do,
nor are occupied about something,
there is no becoming of an object
for the persistence of consciousness.

The object being absent,
there comes to be no station of consciousness.

Consciousness not being stationed
nor growing,
no rebirth of renewed existence

takes place in the future,
and here
from birth,
decay-and-death,
grief,
lamenting,
suffering,
sorrow
and despair
cease.

Such ia the ceasing of this entire mass of ill."

---

[1] *Anuseti* to sit down about.

[2] B. qualifies *viññāṇa* here as *kamma-viññāṇa*.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
4. Kaḷara-Khattiya Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

4. Kaḷāra the Nobleman

Sutta 39

Dutiya Cetanā Suttaṃ

Will (2)

---

[66] **[46]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove
in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"That which we will, brethren,
and that which we intend to do
and that wherewithal we are occupied: -
this becomes an object
for the persistence of consciousness.

The object being there,
there comes to be a station of consciousness.

Consciousness being stationed
and growing,
there comes to pass descent of name-and-shape;
because of name-and-shape, sense;
because of sense, contact;
because of contact, feeling;
because of feeling, craving;
because of craving, grasping;
because of grasping, becoming;
because of becoming, birth;
because of birth,
decay-and-death,
grief,
lamenting,
suffering,
sorrow,
and despair
come to pass.

Such is the uprising of this entire mass of ill.

■

Even if we do not will,
or intend to do,
and yet are occupied about something,
this is an object
for the persistence of consciousness.

The object being there,
there comes to be a station of consciousness.

The object being there,
there comes to be a station of consciousness.

Consciousness being stationed
and growing,
there comes to pass descent of name-and-shape;
because of name-and-shape, sense;
because of sense, contact;
because of contact, feeling;
because of feeling, craving;
because of craving, grasping;
because of grasping, becoming;
because of becoming, birth;
because of birth,
decay-and-death,
grief,
lamenting,
suffering,
sorrow,
and despair
come to pass.

Such is the uprising of this entire mass of ill.

§

But if we neither will,
nor intend to do,
nor are occupied about something,
there is no becoming of an object
for the persistence of consciousness.

The object being absent,
there comes to be no station of consciousness.

Consciousness not being stationed
nor growing,
there comes to pass no descent of name-and-shape;
because of the cessation of name-and-shape, the cessation of sense;
because of the cessation of sense, the cessation of contact;
because the cessation of contact, the cessation of feeling;
because of the cessation of feeling, the cessation of craving;
because of the cessation of craving, the cessation of grasping;
because of the cessation of grasping, the cessation of becoming;
because of the cessation of becoming, the cessation of birth;
because of the cessation of birth,
the cessation of decay-and-death,
grief,
lamenting,
suffering,
sorrow,
and despair.

Such ia the ceassation of this entire mass of ill."

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
4. Kaḷara-Khattiya Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

4. Kaḷāra the Nobleman

Sutta 40

Tatiya Cetanā Suttaṃ

Will (3)

---

[66] **[46]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove
in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"That which we will, brethren,
and that which we intend to do
and that wherewithal we are occupied: -
this becomes an object
for the persistence of consciousness.

The object being there,
there comes to be a station of consciousness.

Consciousness being stationed
and having growing,
there comes a bending;
there being a bending,
there comes a going to a coming;[1]
there being a going to a coming,
there is decease and rebirth;
there being decease and rebirth,
birth,
old age-and-death happen in the **[47]** future,
and grief,
lamenting,
suffering,
sorrow,
and despair
come to pass.

Such is the uprising of this entire mass of ill.

■

Even if we do not will,
or intend to do,
and yet are occupied about something,
this an object
for the persistence of consciousness.

The object being there,
there comes to be a station of consciousness.

The object being there,
there comes to be a station of consciousness.

Consciousness being stationed
and growing,
there comes to pass descent of name-and-shape;
and having growing,
there comes a bending;
there being a bending,
there comes a going to a coming;
there being a going to a coming,
there is decease and rebirth;
there being decease and rebirth,
birth,
old age-and-death happen in the future,
and grief,
lamenting,
suffering,
sorrow,
and despair
come to pass.

Such is the uprising of this entire mass of ill.

§

But if we neither will,
nor intend to do,
nor are occupied about something,
there is no becoming of an object
for the persistence of consciousness.

The object being absent,
there comes to be no station of consciousness.

Consciousness not being stationed
nor growing,
there comes no bending;
there being no bending,
there comes no going to a coming;
there being no going to a coming,
there is no decease and rebirth;
there being no decease and rebirth,
birth,
old age-and-death do not happen in the future,
and grief,
lamenting,
suffering,
sorrow,
and despair
cease.

Such ia the ceassation of this entire mass of ill."

---

[1] *Āgati-gati*. *Āgatimhi gati hoti* (there comes to be a going, in, or with respect to coming). *Comy*.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
5. Gahapati Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

5. The Housefather

Sutta 41

Paṭhavi Pañca-Vera-Bhagayā Suttaṃ

The Fivefold Guilty Dread (1)

---

[68] **[47]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now housefather Anāthapiṇḍika came into the presence of the Exalted One,
saluted him,
and sat down at one side.

To him, so seated,
the Exalted One said:

"When, housefather, for the Ariyan disciple
the fivefold guilty dread[1] is mastered,
when his are the four possessions of the Streamwinner,
and when he has well seen,
well penetrated by insight
the Ariyan Law,[2]
he if he desire it
may declare himself by himself:

'I am he for whom purgatory is perished,
I am he for whom the womb of beasts is perished,
I am he for whom the Peta-realm is perished,
I am he for whom perished is the Waste,
the Woeful Way,
the Downfall.

Streamwinner am I!

Not for me is the falling back.

I am sure, having enlightenment as my goal!'

§

[48] Which 'fivefold guilty dread' has he mastered?

[**1**] That guilty dread
which even in this life
the taker of life,
conditioned by his lifetaking engenders,

the guilty dread which he engenders also
for a future state,
the mental suffering too,
the sorrow which he experiences: -

he abstaining from taking life
has mastered this guilty dread.

[**2**] That guilty dread
which even in this life
the taker of what is not given,
conditioned by that taking engenders,
the guilty dread as to a future state also which he engenders,
the mental suffering too,
the sorrow which he experiences: -

he abstaining from taking that which is not given
has mastered this guilty dread.

[**3**] That guilty dread
which even in this life
he who acts wrongly in sense-desires,
conditioned by that wrong action engenders;
the guilty dread also as to a future state which he engenders;
the mental suffering too,
the sorrow which he experiences: -

he abstaining from wrongful action in sense-desires
has mastered this guilty dread.

[**4**] That guilty dread
which even in this life the liar,
conditioned by lying engenders,
the guilty dread also as to a future state which he engenders;
the mental suffering too,
the sorrow which he experiences: -

he abstaining from lying
has mastered this guilty dread.

[**5**] That guilty dread
which even in this life
he who persists in indulging in strong drinks,
conditioned by that indulging engenders;
the guilty dread also as to a future state which he engenders;
the mental suffering too,
the sorrow which he experiences: -

he abstaining from that indulgence
has mastered this guilty dread.

This fivefold guilty dread has he mastered.

§

Which 'four possessions of the Streamwinner' are his?

[**1**] In this religion, housefather, the Ariyan disciple
possesses unwavering faith in the Buddha:[3]

He it is, the Exalted One,
Arahant supremely enlightened,
proficient in wisdom and **[49]** righteousness,
Wellfarer,
Worldknower,
peerless Driver of men to be tamed,
Teacher,
Buddha of devas and men,
Exalted One.

[**2**] He is possessed of unwavering faith in the Doctrine; -

Well proclaimed by the Exalted One is the Norm,
[a gospel] for the things we see,
not a matter of time,
[bidding man] come and see,
guiding him on,
to be understood by the intelligent,
each for himself.

[**3**] He is possessed of unwavering faith in the Order: -

Well practised is the Exalted One's Order of disciples,
upright is their practice,
practised are they in the Law[4],
practised in right lines of action,
to wit,
the four pairs,
the eight groups of persons,
this the Exalted One's Order of disciples,
worthy of offerings,
of oblations,
of gifts,
meet to be reverently saluted,
the world's peerless field for merit.

[**4**] He is possessed of the virtues dear to Ariyans,
kept unbroken,
intact,
unspotted,
unblemished,
enfranchizing,[5] praised by the intelligent, unperverted,
conducive to concentration.

His are these four possessions of the Streamwinner.

§

And which is the Ariyan truth that he has well seen by insight,
well penetrated?

Here, housefather, the Ariyan disciple
thoroughly and systematically gives his mind to the Causal Law,
thus: -

This being,
that comes to be;
this not being,
that does not come to be.

From the arising of this,
that arises;
from the ceasing of this,
that ceases.

Namely:

Conditioned by ignorance activities come to pass;
conditioned by activities consciousness,
conditioned by consciousness name-and-shape,
conditioned by name-and-shape sense,
conditioned by sense contact,
conditioned by contact feeling,
conditioned by feeling craving,
conditioned by craving grasping,
conditioned by grasping becoming,
conditioned by becoming birth,
conditioned by birth old age-and death, grief, lamenting, suffering, sorrow,
despair come to pass.

Even such is the uprising of this entire mass of ill.

But from the utter fading away and ceasing of ignorance [comes] ceasing of activities;
from ceasing of activities ceasing of consciousness;
from ceasing of consciousness ceasing of name-and-shape;
from ceasing of name-and-shape ceasing of sense;
from ceasing of sense ceasing of contact;
from ceasing of contact ceasing of feeling;
from ceasing of feeling ceasing of craving;
from ceasing of craving ceasing of grasping;
from ceasing of grasping ceasing of becoming;
from ceasing of becoming ceasing of birth;
from ceasing of birth,
old age-and-death, grief, lamenting, suffering, sorrow, despair cease.

Such is the ceasing of this entire mass of ill.

§

And when, housefather, for the Ariyan disciple
this fivefold guilty dread is mastered,
when his are the four possessions of the Streamwinner,
and when he has by insight well seen and penetrated this Ariyan truth,
he, if he desire it,
may declare himself by himself:

'I am he for whom perished is purgatory,
[50] perished the womb of beasts,
perished the Peta-realm,
perished is the Waste,
the Woeful Way,
the Downfall.

Streamwinner am I!

Not for me is the falling back.

I am sure, having enlightenment as my goal.'"

---

[1] *Pañca bhayāni verāni,* in the title *pañca verabhayāni*. The *Comy.* calls them *cetanāyo,* volitions. *Vera* = hostile, from *vīra,* heroic. The Sutta occurs in *Aṇguttara* v, 152 f. [Ed.: There is nothing like this there, but see AN 5.179, which is on page 155 of The Book of the Fives; a sutta, AN 5.176, dealing with Anāthapiṇḍika but unrelated to this topic is found on page 152 there].

[2] *Ñāyo*. Often used in apposition with *Dhamma* and *kusala*. See *Dialogues,* ii, 167 (my *Buddhism,* p. 89 *f.*); *Majjhima* i, 181; *Saṃyutta,* v. 19; above i, 240, where 'truth' replaces *ñāya*. Identified with *kalyāṇ-dhammatā, kusala-dhammatā* ('law of righteousness, of goodness'), *Aṇguttara* ii, 36. Buddhaghosa quotes a text which says that the Causal Law and the Eightfold Path are both *ñāyo*.

[3] *Cf*. vol. i, 282. The text is a formula and identical. The rendering here is more literal.

[4] *Ñāya*. See 47, n. 2.

[5] Reading *bhujissāni*. *Cf*. *Dialogues,* ii, 85.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
5. Gahapati Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

5. The Housefather

Sutta 42

Dutiya Pañca-Vera-Bhagayā Suttaṃ

The Fivefold Guilty Dread (2)

---

[69] **[50]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove
in Anāthapiṇḍika's Park.

Now very many brethren came into the presence of the Exalted One,
saluted him,

and sat down at one side.

To them, so seated,
the Exalted One said:

"When, brethren, for the Ariyan disciple
the fivefold guilty dread is mastered,
when his are the four possessions of the Streamwinner,
and when he has well seen,
well penetrated by insight
the Ariyan Law,
he if he desire it
may declare himself by himself:

'I am he for whom purgatory is perished,
I am he for whom the womb of beasts is perished,
I am he for whom the Peta-realm is perished,
I am he for whom perished is the Waste,
the Woeful Way,
the Downfall.

Streamwinner am I!

Not for me is the falling back.

I am sure, having enlightenment as my goal!'

§

Which 'fivefold guilty dread' has he mastered?

[1] That guilty dread
which even in this life

the taker of life,
conditioned by his lifetaking engenders,
the guilty dread which he engenders also
for a future state,
the mental suffering too,
the sorrow which he experiences: -

he abstaining from taking life
has mastered this guilty dread.

[2] That guilty dread
which even in this life
the taker of what is not given,
conditioned by that taking engenders,
the guilty dread as to a future state also which he engenders,
the mental suffering too,
the sorrow which he experiences: -

he abstaining from taking that which is not given
has mastered this guilty dread.

[3] That guilty dread
which even in this life
he who acts wrongly in sense-desires,
conditioned by that wrong action engenders;
the guilty dread also as to a future state which he engenders;
the mental suffering too,
the sorrow which he experiences: -

he abstaining from wrongful action in sense-desires
has mastered this guilty dread.

[4] That guilty dread
which even in this life the liar,
conditioned by lying engenders,
the guilty dread also as to a future state which he engenders;

the mental suffering too,
the sorrow which he experiences: -

he abstaining from lying
has mastered this guilty dread.

[5] That guilty dread
which even in this life
he who persists in indulging in strong drinks,
conditioned by that indulging engenders;
the guilty dread also as to a future state which he engenders;
the mental suffering too,
the sorrow which he experiences: -

he abstaining from that indulgence
has mastered this guilty dread.

This fivefold guilty dread has he mastered.

§

Which 'four possessions of the Streamwinner' are his?

[1] In this religion, brethren, the Ariyan disciple
possesses unwavering faith in the Buddha:

'He it is, the Exalted One,
Arahant supremely enlightened,
proficient in wisdom and righteousness,
Wellfarer,
Worldknower,
peerless Driver of men to be tamed,
Teacher,

Buddha of devas and men,
Exalted One.'

[2] He is possessed of unwavering faith in the Doctrine; -

'Well proclaimed by the Exalted One is the Norm,
[a gospel] for the things we see,
not a matter of time,
[bidding man] come and see,
guiding him on,
to be understood by the intelligent,
each for himself.'

[3] He is possessed of unwavering faith in the Order: -

'Well practised is the Exalted One's Order of disciples,
upright is their practice,
practised are they in the Law,
practised in right lines of action,
to wit,
the four pairs,
the eight groups of persons,
this the Exalted One's Order of disciples,
worthy of offerings,
of oblations,
of gifts,
meet to be reverently saluted,
the world's peerless field for merit.'

[4] He is possessed of the virtues dear to Ariyans,
kept unbroken,
intact,
unspotted,
unblemished,
enfranchizing, praised by the intelligent, unperverted,
conducive to concentration.

His are these four possessions of the Streamwinner.

§

And which is the Ariyan truth that he has well seen by insight,
well penetrated?

Here, brethren, the Ariyan disciple
thoroughly and systematically
gives his mind to the Causal Law,
thus: -

This being,
that comes to be;
this not being,
that does not come to be.

From the arising of this,
that arises;
from the ceasing of this,
that ceases.

Namely:

Conditioned by ignorance activities come to pass;
conditioned by activities consciousness,
conditioned by consciousness name-and-shape,
conditioned by name-and-shape sense,
conditioned by sense contact,
conditioned by contact feeling,
conditioned by feeling craving,
conditioned by craving grasping,
conditioned by grasping becoming,

conditioned by becoming birth,
conditioned by birth old age-and death, grief, lamenting, suffering, sorrow, despair come to pass.

Even such is the uprising of this entire mass of ill.

But from the utter fading away and ceasing of ignorance [comes] ceasing of activities;
from ceasing of activities ceasing of consciousness;
from ceasing of consciousness ceasing of name-and-shape;
from ceasing of name-and-shape ceasing of sense;
from ceasing of sense ceasing of contact;
from ceasing of contact ceasing of feeling;
from ceasing of feeling ceasing of craving;
from ceasing of craving ceasing of grasping;
from ceasing of grasping ceasing of becoming;
from ceasing of becoming ceasing of birth;
from ceasing of birth,
old age-and-death, grief, lamenting, suffering, sorrow, despair cease.

Such is the ceasing of this entire mass of ill.

§

And when, brethren, for the Ariyan disciple
this fivefold guilty dread is mastered,
when his are the four possessions of the Streamwinner,
and when he has by insight well seen and penetrated this Ariyan truth,
he, if he desire it,
may declare himself by himself:

'I am he for whom perished is purgatory,
perished the womb of beasts,

perished the Peta-realm,
perished is the Waste,
the Woeful Way,
the Downfall.

Streamwinner am I!

Not for me is the falling back.

I am sure, having enlightenment as my goal.'"

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
5. Gahapati Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

5. The Housefather

Sutta 43

Dukkha Suttaṃ

Ill

---

[71] **[50]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove
in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"I will teach you, brethren,
how ill arises
and how it passes away.

Listen to this,
give your minds thoroughly,
and I will speak."

"Even so, lord",
responded the brethren.

"What, brethren, is the arising of ill?

Because of sight and visible objects
visual consciousness arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

This, brethren, is the arising of ill.

■

Because of hearing and audible objects
consciousness of sound arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

This, brethren, is the arising of ill.

■

Because of nose and odorous objects
consciousness of smell arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

This, brethren, is the arising of ill.

■

Because of tongue and sapid objects
consciousness of taste arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

This, brethren, is the arising of ill.

■

Because of body and tangible objects
the tangible consciousness of body arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

This, brethren, is the arising of ill.

■

Because of mind and things
mind-consciousness arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

This, brethren, is the arising of ill.

§

And what, brethren, is the passing away of ill?

Because of sight and visible objects
visual consciousness arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

By the utter fading away and ceasing of the craving,
grasping ceases,
by the ceasing of the grasping,
becoming ceases,
by the ceasing of becoming,
birth ceases,
by the ceasing of birth decay-and-death,
grief,
lamenting,
suffering,
despair cease.

Such is the ceasing of this entire mass of ill.

■

Because of hearing and audible objects
consciousness of sound arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

By the utter fading away and ceasing of the craving,
grasping ceases,
by the ceasing of the grasping,
becoming ceases,
by the ceasing of becoming,
birth ceases,
by the ceasing of birth decay-and-death,
grief,
lamenting,
suffering,
despair cease.

Such is the ceasing of this entire mass of ill.

■

Because of nose and odorous objects
consciousness of smell arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

By the utter fading away and ceasing of the craving,
grasping ceases,
by the ceasing of the grasping,
becoming ceases,
by the ceasing of becoming,
birth ceases,
by the ceasing of birth decay-and-death,
grief,
lamenting,
suffering,
despair cease.

Such is the ceasing of this entire mass of ill.

■

Because of tongue and sapid objects
consciousness of taste arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

By the utter fading away and ceasing of the craving,
grasping ceases,
by the ceasing of the grasping,
becoming ceases,
by the ceasing of becoming,
birth ceases,
by the ceasing of birth decay-and-death,
grief,
lamenting,
suffering,
despair cease.

Such is the ceasing of this entire mass of ill.

■

Because of body and tangible objects
the tangible consciousness of body arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

By the utter fading away and ceasing of the craving,
grasping ceases,
by the ceasing of the grasping,
becoming ceases,
by the ceasing of becoming,
birth ceases,
by the ceasing of birth decay-and-death,
grief,

lamenting,
suffering,
despair cease.

Such is the ceasing of this entire mass of ill.

■

Because of mind and things
mind-consciousness arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

By the utter fading away and ceasing of the craving,
grasping ceases,
by the ceasing of the grasping,
becoming ceases,
by the ceasing of becoming,
birth ceases,
by the ceasing of birth decay-and-death,
grief,
lamenting,
suffering,
despair cease.

Such is the ceasing of this entire mass of ill.

This, brethren, is the passing away of ill."

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
5. Gahapati Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

5. The Housefather

Sutta 44

Loka Suttaṃ

The World

---

[73] **[51]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove
in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"I will teach you, brethren,
how the world comes to be
and how it passes away.

Listen to this,
give your minds thoroughly,
and I will speak."

"Even so, lord",
responded the brethren.

"What, brethren, is the arising of the world?

Because of sight and visible objects
visual consciousness arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

This, brethren, is the arising of the world.

■

Because of hearing and audible objects
consciousness of sound arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

This, brethren, is the arising of the world.

■

Because of nose and odorous objects
consciousness of smell arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

This, brethren, is the arising of the world.

■

Because of tongue and sapid objects
consciousness of taste arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

This, brethren, is the arising of the world.

■

Because of body and tangible objects
the tangible consciousness of body arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

This, brethren, is the arising of the world.

■

Because of mind and things
mind-consciousness arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

This, brethren, is the arising of the world.

§

And what, brethren, is the passing away of the world?

Because of sight and visible objects
visual consciousness arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

By the utter fading away and ceasing of the craving,
grasping ceases,
by the ceasing of the grasping,
becoming ceases,
by the ceasing of becoming,
birth ceases,
by the ceasing of birth decay-and-death,
grief,
lamenting,
suffering,
despair cease.

Such is the ceasing of this entire mass of the world.

■

Because of hearing and audible objects
consciousness of sound arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

By the utter fading away and ceasing of the craving,
grasping ceases,
by the ceasing of the grasping,
becoming ceases,
by the ceasing of becoming,
birth ceases,
by the ceasing of birth decay-and-death,
grief,
lamenting,
suffering,
despair cease.

Such is the ceasing of this entire mass of the world.

■

Because of nose and odorous objects
consciousness of smell arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

By the utter fading away and ceasing of the craving,
grasping ceases,
by the ceasing of the grasping,
becoming ceases,
by the ceasing of becoming,
birth ceases,
by the ceasing of birth decay-and-death,
grief,
lamenting,
suffering,
despair cease.

Such is the ceasing of this entire mass of the world.

■

Because of tongue and sapid objects
consciousness of taste arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

By the utter fading away and ceasing of the craving,
grasping ceases,
by the ceasing of the grasping,
becoming ceases,
by the ceasing of becoming,
birth ceases,
by the ceasing of birth decay-and-death,
grief,
lamenting,
suffering,
despair cease.

Such is the ceasing of this entire mass of the world.

■

Because of body and tangible objects
the tangible consciousness of body arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

By the utter fading away and ceasing of the craving,
grasping ceases,
by the ceasing of the grasping,
becoming ceases,
by the ceasing of becoming,
birth ceases,
by the ceasing of birth decay-and-death,
grief,

lamenting,
suffering,
despair cease.

Such is the ceasing of this entire mass of the world.

■

Because of mind and things
mind-consciousness arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

By the utter fading away and ceasing of the craving,
grasping ceases,
by the ceasing of the grasping,
becoming ceases,
by the ceasing of becoming,
birth ceases,
by the ceasing of birth decay-and-death,
grief,
lamenting,
suffering,
despair cease.

Such is the ceasing of this entire mass of ill.

This, brethren, is the passing away of the world."

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
5. Gahapati Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

5. The Housefather

Sutta 45

Ñātika Suttaṃ

Ñātika[1]

---

[74] **[51]**

Thus have I heard:

The Exalted One was once staying at *Ñātika*,
in the Brick Hall.[2]

Now the Exalted One, meditating in solitude,
gave utterance to that way

of setting forth the Doctrine:

"Because of sight and visible objects
visual consciousness arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

This is the arising of ill.

■

Because of hearing and audible objects
consciousness of sound arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

This is the arising of ill.

■

Because of nose and odorous objects
consciousness of smell arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

This is the arising of ill.

■

Because of tongue and sapid objects
consciousness of taste arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

This is the arising of ill.

■

Because of body and tangible objects
the tangible consciousness of body arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

This is the arising of ill.

■

Because of mind and things
mind-consciousness arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

This is the arising of ill.

§

And what is the passing away of ill?

Because of sight and visible objects
visual consciousness arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

By the utter fading away and ceasing of the craving,
grasping ceases,

by the ceasing of the grasping,
becoming ceases,
by the ceasing of becoming,
birth ceases,
by the ceasing of birth decay-and-death,
grief,
lamenting,
suffering,
despair cease.

Such is the ceasing of this entire mass of ill.

■

Because of hearing and audible objects
consciousness of sound arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

By the utter fading away and ceasing of the craving,
grasping ceases,
by the ceasing of the grasping,
becoming ceases,
by the ceasing of becoming,
birth ceases,
by the ceasing of birth decay-and-death,
grief,
lamenting,
suffering,
despair cease.

Such is the ceasing of this entire mass of ill.

■

Because of nose and odorous objects
consciousness of smell arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

By the utter fading away and ceasing of the craving,
grasping ceases,
by the ceasing of the grasping,
becoming ceases,
by the ceasing of becoming,
birth ceases,
by the ceasing of birth decay-and-death,
grief,
lamenting,
suffering,
despair cease.

Such is the ceasing of this entire mass of ill.

■

Because of tongue and sapid objects
consciousness of taste arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

By the utter fading away and ceasing of the craving,
grasping ceases,
by the ceasing of the grasping,
becoming ceases,
by the ceasing of becoming,
birth ceases,
by the ceasing of birth decay-and-death,
grief,

lamenting,
suffering,
despair cease.

Such is the ceasing of this entire mass of ill.

■

Because of body and tangible objects
the tangible consciousness of body arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

By the utter fading away and ceasing of the craving,
grasping ceases,
by the ceasing of the grasping,
becoming ceases,
by the ceasing of becoming,
birth ceases,
by the ceasing of birth decay-and-death,
grief,
lamenting,
suffering,
despair cease.

Such is the ceasing of this entire mass of ill.

■

Because of mind and things
mind-consciousness arises,
contact is the clash of the three;
feeling is conditioned by the contact,
craving by the feeling.

By the utter fading away and ceasing of the craving,
grasping ceases,
by the ceasing of the grasping,
becoming ceases,
by the ceasing of becoming,
birth ceases,
by the ceasing of birth decay-and-death,
grief,
lamenting,
suffering,
despair cease.

Such is the ceasing of this entire mass of ill."

And at that time a certain brother stood overhearing the Exalted One.

Then the Exalted One saw him standing and overhearing,
and seeing him,
he spake thus unto him:

"Didst thou hear, brother,
this our way of setting forth the Doctrine?"

"Even so, lord."

"Do thou learn this way, brother,
do thou master it.

It belongs to thy good, brother,
this way of setting forth the Doctrine,
it is of the rudiments of the divine life."

---

[1] See below, p. XIV, 2, § 13. On *Ñātika,* or *Nādika,* or the *Nādikas* see *Dialogues,* ii, 97 *f. n*. 1, 237; *Vin*. *Texts,* ii, 108. Here the *Comy*. calls it the

village of the two kinsmen *(Ñātika)*.

[2] A public resthouse, 'made of "*itthaka*"*s*.' *Comy*.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
5. Gahapati Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

5. The Housefather

Sutta 46

Aññatara Brāhmaṇa Suttaṃ

A Certain [Brahmin]

---

[75] **[51]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there a certain brahmin came into the presence of the Exalted One,
and exchanged greetings with him,

and in courteous and friendly converse
sat down at one side.

So seated he said to the Exalted One:

"What [say you] here, Master Gotama:

He who does the deed, is he the one to experience?[1]

[52] "'He who does the deed and he who experiences are the same': -
this, brahmin, is one extreme."

"Well, then, Master Gotama, [what of this:] -
he who does the deed is not the same as he who experiences?"

"'He who does the deed is not the same as he who experiences': -
this, brahmin, is the other extreme.

The Tathāgata, not approaching either of these extremes, teaches you a
Doctrine by a middle [way]:

Conditioned by ignorance activities come to pass;
conditioned by activities consciousness,
conditioned by consciousness name-and-shape,
conditioned by name-and-shape sense,
conditioned by sense contact,
conditioned by contact feeling,
conditioned by feeling craving,
conditioned by craving grasping,
conditioned by grasping becoming,
conditioned by becoming birth,
conditioned by birth old age-and death, grief, lamenting, suffering, sorrow,
despair come to pass.

Such is the uprising of this entire mass of ill.

But from the utter fading away and ceasing of ignorance [comes] ceasing of activities;
from ceasing of activities ceasing of consciousness;
from ceasing of consciousness ceasing of name-and-shape;
from ceasing of name-and-shape ceasing of sense;
from ceasing of sense ceasing of contact;
from ceasing of contact ceasing of feeling;
from ceasing of feeling ceasing of craving;
from ceasing of craving ceasing of grasping;
from ceasing of grasping ceasing of becoming;
from ceasing of becoming ceasing of birth;
from ceasing of birth,
old age-and-death, grief, lamenting, suffering, sorrow, despair cease.

Such is the ceasing of this entire mass of ill."

And when he had thus spoken, that brahmin said:

"Wonderful, Master Gotama, wonderful!

Just as if a man were to set up
that which had been thrown down,
or were to reveal
that which was hidden away,
or were to point out the right road
to him who had gone astray,
or were to bring a lamp into the darkness,
so that those who had eyes could see shapes, -
even so, lord, has the lord Gotama shown me
his doctrine in various ways.

I, even I, lord, betake myself to the Exalted One as my refuge,
to the Norm
and to the Order.

May Master Gotama accept me as a follower,
as one who from this day forth,

as long as life lasts,
has taken his refuge therein!"

---

[1] *Cf*. above, §§ 17, 18, 25.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
5. Gahapati Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

5. The Housefather

Sutta 47

Jāṇussoṇi Suttaṃ

Jāṇussoṇi

---

[76] **[52]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove
in Anāthapiṇḍika's Park.

And there Jānussoṇi the brahmin[1] came into the presence of the Exalted One,

and exchanged greetings with him,
and in courteous and friendly converse
sat down at one side.

So seated Jānussoṇi the brahmin said to the Exalted One:

"What [say you] here, Master Gotama:

Everything is?[2]

"'Everything is': -
this, brahmin, is one extreme."

"Well, then, Master Gotama, -
nothing is?"

"'Nothing is': -
this, brahmin, is the other extreme.

The Tathāgata, not approaching either of these extremes, teaches you a Doctrine by a middle [way]:

Conditioned by ignorance activities come to pass;
conditioned by activities consciousness,
conditioned by consciousness name-and-shape,
conditioned by name-and-shape sense,
conditioned by sense contact,
conditioned by contact feeling,
conditioned by feeling craving,
conditioned by craving grasping,
conditioned by grasping becoming,
conditioned by becoming birth,
conditioned by birth old age-and death, grief, lamenting, suffering, sorrow, despair come to pass.

Such is the uprising of this entire mass of ill.

But from the utter fading away and ceasing of ignorance [comes] ceasing of activities;
from ceasing of activities ceasing of consciousness;
from ceasing of consciousness ceasing of name-and-shape;
from ceasing of name-and-shape ceasing of sense;
from ceasing of sense ceasing of contact;
from ceasing of contact ceasing of feeling;
from ceasing of feeling ceasing of craving;
from ceasing of craving ceasing of grasping;
from ceasing of grasping ceasing of becoming;
from ceasing of becoming ceasing of birth;
from ceasing of birth,
old age-and-death, grief, lamenting, suffering, sorrow, despair cease.

Such is the ceasing of this entire mass of ill."

And when he had thus spoken, Jānussoṇi the brahmin said:

"Wonderful, Master Gotama, wonderful!

Just as if a man were to set up
that which had been thrown down,
or were to reveal
that which was hidden away,
or were to point out the right road
to him who had gone astray,
or were to bring a lamp into the darkness,
so that those who had eyes could see shapes, -
even so, lord, has the lord Gotama shown me
his doctrine in various ways.

I, even I, lord, betake myself to the Exalted One as my refuge,
to the Norm
and to the Order.

May Master Gotama accept me as a follower,
as one who from this day forth,

as long as life lasts,
has taken his refuge therein!"

---

[1] A frequent interlocutor of the Buddha, wealthy and learned, residing at Manasākata in Kosala. *Dialogues,* i, 300. He is encountered in all the Nikāyas. According to the *Comy*. on *Aṇguttara* i, 56, the name was in reality a title conferred by royal warrant. MSS. spell it variously.

[2] *Cf*. above, § 15.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
5. Gahapati Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

5. The Housefather

Sutta 48

Lokāya-Tika Suttaṃ

The Brahmin Wise in World-Lore[1]

---

[77] **[53]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove
in Anāthapiṇḍika's Park.

There a world-wise brahmin came into the presence of the Exalted One,
and exchanged greetings with him,

and in courteous and friendly converse
sat down at one side.

So seated he said to the Exalted One:

"What [say you] here, Master Gotama: -
everything is?"

"'Everything is' -
that, brahmin, is the chief world-wisdom."

"Well then, Master Gotama: -
nothing is?"

"'Nothing is': -
that, brahmin, is the second world-wisdom."

"Well then, Master Gotama,
everything is a unity?"

"'Everything is a unity': -
that, brahmin, is the third world-wisdom."

"Well then, Master Gotama: -
everything is a plurality?"

"'Everything is a plurality': -
that, brahmin, is the fourth world-wisdom.

The Tathāgata, not approaching either of these extremes,
teaches you a Doctrine by a middle [way]:

Conditioned by ignorance activities come to pass;
conditioned by activities consciousness,
conditioned by consciousness name-and-shape,
conditioned by name-and-shape sense,
conditioned by sense contact,

conditioned by contact feeling,
conditioned by feeling craving,
conditioned by craving grasping,
conditioned by grasping becoming,
conditioned by becoming birth,
conditioned by birth old age-and death, grief, lamenting, suffering, sorrow, despair come to pass.

Such is the uprising of this entire mass of ill.

But from the utter fading away and ceasing of ignorance [comes] ceasing of activities;
from ceasing of activities ceasing of consciousness;
from ceasing of consciousness ceasing of name-and-shape;
from ceasing of name-and-shape ceasing of sense;
from ceasing of sense ceasing of contact;
from ceasing of contact ceasing of feeling;
from ceasing of feeling ceasing of craving;
from ceasing of craving ceasing of grasping;
from ceasing of grasping ceasing of becoming;
from ceasing of becoming ceasing of birth;
from ceasing of birth,
old age-and-death, grief, lamenting, suffering, sorrow, despair cease.

Such is the ceasing of this entire mass of ill."

And when he had thus spoken, the world-wise brahmin said:

"Wonderful, Master Gotama, wonderful!

Just as if a man were to set up
that which had been thrown down,
or were to reveal
that which was hidden away,
or were to point out the right road
to him who had gone astray,
or were to bring a lamp into the darkness,

so that those who had eyes could see shapes, -
even so, lord, has the lord Gotama shown me
his doctrine in various ways.

I, even I, lord, betake myself to the Exalted One as my refuge,
to the Norm
and to the Order.

May Master Gotama accept me as a follower,
as one who from this day forth,
as long as life lasts,
has taken his refuge therein!"

---

[1] *Lokāyatika*. *Cf*. a discussion of *lokāyata* knowledge by Rhys Davids, *Dialogues,* i, 166-72.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
5. Gahapati Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

5. The Housefather

Sutta 49

Paṭhama Ariya Sāvaka Suttaṃ

The Ariyan Disciple (1)

---

[77] **[54]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove
in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"The well taught Ariyan disciple, brethren, does not [wonder]:

'How now?

What being, what comes to be?

From the arising of what, what arises?[1]

There being what,
does name-and-shape come to be?

There being what,
does sense come to be?

There being what,
does contact come to be?

There being what,
does feeling come to be?

There being what,
does craving come to be?

There being what,
does grasping come to be?

There being what,
does becoming come to be?

There being what,
does birth come to be?

There being what,
does decay-and-death come to be?'

■

Nay, brethren, the well taught Ariyan disciple has come to know,
without depending upon another,
that here:

'This being,
that comes to be;
from the arising of this,
that arises.[2]

There being consciousness,
name-and-shape comes to be.

There being name-and-shape,
sense comes to be.

There being sense,
contact comes to be.

There being contact,
feeling comes to be.

There being feeling,
craving comes to be.

There being craving,
grasping comes to be.

There being grasping,
becoming comes to be.

There being becoming,
birth comes to be.

There being birth,
decay-and-death comes to be.

Thus it is he knows that of such is the arising of the world.'

§

Nor does the Ariyan disciple, brethren, [wonder]:

'How now?

There not being what,
what does not come to be?

From the ceasing of what
does what cease?[3]

There not being what,
does name-and-shape not come to be?

There not being what,
does sense not come to be?

There not being what,
does contact not come to be?

There not being what,
does feeling not come to be?

There not being what,
does craving not come to be?

There not being what,
does grasping not come to be?

There not being what,
does becoming not come to be?

There not being what,
does birth not come to be?

There not being what,
does decay-and-death not come to be?'

■

Nay, brethren, the well taught Ariyan disciple has come to know,
without depending upon another,
that here:

'This not being,
that does not come to be.

From the ceasing of this,
that ceases.[3]

That there not being consciousness,
name- **[55]** and-shape does not come to be.

That there not being name-and-shape,
sense does not come to be.

That there not being sense,
contact does not come to be.

That there not being contact,
feeling does not come to be,

That there not being feeling,
craving does not come to be.

That there not being craving,
grasping does not come to be.

That there not being grasping,
becoming does not come to be.

That there not being becoming,
birth does not come to be.

That there not being becoming,
decay-and-death does not come to be.'

Thus it is he knows that thus this world ceases.

§

When, brethren, the Ariyan disciple thus knows as it really is
the coming to pass
and the passing away of the world,
he is what we call
an Ariyan disciple who has won the view,
won vision,
has arrived at this Norm,
sees this Norm,
his is the knowledge of the trained man,
the lore of the trained man,
has won to the stream of the Doctrine;
he is Ariyan with the insight of revulsion,
he stands knocking at the door of the Deathless."[4]

---

[1] The clauses: - 'There being what, do activities come to be? There being what, does consciousness come to be?' are found in only one MS., a Burmese, used by Feer.

[2] 'There being ignorance, activities arise; there being activities, consciousness arises.' This also is found only in the one Burmese MS.

[3] The corresponding clauses (see preceding note) also occur only in this Burmese MS.

[4] See §§ 27, 28, 33.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
5. Gahapati Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

5. The Housefather

Sutta 50

Dutiya Ariya-Sāvaka Suttaṃ

The Ariyan Disciple (2)

---

[79] **[55]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove
in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"The well taught Ariyan disciple, brethren,
does not [wonder]:

'How now?

What being, what comes to be?

From the arising of what, what arises?

There being what,
does name-and-shape come to be?

There being what,
does sense come to be?

There being what,
does contact come to be?

There being what,
does feeling come to be?

There being what,
does craving come to be?

There being what,
does grasping come to be?

There being what,
does becoming come to be?

There being what,
does birth come to be?

There being what,
does decay-and-death come to be?'

Nay, brethren, the well taught Ariyan disciple has come to know,
without depending upon another,
that here:

This being,
that comes to be;
from the arising of this,
that arises.

There being consciousness,
name-and-shape comes to be.

There being name-and-shape,
sense comes to be.

There being sense,
contact comes to be.

There being contact,
feeling comes to be.

There being feeling,
craving comes to be.

There being craving,
grasping comes to be.

There being grasping,
becoming comes to be.

There being becoming,
birth comes to be.

There being birth,
decay-and-death comes to be.

Thus it is he knows that of such is the arising of the world.

§

Nor does the Ariyan disciple, brethren, [wonder]:

'How now?

There not being what,
what does not come to be?

From the ceasing of what
does what cease?

There not being what,
does name-and-shape not come to be?

There not being what,
does sense not come to be?

There not being what,
does contact not come to be?

There not being what,
does feeling not come to be?

There not being what,
does craving not come to be?

There not being what,
does grasping not come to be?

There not being what,
does becoming not come to be?

There not being what,
does birth not come to be?

There not being what,
does decay-and-death not come to be?'

Nay, brethren, the well taught Ariyan disciple has come to know,
without depending upon another,
that here:

This not being,
that does not come to be.

From the ceasing of this,
that ceases.

That there not being consciousness,
name-and-shape does not come to be.

That there not being name-and-shape,
sense does not come to be.

That there not being sense,
contact does not come to be.

That there not being contact,
feeling does not come to be,

That there not being feeling,
craving does not come to be.

That there not being craving,
grasping does not come to be.

That there not being grasping,
becoming does not come to be.

That there not being becoming,
birth does not come to be.

That there not being becoming,
decay-and-death does not come to be.

Thus it is he knows that thus this world ceases.

And when, brethren, the Ariyan disciple thus knows as it really is
the coming to pass and the passing away of the world,
he is what we call an Ariyan disciple who has won the view,
he sees this Norm,
his is the knowledge of the trained man,
he has won to the stream of the Doctrine,
he is Ariyan with the insight of revulsion;
he stands knocking at the door of the Deathless."

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
6. Rukkha Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

6. 'The Tree' Suttas

Sutta 51

Parivīmaṃsana Suttaṃ

Pondering

---

[80] **[55]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove
in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"In how many ways should a brother
when pondering
ponder for the complete right destroying of ill?"

[56] "For us, lord, things have the Exalted One as their root,
their guide,
their resort.

Well indeed were it
if the meaning of this that he has spoken
were to manifest itself to the Exalted One.

Hearing it from him,
the brethren will remember it."

"Well then, brethren,
listen,
give your mind thoroughly
and I will speak."

"Even so, lord," responded those brethren.

The Exalted One spake thus:

"In this religion, brethren,
a pondering brother ponders:

'This diverse and manifold ill
that arises in the world
as old age and death: -
what is this ill based on,

how comes it to pass,
what brings it forth,
what causes it?

What being there,
does old age-and-death come to be?

What not being there,
does old age-and-death not come to be?'

He pondering comes to know
that this diverse and manifold ill,
that arises in the world
as old age and death,
is based on birth,
comes to pass by birth,
is brought forth by birth,
is caused by birth.

There being birth,
old age-and-death comes to be;
there not being birth,
old age-and-death does not come to be.

He comes to know old age-and-death,
he comes to know its arising,
he comes to know its ceasing,
and he comes to know the way going to its ceasing.

Thus practising, he becomes a brother
'who walks according to Doctrine.'[1]

This man, brethren, we call a brother
who has wholly practised for the complete destroying of ill,
for the ceasing of old age and death.

■

Then again pondering,
he ponders:

'This becoming
that arises in the world
as birth: -
what is this becoming based on,
how comes it to pass,
what brings it forth,
what causes it?

What being there,
does becoming come to be?

What not being there,
does becoming not come to be?'

He pondering comes to know
that this becoming,
that arises in the world
as birth,
is based on grasping,
comes to pass by grasping,
is brought forth by grasping,
is caused by grasping.

There being grasping,
becoming comes to be;
there not being grasping,
beoming does not come to be.

He comes to know beoming,
he comes to know its arising,
he comes to know its ceasing,
and he comes to know the way going to its ceasing.

Thus practising, he becomes a brother
'who walks according to Doctrine.'

This man, brethren, we call a brother
who has wholly practised for the complete destroying of ill,
for the ceasing of becoming.

■

Then again pondering,
he ponders:

'This grasping
that arises in the world
as becoming: -
what is this grasping based on,
how comes it to pass,
what brings it forth,
what causes it?

What being there,
does grasping come to be?

What not being there,
does grasping not come to be?'

He pondering comes to know
that this grasping,
that arises in the world
as becoming,
is based on craving,
comes to pass by craving,
is brought forth by craving,
is caused by craving.

There being craving,
grasping comes to be;

there not being craving,
grasping does not come to be.

He comes to know grasping,
he comes to know its arising,
he comes to know its ceasing,
and he comes to know the way going to its ceasing.

Thus practising, he becomes a brother
'who walks according to Doctrine.'

This man, brethren, we call a brother
who has wholly practised for the complete destroying of ill,
for the ceasing of grasping.

■

Then again pondering,
he ponders:

'This craving
that arises in the world
as grasping: -
what is this craving based on,
how comes it to pass,
what brings it forth,
what causes it?

What being there,
does craving come to be?

What not being there,
does craving not come to be?'

He pondering comes to know
that this craving,
that arises in the world

as grasping,
is based on feeling,
comes to pass by feeling,
is brought forth by feeling,
is caused by feeling.

There being feeling,
craving comes to be;
there not being feeling,
craving does not come to be.

He comes to know craving,
he comes to know its arising,
he comes to know its ceasing,
and he comes to know the way going to its ceasing.

Thus practising, he becomes a brother
'who walks according to Doctrine.'

This man, brethren, we call a brother
who has wholly practised for the complete destroying of ill,
for the ceasing of craving.

■

Then again pondering,
he ponders:

'This feeling
that arises in the world
as craving: -
what is this feeling based on,
how comes it to pass,
what brings it forth,
what causes it?

What being there,
does feeling come to be?

What not being there,
does feeling not come to be?'

He pondering comes to know
that this feeling,
that arises in the world
as craving,
is based on contact,
comes to pass by contact,
is brought forth by contact,
is caused by contact.

There being contact,
feeling comes to be;
there not being contact,
feeling does not come to be.

He comes to know feeling,
he comes to know its arising,
he comes to know its ceasing,
and he comes to know the way going to its ceasing.

Thus practising, he becomes a brother
'who walks according to Doctrine.'

This man, brethren, we call a brother
who has wholly practised for the complete destroying of ill,
for the ceasing of feeling.

■

Then again pondering,
he ponders:

'This contact
that arises in the world
as feeling: -
what is this contact based on,
how comes it to pass,
what brings it forth,
what causes it?

What being there,
does contact come to be?

What not being there,
does contact not come to be?'

He pondering comes to know
that this contact,
that arises in the world
as feeling,
is based on sense,
comes to pass by sense,
is brought forth by sense,
is caused by sense.

There being sense,
contact comes to be;
there not being sense,
contact does not come to be.

He comes to know contact,
he comes to know its arising,
he comes to know its ceasing,
and he comes to know the way going to its ceasing.

Thus practising, he becomes a brother
'who walks according to Doctrine.'

This man, brethren, we call a brother
who has wholly practised for the complete destroying of ill,
for the ceasing of contact.

■

Then again pondering,
he ponders:

'This sense
that arises in the world
as contact: -
what is this sense based on,
how comes it to pass,
what brings it forth,
what causes it?

What being there,
does sense come to be?

What not being there,
does sense not come to be?'

He pondering comes to know
that this sense,
that arises in the world
as contact,
is based on name-and-shape,
comes to pass by name-and-shape,
is brought forth by name-and-shape,
is caused by name-and-shape.

There being name-and-shape,
sense comes to be;
there not being name-and-shape,
sense does not come to be.

He comes to know sense,
he comes to know its arising,
he comes to know its ceasing,
and he comes to know the way going to its ceasing.

Thus practising, he becomes a brother
'who walks according to Doctrine.'

This man, brethren, we call a brother
who has wholly practised for the complete destroying of ill,
for the ceasing of sense.

■

Then again pondering,
he ponders:

'This name-and-shape
that arises in the world
as sense: -
what is this name-and-shape based on,
how comes it to pass,
what brings it forth,
what causes it?

What being there,
does name-and-shape come to be?

What not being there,
does name-and-shape not come to be?'

He pondering comes to know
that this name-and-shape,
that arises in the world
as sense,
is based on consciousness,
comes to pass by consciousness,

is brought forth by consciousness,
is caused by consciousness.

There being consciousness,
name-and-shape comes to be;
there not being consciousness,
name-and-shape does not come to be.

He comes to know name-and-shape,
he comes to know its arising,
he comes to know its ceasing,
and he comes to know the way going to its ceasing.

Thus practising, he becomes a brother
'who walks according to Doctrine.'

This man, brethren, we call a brother
who has wholly practised for the complete destroying of ill,
for the ceasing of name-and-shape.

■

Then again pondering,
he ponders:

'This consciousness
that arises in the world
as name-and-shape: -
what is this consciousness based on,
how comes it to pass,
what brings it forth,
what causes it?

What being there,
does consciousness come to be?

What not being there,
does consciousness not come to be?'

He pondering comes to know
that this consciousness,
that arises in the world
as name-and-shape,
is based on activities,
comes to pass by activities,
is brought forth by activities,
is caused by activities.

There being activities,
consciousness comes to be;
there not being activities,
consciousness does not come to be.

He comes to know consciousness,
he comes to know its arising,
he comes to know its ceasing,
and he comes to know the way going to its ceasing.

Thus practising, he becomes a brother
'who walks according to Doctrine.'

This man, brethren, we call a brother
who has wholly practised for the complete destroying of ill,
for the ceasing of consciousness.

■

Then again pondering,
he ponders:

'These activities
that arise in the world
as consciousness: -

what are these activities based on,
how come they to pass,
what brings them forth,
what causes them?

What being there,
do activities come to be?

What not being there,
do activities not come to be?'

He pondering comes to know
that these activities,
that arises in the world
as consciousness,
are based on ignorance,
come to pass by ignorance,
are brought forth by ignorance,
are caused by ignorance.

There being ignorance,
activities come to be;
there not being ignorance,
activities do not come to be.

He comes to know activities,
he comes to know their **[57]** uprising,
he comes to know their ceasing,
and he comes to know the way going to their ceasing.

Thus practising, he becomes a brother
'who walks according to Doctrine.'

This man, brethren, we call a brother
who has wholly practised for the complete destroying of ill,
for the ceasing of activities.

§

If, brethren, a man who is ignorant
plans an act of merit,
consciousness is on its way to merit;
if he plans an act of demerit,
consciousness is on its way to demerit;
if he plans an act that is stationary,[2]
consciousness is on its way to that which is stationary.

But when in a brother ignorance is banished
and wisdom has arisen,
because of the fading away of ignorance
and the arising of wisdom,
he does not plan an act of merit,
he does not plan an act of demerit,
he does not plan an act that is stationary.

Not planning,
not willing,
he grasps at nothing whatever in the world;
not grasping he is not perturbed;
unperturbed,
he is of and by himself
utterly well.[3]

And he knows that:

'Birth is perished.
The divine life is lived.
Done is what should be done.
There is no more of these conditions!'

If he feels a pleasant feeling
he knows it is transient,
he knows it is not clung to,
he knows it has no lure for him.

If he feels a painful feeling
he knows it is transient,
he knows it is not clung to,
he knows it has no lure for him.

If he feels a neutral feeling
he knows it is transient,
he knows it is not clung to,
he knows it has no lure for him.

If he feels a pleasant feeling,
he feels that feeling with detachment.

If he feels a painful feeling,
he feels that feeling with detachment.

if he feels a neutral feeling,
he feels that feeling with detachment.

[58] When he feels a feeling
that his powers have reached their limit,
he knows that he feels such a feeling.

When he feels a feeling
that life has reached its term,
he knows that he feels such a feeling.

He knows that,
at the breaking up of the body,
from the end of his life here,
all that he has felt,
all that lacked lure for him

will grow cold,
and bodies will be left on one side.

It is just as if a man, brethren,
were to draw out from a potter's oven
a heated jar
and were to place it on a smooth portion of earth,
so that the heat could there cool off
and the sherds dry up.

Even so when the brother feels a feeling
that his powers have reached their limit,
or when he feels a feeling that life has reached its term,
he knows that he feels such a feeling.

He knows that,
at the breaking up of the body,
from the end of his life here
all that he has felt,
all that lacked lure for him
will grow cold,
and bodies will be left on one side.

What think you, brethren,
would a brother for whom the intoxicants[4] are perished
plan either an act of merit,
or an act of demerit,
or an act that is stationary?"

"He would not, lord."

"Or if all activities were absent,
would there from the ceasing of activities
be any consciousness manifested?"

"There would not, lord."

"Or if consciousness were absent,
would there from the ceasing of consciousness
be any name-and-shape manifested?"

"There would not, lord."

"Or if name-and-shape were absent,
would there from the ceasing of name-and-shape
be any sensation manifested?"

"There would not, lord."

"Or if sensation were absent,
would there from the ceasing of sensation
be any contact manifested?"

"There would not, lord."

"Or if contact were absent,
would there from the ceasing of **[59]** contact
be any feeling manifested?"

"There would not, lord."

"Or if feeling were absent,
would there from the ceasing of feeling
be any grasping manifested?"

"There would not, lord."

"Or if grasping were absent,
would there from the ceasing of grasping
be any becoming manifested?"

"There would not, lord."

"Or if becoming were absent,
would there from the ceasing of becoming

be any birth manifested?"

"There would not, lord."

"Or if birth were absent,
would there from the ceasing of birth
be any old age and death manifested?"

"There would not, lord."

"Well done, well done, brethren.

So is it, brethren,
not otherwise is it.

Believe me, brethren,
be convinced of this,
be ye without doubt herein,
without hesitation:

Just this is the end of ill."

---

[1] See § 16, and **anudhamma-cāri*.

[2] *Āneñjaṃ*.

[3] *Parinibbāyati*. Here where we should have valued a comment the *Comy.* is silent. This difficult term, meaning literally he is wholly extinct (as to all evil), is used not only for the attainment of the unrevealed *summum bonum* at the last death, but also for other accomplishment, such as the pulling a man out of a bog, and the completed training of a horse (*Majjhima* i, 45, 446). That the allied word Nibbāna conveyed a sense of perfect wellbeing appears in such a passage as *Majjhima* i, 508*f*. *Cf*. my *Buddhism,* p. 177 *f*.

[4] *Khīṇ'āsavo*. See above i, p. 20, n. 4. A usual name for a saint or Arahant is *khīṇāsava*.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
6. Rukkha Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

6. 'The Tree' Suttas

Sutta 52

Upādāna Suttaṃ

Grasping

---

[84] **[59]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove
in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"In him, brethren, who contemplates
the enjoyment that there is
in all that makes for grasping,
craving grows.

Grasping is conditioned by craving.

Becoming is conditioned by grasping.

Birth is conditioned by becoming.

Decay-and-death is conditioned by birth.

Grief,
lamenting,
suffering,
sorrow,
despair come to pass.

Such is the uprising of this entire mass of ill.

It is just as if there should be a blazing bonfire
of ten
or twenty
or thirty
or forty
loads of faggots;
thereon a man should throw from time to time
dry grasses,
should throw dry cow-dung,
should throw dry faggots.

Verily such a great bonfire so fed,
so supplied with fuel,
would burn for a long while.

Even so in him who contemplates
the enjoyment that there is
in all that makes for grasping,
craving grows.

Grasping is conditioned by craving.

Becoming is conditioned by grasping.

Birth is conditioned by becoming.

Decay-and-death is conditioned by birth.

Grief,
lamenting,
suffering,
sorrow,
despair come to pass.

Such is the uprising of this entire mass of ill.

§

In him, brethren, who contemplates the misery that there is
in all that makes for grasping,
craving ceases.

When craving ceases, grasping ceases.

When grasping ceases becoming ceases.

When becoming ceases birth ceases.

When birth ceases decay-and-death ceases.

Grief,
lamenting,
suffering,
sorrow,
despair cease.

Such is the ceasing of this entire mass of ill.

It is just as if there should be a blazing bonfire
of ten,
or twenty,
or thirty,
or forty
loads of faggots;
thereon no man should
from time to time
throw dry grasses,
dry cow-dung,
dry sticks.

Verily that great bonfire,
when the first laid fuel **[60]** were come to an end,
and it were not fed by other fuel,
would without food
become extinct.

Even so in him who contemplates
the misery that there is
in all that makes for grasping,
craving ceases.

When craving ceases, grasping ceases.

When grasping ceases becoming ceases.

When becoming ceases birth ceases.

When birth ceases decay-and-death ceases.

Grief,
lamenting,
suffering,
sorrow,
despair cease.

Such is the ceasing of this entire mass of ill.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
6. Rukkha Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

6. 'The Tree' Suttas

Sutta 53

Saṇyojana Suttaṃ

Fetters

---

[86] **[60]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove
in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"In him, brethren, who contemplates the enjoyment that there is
in all that makes for enfettering,
craving grows.

Grasping is conditioned by craving.

Becoming is conditioned by grasping.

Birth is conditioned by becoming.

Decay-and-death is conditioned by birth.

Grief,
lamenting,
suffering,
sorrow,
despair come to pass.

Such is the uprising of this entire mass of ill.

It is just as if, brethren, because of oil
and because of wick,
an oil-lamp were to be burning,
and in it
from time to time
a man were to pour oil
and to adjust a wick.

Verily such an oil-lamp
so fed,

so supplied with fuel
would burn for a long while.

Even so in him who contemplates the enjoyment that there is
in all that makes for enfettering,
craving grows.

Grasping is conditioned by craving.

Becoming is conditioned by grasping.

Birth is conditioned by becoming.

Decay-and-death is conditioned by birth.

Grief,
lamenting,
suffering,
sorrow,
despair come to pass.

Such is the uprising of this entire mass of ill.

§

In him, brethren, who contemplates the misery that there is
in all that makes for enfettering,
craving ceases.

When craving ceases, grasping ceases.

When grasping ceases becoming ceases.

When becoming ceases birth ceases.

When birth ceases decay-and-death ceases.

Grief,
lamenting,
suffering,
sorrow,
despair cease.

Such is the ceasing of this entire mass of ill.

It is just as if, because of oil
and because of wick,
an oil-lamp were to be burning,
and in it no man should
from time to time
pour oil
or adjust a wick.

Verily such an oil-lamp,
when its first fuel were come to an end,
and no other food were brought to it, would
without food
become extinct.

Even so in him who contemplates the misery that there is
in all that makes for enfettering,
craving ceases.

When craving ceases, grasping ceases.

When grasping ceases becoming ceases.

When becoming ceases birth ceases.

When birth ceases decay-and-death ceases.

Grief,
lamenting,
suffering,
sorrow,
despair cease.

Such is the ceasing of this entire mass of ill.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
6. Rukkha Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

6. 'The Tree' Suttas

Sutta 54

Dutiya Saṇyojana Suttaṃ

Fetters (2)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"It is just as if, brethren, because of oil
and because of wick,
an oil-lamp were to be burning,
and in it
from time to time
a man were to pour oil
and to adjust a wick.

Verily such an oil-lamp
so fed,
so supplied with fuel
would burn for a long while.

Even so in him who contemplates the enjoyment that there is
in all that makes for enfettering,
craving grows.

Grasping is conditioned by craving.

Becoming is conditioned by grasping.

Birth is conditioned by becoming.

Decay-and-death is conditioned by birth.

Grief,
lamenting,
suffering,
sorrow,
despair come to pass.

Such is the uprising of this entire mass of ill.

It is just as if, because of oil
and because of wick,
an oil-lamp were to be burning,
and in it no man should
from time to time
pour oil
or adjust a wick.

Verily such an oil-lamp,
when its first fuel were come to an end,
and no other food were brought to it, would
without food
become extinct.

Even so in him who contemplates the misery that there is
in all that makes for enfettering,
craving ceases.

When craving ceases, grasping ceases.

When grasping ceases becoming ceases.

When becoming ceases birth ceases.

When birth ceases decay-and-death ceases.

Grief,
lamenting,
suffering,
sorrow,
despair cease.

Such is the ceasing of this entire mass of ill."

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
6. Rukkha Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

6. 'The Tree' Suttas

Sutta 55

Mahā Rukkha Suttaṃ

The Great Tree (1)

---

[87] **[61]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"In him, brethren, who contemplates the enjoyment that there is
in all that makes for grasping,
craving grows.

Grasping is conditioned by craving.

Becoming is conditioned by grasping.

Birth is conditioned by becoming.

Decay-and-death is conditioned by birth.

Grief,
lamenting,
suffering,
sorrow,
despair come to pass.

Such is the uprising of this entire mass of ill.

It is just as if there were a great tree,
the roots whereof
going downward and across
bring upward all the juice.[1]

Verily, brethren, such a great tree
so fed,
so supplied with fuel
would stand for a long while.

Even so in him who contemplates the enjoyment that there is
in all that makes for grasping,
craving grows.

Grasping is conditioned by craving.

Becoming is conditioned by grasping.

Birth is conditioned by becoming.

Decay-and-death is conditioned by birth.

Grief,
lamenting,
suffering,
sorrow,
despair come to pass.

Such is the uprising of this entire mass of ill.

§

In him, brethren, who contemplates the misery that there is
in all that makes for grasping,
craving ceases.

When craving ceases, grasping ceases.

When grasping ceases becoming ceases.

When becoming ceases birth ceases.

When birth ceases decay-and-death ceases.

Grief,
lamenting,
suffering,

sorrow,
despair cease.

Such is the ceasing of this entire mass of ill.

It is just as if there were a great tree,
and a man were to come with axe and basket,
and were to cut down that tree at the root.

Cutting it by the root
he were to dig a trench
and were to pull out the roots
even to the rootlets
and root-fibres.

Then he were to cut the tree into logs,
and were then to split **[62]** the logs,
and were then to make the logs into chips.

Then he were to dry the chips in wind and sun,
then burn them by fire,
then make an ashheap,
then winnow the ashes in a strong wind,
or let them be borne down
by the swift stream of a river.

Verily that great tree
thus cut down at the root
would be made as a palmtree stump,
a no-thing,
incapable of growing again in the future.[2]

Even so in him who contemplates the misery that there is
in all that makes for grasping,
craving ceases.

When craving ceases, grasping ceases.

When grasping ceases becoming ceases.

When becoming ceases birth ceases.

When birth ceases decay-and-death ceases.

Grief,
lamenting,
suffering,
sorrow,
despair cease.

Such is the ceasing of this entire mass of ill."

---

[1] *Abhikaranti*.

[2] As on p. 44.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
6. Rukkha Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

6. 'The Tree' Suttas

Sutta 56

Dutiya Mahā Rukkha Suttaṃ

The Great Tree (2)

---

[88] **[62]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"It is just as if there were a great tree,
the roots whereof
going downward and across
bring upward all the juice.

Verily, brethren, such a great tree
so fed,
so supplied with fuel
would stand for a long while.

Even so in him who contemplates the enjoyment that there is
in all that makes for grasping,
craving grows.

Grasping is conditioned by craving.

Becoming is conditioned by grasping.

Birth is conditioned by becoming.

Decay-and-death is conditioned by birth.

Grief,
lamenting,
suffering,
sorrow,
despair come to pass.

Such is the uprising of this entire mass of ill.

§

It is just as if there were a great tree,
and a man were to come with axe and basket,
and were to cut down that tree at the root.

Cutting it by the root
he were to dig a trench
and were to pull out the roots
even to the rootlets
and root-fibres.

Then he were to cut the tree into logs,
and were then to split the logs,
and were then to make the logs into chips.

Then he were to dry the chips in wind and sun,
then burn them by fire,
then make an ashheap,
then winnow the ashes in a strong wind,
or let them be borne down
by the swift stream of a river.

Verily that great tree
thus cut down at the root
would be made as a palmtree stump,
a no-thing,
incapable of growing again in the future.

Even so in him who contemplates the misery that there is
in all that makes for grasping,
craving ceases.

When craving ceases, grasping ceases.

When grasping ceases becoming ceases.

When becoming ceases birth ceases.

When birth ceases decay-and-death ceases.

Grief,
lamenting,
suffering,
sorrow,
despair cease.

Such is the ceasing of this entire mass of ill."

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
6. Rukkha Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

6. 'The Tree' Suttas

Sutta 57

Taruṇa-Rukkha Suttaṃ

The Sapling

---

[89] **[62]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"In him, brethren, who contemplates the enjoyment that there is
in all that makes for enfettering,
craving grows.

Grasping is conditioned by craving.

Becoming is conditioned by grasping.

Birth is conditioned by becoming.

Decay-and-death is conditioned by birth.

Grief,
lamenting,
suffering,
sorrow,
despair come to pass.

Such is the uprising of this entire mass of ill.

It is just as if, brethren, there were a tender sapling,
and a man were from time to time to clear around[1] the roots,
were from time to time to give it earth,
were from time to time to give it water.

Verily, brethren, such a tender sapling
so fed,
so given nutriment,[2] would attain to growth,
to development,
to abundance.

Even so in him who contemplates the enjoyment that there is
in all that makes for enfettering,

craving grows.

Grasping is conditioned by craving.

Becoming is conditioned by grasping.

Birth is conditioned by becoming.

Decay-and-death is conditioned by birth.

Grief,
lamenting,
[63] suffering,
sorrow,
despair come to pass.

Such is the uprising of this entire mass of ill.

§

In him, brethren, who contemplates the misery that there is
in all that makes for enfettering,
craving ceases.

When craving ceases, grasping ceases.

When grasping ceases becoming ceases.

When becoming ceases birth ceases.

When birth ceases decay-and-death ceases.

Grief,
lamenting,

suffering,
sorrow,
despair cease.

Such is the ceasing of this entire mass of ill.

It is just as if there were a tender sapling;
and a man were to come with axe and basket,
and were to cut down that tree at the root,
and were then to dig a trench
and were to pull out the roots
even to the rootlets
and root-fibres.

Then he were to cut the sapling into logs,
and were then to split the logs,
and were then to make the logs into chips.

Then he were to dry the chips in wind and sun,
then burn them by fire,
then make an ashheap,
then winnow the ashes in a strong wind,
or let them be borne down
by the swift stream of a river.

Verily that sapling
thus cut down at the root
would be made as a palmtree stump,
a no-thing,
incapable of growing again in the future.

Even so in him who contemplates the misery that there is
in all that makes for grasping,
craving ceases.

When craving ceases, grasping ceases.

When grasping ceases becoming ceases.

When becoming ceases birth ceases.

When birth ceases decay-and-death ceases.

Grief,
lamenting,
suffering,
sorrow,
despair cease.

Such is the ceasing of this entire mass of ill."

---

[1] *Palisajjeyya*.

[2] *Tad-upādāno*. The word *upādāna* means equally grasping and food or fuel.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
6. Rukkha Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

6. 'The Tree' Suttas

Sutta 58

Nāma-Rūpa Suttaṃ

Name-and-Shape

---

[90] **[63]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"In him, brethren, who contemplates the enjoyment that there is
in all that makes for grasping,
there comes a descent of name-and-shape.[1]

Sense is conditioned by name-and-shape.

Contact is conditioned by sense.

Feeling is conditioned by contact.

Craving is condtitioned by feeling.

Grasping is conditioned by craving.

Becoming is conditioned by grasping.

Birth is conditioned by becoming.

Decay-and-death is conditioned by birth.

Grief,
lamenting,
suffering,
sorrow,
despair come to pass.

Such is the uprising of this entire mass of ill.

It is just as if there were a great tree,
the roots whereof
going downward and across
bring upward all the juice.

Verily, brethren, such a great tree
so fed,
so supplied with fuel
would stand for a long while.

Even so in him who contemplates the enjoyment that there is
in all that makes for grasping,
there comes a descent of name-and-shape.

Sense is conditioned by name-and-shape.

Contact is conditioned by sense.

Feeling is conditioned by contact.

Craving is condtitioned by feeling.

Grasping is conditioned by craving.

Becoming is conditioned by grasping.

Birth is conditioned by becoming.

Decay-and-death is conditioned by birth.

Grief,
lamenting,
suffering,
sorrow,
despair come to pass.

Such is the uprising of this entire mass of ill.

§

In him, brethren, who contemplates the misery that there is
in all that makes for grasping,
there comes no descent of name-and-shape.

When name-and-shape ceases, sense ceases.

When sense ceases, contact ceases.

When contact ceases, feeling ceases.

When feeling ceases, craving ceases.

When craving ceases, grasping ceases.

When grasping ceases becoming ceases.

When becoming ceases birth ceases.

When birth ceases decay-and-death ceases.

Grief,
lamenting,
suffering,
sorrow,
despair cease.

Such is the ceasing of this entire mass of ill.

It is just as if there were a great tree,
and a man were to come with axe and basket,
and were to cut down that tree at the root.

Cutting it by the root
he were to dig a trench
and were to pull out the roots
even to the rootlets
and root-fibres.

Then he were to cut the tree into logs,
and were then to split the logs,
and were then to make the logs into chips.

Then he were to dry the chips in wind and sun,
then burn them by fire,
then make an ashheap,
then winnow the ashes in a strong wind,
or let them be borne down
by the swift stream of a river.

Verily that great tree
thus cut down at the root
would be made as a palmtree stump,
a no-thing,
incapable of growing again in the future.

Even so in him who contemplates the misery that there is
in all that makes for grasping,
there comes no descent of name-and-shape.

When name-and-shape ceases, sense ceases.

When sense ceases, contact ceases.

When contact ceases, feeling ceases.

When feeling ceases, craving ceases.

When craving ceases, grasping ceases.

When grasping ceases becoming ceases.

When becoming ceases birth ceases.

When birth ceases decay-and-death ceases.

Grief,
lamenting,
suffering,
sorrow,
despair cease.

Such is the ceasing of this entire mass of ill.

---

[1] I.e. at rebirth.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
6. Rukkha Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

6. 'The Tree' Suttas

Sutta 59

Viññāṇa Suttaṃ

Consciousness

---

[91] **[64]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"In him, brethren, who contemplates the enjoyment that there is
in all that makes for grasping,
there comes a descent of consciousness.

Name-and-shape is conditioned by consciousness.

Sense is conditioned by name-and-shape.

Contact is conditioned by sense.

Feeling is conditioned by contact.

Craving is condtitioned by feeling.

Grasping is conditioned by craving.

Becoming is conditioned by grasping.

Birth is conditioned by becoming.

Decay-and-death is conditioned by birth.

Grief,
lamenting,
suffering,
sorrow,
despair come to pass.

Such is the uprising of this entire mass of ill.

It is just as if there were a great tree,
the roots whereof
going downward and across
bring upward all the juice.

Verily, brethren, such a great tree
so fed,
so supplied with fuel
would stand for a long while.

Even so in him who contemplates the enjoyment that there is
in all that makes for grasping,
there comes a descent of consciousness.

Name-and-shape is conditioned by consciousness.

Sense is conditioned by name-and-shape.

Contact is conditioned by sense.

Feeling is conditioned by contact.

Craving is condtitioned by feeling.

Grasping is conditioned by craving.

Becoming is conditioned by grasping.

Birth is conditioned by becoming.

Decay-and-death is conditioned by birth.

Grief,
lamenting,
suffering,
sorrow,
despair come to pass.

Such is the uprising of this entire mass of ill.

§

In him, brethren, who contemplates the misery that there is
in all that makes for grasping,
there comes no descent of consciousness.

When consciousness ceases, name-and-shape ceases.

When name-and-shape ceases, sense ceases.

When sense ceases, contact ceases.

When contact ceases, feeling ceases.

When feeling ceases, craving ceases.

When craving ceases, grasping ceases.

When grasping ceases becoming ceases.

When becoming ceases birth ceases.

When birth ceases decay-and-death ceases.

Grief,
lamenting,
suffering,
sorrow,
despair cease.

Such is the ceasing of this entire mass of ill.

It is just as if there were a great tree,
and a man were to come with axe and basket,
and were to cut down that tree at the root.

Cutting it by the root
he were to dig a trench

and were to pull out the roots
even to the rootlets
and root-fibres.

Then he were to cut the tree into logs,
and were then to split the logs,
and were then to make the logs into chips.

Then he were to dry the chips in wind and sun,
then burn them by fire,
then make an ashheap,
then winnow the ashes in a strong wind,
or let them be borne down
by the swift stream of a river.

Verily that great tree
thus cut down at the root
would be made as a palmtree stump,
a no-thing,
incapable of growing again in the future.

Even so in him who contemplates the misery that there is
in all that makes for grasping,
there comes no descent of consciousness.

When consciousness ceases, name-and-shape ceases.

When name-and-shape ceases, sense ceases.

When sense ceases, contact ceases.

When contact ceases, feeling ceases.

When feeling ceases, craving ceases.

When craving ceases, grasping ceases.

When grasping ceases becoming ceases.

When becoming ceases birth ceases.

When birth ceases decay-and-death ceases.

Grief,
lamenting,
suffering,
sorrow,
despair cease.

Such is the ceasing of this entire mass of ill.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
6. Rukkha Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

6. 'The Tree' Suttas

Sutta 60

Nidāna (Paṭicca-Samuppāda) Suttaṃ

The Base

---

[92] **[64]**

Thus have I heard:

The Exalted One was once staying among the Kurus at Kammāsadamma, a township of the Kurus.[1]

And the venerable Ānanda went into the presence of the Exalted One, and saluting him sat down at one side.

So seated he said thus to the Exalted One:

"Wonderful, lord, marvellous, lord,
is the depth of this causal law
and how deep it appears.[2]

And yet I reckon it as ever so plain."

"Say not so, Ānanda,
say not so!

Deep indeed is this causal law,
and deep indeed it appears.

It is through not knowing,
not understanding,
not penetrating,
that doctrine,
that this generation has become entangled
like a ball of string,
and covered with blight,
like unto munja grass and rushes,
unable to overpass the doom of the Waste,
the Woeful Way,
the Downfall,
the Constant Faring on.

In him, Ānanda, who contemplates the enjoyment that there is
in all **[65]** that makes for grasping,
there comes a descent of consciousness.

Name-and-shape is conditioned by consciousness.

Sense is conditioned by name-and-shape.

Contact is conditioned by sense.

Feeling is conditioned by contact.

Craving is condtitioned by feeling.

Grasping is conditioned by craving.

Becoming is conditioned by grasping.

Birth is conditioned by becoming.

Decay-and-death is conditioned by birth.

Grief,
lamenting,
suffering,
sorrow,
despair come to pass.

Such is the uprising of this entire mass of ill.

It is just as if there were a great tree,
the roots whereof
going downward and across
bring upward all the juice.

Verily, Ānanda, such a great tree
so fed,
so supplied with fuel
would stand for a long while.

Even so in him who contemplates the enjoyment that there is
in all that makes for grasping,
there comes a descent of consciousness.

Name-and-shape is conditioned by consciousness.

Sense is conditioned by name-and-shape.

Contact is conditioned by sense.

Feeling is conditioned by contact.

Craving is condtitioned by feeling.

Grasping is conditioned by craving.

Becoming is conditioned by grasping.

Birth is conditioned by becoming.

Decay-and-death is conditioned by birth.

Grief,
lamenting,
suffering,
sorrow,
despair come to pass.

Such is the uprising of this entire mass of ill.

§

In him, Ānanda, who contemplates the misery that there is
in all that makes for grasping,
there comes no descent of consciousness.

When consciousness ceases, name-and-shape ceases.

When name-and-shape ceases, sense ceases.

When sense ceases, contact ceases.

When contact ceases, feeling ceases.

When feeling ceases, craving ceases.

When craving ceases, grasping ceases.

When grasping ceases becoming ceases.

When becoming ceases birth ceases.

When birth ceases decay-and-death ceases.

Grief,
lamenting,
suffering,
sorrow,
despair cease.

Such is the ceasing of this entire mass of ill.

It is just as if there were a great tree,
and a man were to come with axe and basket,
and were to cut down that tree at the root.

Cutting it by the root
he were to dig a trench
and were to pull out the roots
even to the rootlets
and root-fibres.

Then he were to cut the tree into logs,
and were then to split the logs,
and were then to make the logs into chips.

Then he were to dry the chips in wind and sun,
then burn them by fire,
then make an ashheap,

then winnow the ashes in a strong wind,
or let them be borne down
by the swift stream of a river.

Verily that great tree
thus cut down at the root
would be made as a palmtree stump,
a no-thing,
incapable of growing again in the future.

Even so in him who contemplates the misery that there is
in all that makes for grasping,
there comes no descent of consciousness.

When consciousness ceases, name-and-shape ceases.

When name-and-shape ceases, sense ceases.

When sense ceases, contact ceases.

When contact ceases, feeling ceases.

When feeling ceases, craving ceases.

When craving ceases, grasping ceases.

When grasping ceases becoming ceases.

When becoming ceases birth ceases.

When birth ceases decay-and-death ceases.

Grief,
lamenting,
suffering,
sorrow,
despair cease.

Such is the ceasing of this entire mass of ill."

---

[1] Their country lay around Delhi. Their capital was Indraprastha. Tradition gives their kingdom a circumference of 2,000 miles, but at this time they were not politically of importance. Some important Suttas are associated with Kammāsadamma. Rhys Davids, Buddhist India, p. 27.

[2] See above, p. 29 (§ 24) and *Dialogues,* ii, p. 50. Buddhaghosa expatiates at some length on Ānanda's remark and the Master's caveat, giving legendary antecedents for the same.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
7. Mahā Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

7. The Great Chapter

Sutta 61

Paṭhama Assutavantu Suttaṃ

The Untaught

---

[94] **[65]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"The untaught manyfolk, brethren,
might well be repelled by this body,
child of the four great elements,
might cease to fancy it
and wish to be free from it.

Why so?

Seen is the growth and decay of this body,
child of the four great elements,
the taking on
and the laying down of it.

Hence well might the manyfolk be repelled by it,
cease to fancy it,
and wish to be free from it.

Yet this, brethren, that we call thought,
that we call mind,
that we call consciousness,
by this the untaught manyfolk
are not able to feel repelled,
they are not able to cease fancying it
or to be freed from it.

Why so?

For many a long day, brethren,
has it been for the uneducated manyfolk
that to which they cleave,
that which they call 'mine,'
that which they wrongly conceive thinking:

'That is mine;
this I am;
this is my spirit.'

Hence the untaught manyfolk
are not able to feel repelled by it,
are not able to cease fancying it,
are not able to be freed from it.

It were better, brethren,
if the untaught manyfolk approached this body,
child of the four great elements,
as the self rather than the mind.

Why so?

Seen is it, brethren, how this body,
child of the four great elements,
persists for a year,
[66] persists for two years,
persists for three,
four,
five,
ten,
twenty,
thirty years,
persists for forty,
for fifty years,
persists for a hundred years
and even longer.

But this, brethren, that we call thought,
that we call mind,
that we call consciousness,
that arises as one thing,

ceases as another,
whether by night or by day.[1]

Just as a monkey, brethren,
faring through the woods,
through the great forest
catches hold of a bough,
letting it go
seizes another,
even so that which we call thought,
that we call mind,
that we call consciousness,
that arises as one thing,
ceases as another,
both by night and by day.

Herein, brethren, the well taught Ariyan disciple
gives his mind thoroughly and systematically
to the causal law:

This being,
that comes to be;
from the arising of this,
that arises.

This not being,
that does not come to be;
from the cessation of this,
that ceases.

That is to say:

Conditioned by ignorance activities come to pass;
conditioned by activities consciousness,
conditioned by consciousness name-and-shape,
conditioned by name-and-shape sense,

conditioned by sense contact,
conditioned by contact feeling,
conditioned by feeling craving,
conditioned by craving grasping,
conditioned by grasping becoming,
conditioned by becoming birth,
conditioned by birth old age-and death, grief, lamenting, suffering, sorrow, despair come to pass.

Such is the uprising of this entire mass of ill.

But from the utter fading away and ceasing of ignorance ceasing of activities;
from ceasing of activities ceasing of consciousness;
from ceasing of consciousness ceasing of name-and-shape;
from ceasing of name-and-shape ceasing of sense;
from ceasing of sense ceasing of contact;
from ceasing of contact ceasing of feeling;
from ceasing of feeling ceasing of craving;
from ceasing of craving ceasing of grasping;
from ceasing of grasping ceasing of becoming;
from ceasing of becoming ceasing of birth;
from ceasing of birth,
old age-and-death, grief, lamenting, suffering, sorrow, despair cease.

Such is the ceasing of this entire mass of ill.

Seeing thus, brethren,
the well taught Ariyan disciple
is repelled by bodily shape,
is repelled by feeling
and by perception
and by activities
and by consciousness.

Being repelled
he is not attracted by them;
unattracted he is set free,
and the knowledge comes
in freedom
about freedom.

And he knows that birth is perished,
the divine life lived,
done that which was to be done,
no hereafter to these conditions!

---

[1] Or 'by day as by night one arises when another perishes.' The *aññno ... aññno* (alter ... alter) is not easy to render exactly. This illustration of consciousness, mind, thought by a monkey became classical in Buddhist countries. *Cf*. my *Buddhist Psychology* (Quest Series), p. 34*f*. 'Child of,' etc. = literally 'four-great-element-ish.'

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
7. Mahā Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

7. The Great Chapter

Sutta 62

Dutiya Assutavantu Suttaṃ

The Untaught (2)

---

[95] **[67]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"The untaught manyfolk, brethren,
might well be repelled by this body,
child of the four great elements,
might cease to fancy it
and wish to be free from it.

Why so?

Seen is the growth and decay of this body,
child of the four great elements,
the taking on
and the laying down of it.

Hence well might the manyfolk be repelled by it,
cease to fancy it,
and wish to be free from it.

Yet this, brethren, that we call thought,
that we call mind,
that we call consciousness,
by this the untaught manyfolk are not able to feel repelled,
they are not able to cease fancying it
or to be freed from it.

Why so?

For many a long day, brethren,
has it been for the uneducated manyfolk
that to which they cleave,
that which they call 'mine,'
that which they wrongly conceive thinking:

'That is mine; this I am; this is my spirit.'

Hence the untaught manyfolk
are not able to feel repelled by it,
are not able to cease fancying it,
are not able to be freed from it.

It were better, brethren,
if the untaught manyfolk approached this body,
child of the four great elements,
as the self rather than the mind.

Why so?

Seen is it, brethren, how this body,
child of the four great elements,
persists for a year,
[66] persists for two years,
persists for three,
four,
five,
ten,
twenty,
thirty years,
persists for forty,
for fifty years,
persists for a hundred years
and even longer.

But this, brethren, that we call thought,
that we call mind,
that we call consciousness,
that arises as one thing,
ceases as another,
whether by night or by day.

Because of a contact which makes for pleasant feeling, brethren,
pleasant feeling arises.

From the ceasing of that contact which makes for pleasant feeling,
the pleasant feeling, -
which had arisen because of the contact making for pleasant feeling, -
that ceases,
that is quenched.

Because of a contact which makes for painful feeling, brethren,
painful feeling arises.

From the ceasing of that contact which makes for painful feeling,
the painful feeling, -
which had arisen because of the contact making for painful feeling, -
that ceases,
that is quenched.

Because of a contact which makes for neutral feeling, brethren,
neutral feeling arises.

From the ceasing of that contact which makes for neutral feeling,
the neutral feeling, -
which had arisen because of the contact making for neutral feeling, -
that ceases,
that is quenched.

Just as if from the adjusted friction of two sticks,
heat is born,
a spark is brought forth,
but from the separating
and withdrawing
of just those two sticks,
the heat which was consequent,
that ceases,
that is quenched.

Even so because of a contact which makes for pleasant feeling, brethren,
pleasant feeling arises,
from the ceasing of that contact which makes for pleasant feeling,

the pleasant feeling, -
which had arisen because of the contact making for pleasant feeling, -
that ceases,
that is quenched;

because of a contact which makes for painful feeling, brethren,
painful feeling arises,
From the ceasing of that contact which makes for painful feeling,
the painful feeling, -
which had arisen because of the contact making for painful feeling, -
that ceases,
that is quenched;

because of a contact which makes for neutral feeling, brethren,
neutral feeling arises,
From the ceasing of that contact which makes for neutral feeling,
the neutral feeling, -
which had arisen because of the contact making for neutral feeling, -
that ceases,
that is quenched.

So seeing, brethren,
the well taught Ariyan disciple
is repelled by contact,
is repelled by feeling,
is repelled by perception,[1]
is repelled by consciousness.

Being repelled
he is not attracted by them,
unattracted he is set free,
and the knowledge comes in freedom
about freedom!

And he knows that birth is perished,
that the divine life is lived,

done that which was to be done,
no hereafter to these conditions!

---

[1] Text omits *saṅkhāra's*.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
7. Mahā Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

7. The Great Chapter

Sutta 63

Putta-Maṃsa Suttaṃ

Child's Flesh

---

[67]

While at Sāvatthī the Exalted One said: —

"There are these four foods,[1] brethren,
for the maintenance **[68]** of beings
that have come to birth,
or for the forwarding of those
who seek to come to be.

Which are the four?

Material food, coarse or fine;
contact is the second,
willing of mind is the third,
consciousness is the fourth.

These are the four foods
for the maintenance of beings
that have come to birth,
or for the forwarding of those
who seek to come to be.

§

And how, brethren,
is material food to be considered?

It is as if two parents
who had taken slender provisions
were on their way in the path through the jungle,
and theirs was an only child dear and sweet.

Now suppose that the scanty provisions
of those parents in the jungle
came to an end, used up.

And suppose that there was yet
a portion of the jungle untraversed.

Then those parents might say:

'What scanty provisions we had
are come to an end, are used up,
and there is this remainder of the jungle to traverse.

What if we were to slay
this our only child, sweet and dear,
and make both dried pieces and juicy pieces,
and so eating flesh of child,
might traverse that remainder of the jungle.

Let us not all three perish!'

And so those two parents
slew that only child sweet and dear,
and made both dried pieces and juicy pieces,
and so, eating flesh of child
they could traverse that remainder of the jungle.

They would both eat child-flesh
and smite on their breasts crying;
'Where is our only child?
Where is our only child?'

Now what think you, brethren?

Would they take the food for sport?

Or would they take the food from indulgence?

Or would they take the food for personal charm?

Or would they take the food for plumpness?"[2]

"Not so; lord."

"Would they not take the food, brethren,
in order that they might last

till the jungle was crossed?"

"Even so, lord."

"Even so, brethren,
I declare should solid food be regarded.

When such food is well understood,
the passions of the five senses are well understood.

When the passions of the five **[69]** senses are well understood,
the fetters do not exist
bound by which the Ariyan disciple
could come again to this world.

■

And how, brethren,
is the food that is contact to be regarded?

It is as if, brethren,
a cow with a sore hide
should stand leaning against a wall,
the creatures that live on the wall would bite her;
if she stood leaning against a tree,
the creatures that live on the tree would bite her;
yea, whatever she stood leaning against,
whatever creatures lived thereon would bite her.

If she stood buoyed up by water,
the creatures that live in the water would bite her;
if she stood buoyed up by the air,
the creatures that live in dependence on the air would bite her,
yea, whatever she stood up against,
whatsoever creatures that lived in dependence thereon would bite her.

Even so do I declare
that the food which is contact should be regarded.

When such food is well understood,
the three feelings[3] are well understood.

When the three feelings are well understood,
I declare that there is nothing further
which the Ariyan disciple has to do.

■

And how, brethren,
is the food that is will of mind to be regarded?

It is as if, brethren, there were a pit of charcoal,
deeper than a man is high,
filled with clear, glowing, smokeless charcoal.

And a man were to come by,
loving his life,
not loving death,
loving happiness,
and loathing pain.

And two strong men
seizing him by each arm
were to drag him up to the pit.

Now to be far from that, brethren,
would be the will of that man,
to be far would be his wish,
to be far would be his aspiration.

Why so?

Verily the man would think:
— 'I shall fall on that heap of charcoal;
through that I shall come in for death,
or for mortal pain.'

Even so, brethren, I declare
that the food which is will of mind should be regarded.

When that food is well understood,
the three cravings[4] are well understood.

When these are well understood, I declare
that there is nothing further
that the Ariyan disciple has to do.

■

[70] And how, brethren,
is the food that is consciousness to be regarded?

It is as if, brethren,
they were to seize a robber, an evildoer,
and were to show him to the king, saying:
— 'This man, sire, is a robber, an evildoer.
Inflict on him such punishment as is desired.'

And the king should pronounce this concerning him:
— 'Go, masters, smite this man at dawn
with a hundred darts.'[5]

And they were to do so.

Then at noon the king should declare this:
— 'Ho, masters, how is that man?'

'At this moment, sire, he is alive.'

And the king should pronounce this concerning him:
— 'Go, masters, smite this man at noon
with a hundred darts.'

And they were to do so.

Then at eventide the king should declare this:
— 'Ho, masters, how is that man?'

'At this moment, sire, he is alive.'

And the king should pronounce this concerning him:
— 'Go, masters, smite this man at eventide
with a hundred darts.'

And they were to do so.

What think you, brethren?
Would that man,
smitten during the day by three hundred darts,
suffer therefrom pain and sorrow?"

"Were he smitten, lord,
by but one dart,
he would therefrom suffer pain and sorrow;
what need to speak of being smitten by three hundred?"

"Even so, brethren, do I declare
that the food called consciousness should be regarded.

When consciousness, brethren, is well understood,
name-and-shape is well understood.

When name-and-shape is well understood, I declare
there is nothing further that the Ariyan disciple has to do."

---

[1] *Cf*. above §§ 11, 12. The grim parable that follows is referred to in *Psalms of the Brethren,* verse 445.

[2] On these four terms, in the formula for 'moderation in eating," see *Expositor,* 511; *Visuddhi Magga,* p. 31 *f*.

[3] Pleasant, painful and neutral feeling.

[4] *S*. iii, 26, 158.

[5] *Satti*. Or lances, or spears, or javelins.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
7. Mahā Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

7. The Great Chapter

Sutta 64

Atthi-Rāga Suttaṃ

There is Passion

---

[70]

While at Sāvatthī the Exalted One said: —

There are these four sustenances, brethren,
for the maintenance of beings
that have come to birth,
or for the forwarding of those
who seek to come to be.

Which are the four?

[71] Solid food, coarse or fine,
contact the second,
willing of mind the third,
consciousness the fourth.

These are the four[1] sustenances, brethren,
for the maintenance of beings
that have come to birth,
or for the forwarding of those
who seek to come to be.

If there be passion, brethren,
if there be delight,
if there be craving
as to solid food,
it is there that consciousness is firmly placed
and becomes fruitful.[2]

Where consciousness is firmly placed and fruitful,
there is descent of name-and-shape.

Where there is descent of name-and-shape,
there is growth of activities.

Where there is growth of activities
there in the future is renewed becoming and rebirth.

Where in the future is renewed becoming and rebirth,
there in the future is decay-and-death.

Where there is in the future decay-and-death,
I declare, brethren,
that with it is grief,
affliction,
despair.

If there be passion, brethren,
if there be delight,
if there be craving
as to contact,
it is there that consciousness is firmly placed
and becomes fruitful.

Where consciousness is firmly placed and fruitful,
there is descent of name-and-shape.

Where there is descent of name-and-shape,
there is growth of activities.

Where there is growth of activities
there in the future is renewed becoming and rebirth.

Where in the future is renewed becoming and rebirth,
there in the future is decay-and-death.

Where there is in the future decay-and-death,
I declare, brethren,
that with it is grief,
affliction,
despair.

If there be passion, brethren,
if there be delight,
if there be craving
as to willing of mind,
it is there that consciousness is firmly placed
and becomes fruitful.

Where consciousness is firmly placed and fruitful,
there is descent of name-and-shape.

Where there is descent of name-and-shape,
there is growth of activities.

Where there is growth of activities
there in the future is renewed becoming and rebirth.

Where in the future is renewed becoming and rebirth,
there in the future is decay-and-death.

Where there is in the future decay-and-death,
I declare, brethren,
that with it is grief,
affliction,
despair.

If there be passion, brethren,
if there be delight,
if there be craving
as to consciousness,
it is there that consciousness is firmly placed
and becomes fruitful.

Where consciousness is firmly placed and fruitful,
there is descent of name-and-shape.

Where there is descent of name-and-shape,
there is growth of activities.

Where there is growth of activities
there in the future is renewed becoming and rebirth.

Where in the future is renewed becoming and rebirth,
there in the future is decay-and-death.

Where there is in the future decay-and-death,
I declare, brethren,
that with it is grief,
affliction,
despair.

Just as if a dyer, brethren,
or a painter,
if there be dye,
or lac,
or turmeric,
or indigo
or madder,
or a well polished panel or wall
or strip of cloth
can fashion a woman's shape
or a man's shape
complete in all its parts,
even so, brethren, if there be passion,
delight,
craving as to any one of these four foods,
there consciousness,
being firmly placed and fruitful,
name-and-shape descends,
activities grow,
in the future is renewed becoming and rebirth,
decay-and-death,
grief, affliction,
despair.

Even so, if there be passion, brethren,
if there be delight,
if there be craving
as to solid food,
it is there that consciousness is firmly placed
and becomes fruitful.

Where consciousness is firmly placed and fruitful,
there is descent of name-and-shape.

Where there is descent of name-and-shape,
there is growth of activities.

Where there is growth of activities
there in the future is renewed becoming and rebirth.

Where in the future is renewed becoming and rebirth,
there in the future is decay-and-death.

Where there is in the future decay-and-death,
I declare, brethren,
that with it is grief,
affliction,
despair.

Even so, if there be passion, brethren,
if there be delight,
if there be craving
as to contact,
it is there that consciousness is firmly placed
and becomes fruitful.

Where consciousness is firmly placed and fruitful,
there is descent of name-and-shape.

Where there is descent of name-and-shape,
there is growth of activities.

Where there is growth of activities
there in the future is renewed becoming and rebirth.

Where in the future is renewed becoming and rebirth,
there in the future is decay-and-death.

Where there is in the future decay-and-death,
I declare, brethren,
that with it is grief,
affliction,
despair.

Even so, if there passion, brethren,
if there be delight,
if there be craving
as to willing of mind,
it is there that consciousness is firmly placed
and becomes fruitful.

Where consciousness is firmly placed and fruitful,
there is descent of name-and-shape.

Where there is descent of name-and-shape,
there is growth of activities.

Where there is growth of activities
there in the future is renewed becoming and rebirth.

Where in the future is renewed becoming and rebirth,
there in the future is decay-and-death.

Where there is in the future decay-and-death,
I declare, brethren,
that with it is grief,
affliction,
despair.

Even so, if there passion, brethren,
if there be delight,
if there be craving
as to consciousness,
it is there that consciousness is firmly placed
and becomes fruitful.

Where consciousness is firmly placed and fruitful,
there is descent of name-and-shape.

Where there is descent of name-and-shape,
there is growth of activities.

Where there is growth of activities
there in the future is renewed becoming and rebirth.

Where in the future is renewed becoming and rebirth,
there in the future is decay-and-death.

Where there is in the future decay-and-death,
I declare, brethren,
that with it is grief,
affliction,
despair.

If there be not passion, brethren,
nor delight,
nor craving
as to solid food,
there consciousness is not firmly placed nor fruitful,
there in consequence name-and-shape does not descend,
there activities do not grow,
there in the future
is no renewed becoming and rebirth,
nor yet decay-and-death
with grief, affiiction,
despair.

If there be not passion, brethren,
nor delight,
nor craving
as to contact,
there consciousness is not firmly placed nor fruitful,
there in consequence name-and-shape does not descend,
there activities do not grow,
there in the future
is no renewed becoming and rebirth,
nor yet decay-and-death

with grief, affiiction,
despair.

If there be not passion, brethren,
nor delight,
nor craving
as to willing of mind,
there consciousness is not firmly placed nor fruitful,
there in consequence name-and-shape does not descend,
there activities do not grow,
there in the future
is no renewed becoming and rebirth,
nor yet decay-and-death
with grief, affiiction,
despair.

If there be not passion, brethren,
nor delight,
nor craving
as to consciousness,
there consciousness is not firmly placed nor fruitful,
there in consequence name-and-shape does not descend,
there activities do not grow,
there in the future
is no renewed becoming and rebirth,
nor yet decay-and-death
with grief, affiiction,
despair.

Just as if, brethren,
there were a roofed house
or hall
having windows on the north,
or the south
or the east.

When at sunrise a sunbeam enters by the window,
where does it alight?"

"On the west wall, lord."

[72] "If there be no west wall, brethren,
where does it alight?"

"On the ground, lord."

If there be no ground, brethren,
where does it alight?"

"On water, lord."

"If there be no water, brethren,
where does it alight?"

"It alights nowhere, lord."

"Even so, brethren,
if there be not passion,
nor delight,
nor craving as solid food,
there consciousness is not stationed nor fruitful,
there in consequence name-and-shape does not descend,
there activities do not grow,
there in the future
is no renewed becoming and rebirth,
nor yet decay-and-death
with grief, affliction,
despair.

Even so, brethren,
if there be not passion,
nor delight,
nor craving as contact,

there consciousness is not stationed nor fruitful,
there in consequence name-and-shape does not descend,
there activities do not grow,
there in the future
is no renewed becoming and rebirth,
nor yet decay-and-death
with grief, affliction,
despair.

Even so, brethren,
if there be not passion,
nor delight,
nor craving as willing of mind,
there consciousness is not stationed nor fruitful,
there in consequence name-and-shape does not descend,
there activities do not grow,
there in the future
is no renewed becoming and rebirth,
nor yet decay-and-death
with grief, affliction,
despair.

Even so, brethren,
if there be not passion,
nor delight,
nor craving as consciousness,
there consciousness is not stationed nor fruitful,
there in consequence name-and-shape does not descend,
there activities do not grow,
there in the future
is no renewed becoming and rebirth,
nor yet decay-and-death
with grief, affliction,
despair."

[1]First sentence repeated in full. [ed.: added back]

[2]Cf. § 38.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
7. Mahā Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

7. The Great Chapter

Sutta 65

Nagara Suttaṃ

The City

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[72]

While at Sāvatthī the Exalted One said: —

"Before I was enlightened, brethren,
it came to me,
a Bodhisat yet unenlightened,
thus: —

'Alas! this world has fallen upon trouble!

There is getting born
and growing old and dying
and falling and arising,
but there is not the knowing
of an escape from suffering,
from decay-and-death.

O when shall an escape be revealed from suffering,
from decay-and-death?'

§

Then, brethren, this came to me: —

'What now being,
does decay-and-death come to be?

What conditions decay and-death?'

To me, brethren, thinking according to law
came grasp of insight: —

'Where there is birth,
decay-and-death comes to be;
decay-and-death is conditioned by birth.'

■

To me, brethren, came this: —

'What now being,
does birth come to be?

What conditions birth?'

To me, brethren, thinking according to law
came grasp of insight: —

'Where there is becoming,
there is birth;
birth is conditioned by becoming.'

■

To me, brethren, came this: —

'What now being,
does becoming come to be?

What conditions becoming?'

To me, brethren, thinking according to law
came grasp of insight: —

'Where there is grasping,
there is becoming;
becoming is conditioned by grasping.'

■

To me, brethren, came this: —

'What now being,
does grasping come to be?[1]

What conditions grasping?'

To me, brethren, thinking according to law
came grasp of insight: —

'Where there is craving,
there is grasping;
grasping is conditioned by craving.'

■

To me, brethren, came this: —

'What now being,
does craving come to be?

What conditions craving?'

To me, brethren, thinking according to law
came grasp of insight: —

'Where there is feeling,
there is craving;
craving is conditioned by feeling.'

■

To me, brethren, came this: —

'What now being,
does feeling come to be?

What conditions feeling?'

To me, brethren, thinking according to law
came grasp of insight: —

'Where there is contact,
there is feeling;
feeling is conditioned by contact.'

■

To me, brethren, came this: —

'What now being,
does contact come to be?

What conditions contact?'

To me, brethren, thinking according to law
came grasp of insight: —

'Where there is sense,
there is contact;
contact is conditioned by sense.'

■

To me, brethren, came this: —

'What now being,
does sense come to be?

What conditions sense?'

To me, brethren, thinking according to law
came grasp of insight: —

'Where there is name-and-shape,
there is sense;
sense is conditioned by name-and-shape.'

■

To me, brethren, came this: —

'What now being,
does name-and-shape come to be?

What conditions name-and-shape?'

To me, brethren, thinking according to law
came grasp of insight: —

'Where there is consciousness,
there is name-and-shape;
name-and-shape is conditioned by consciousness.'

■

To me, brethren, came this: —

'What now being,
does consciousness come to be?
what conditions consciousness?'

To me, brethren, thinking ac- **[73]** cording to law
came grasp of insight: —

'Where there is name-and-shape,
there is consciousness;
consciousness is conditioned by name-and-shape.'

■

To me, brethren, came this: —

'This consciousness turns back,
it goes no further than name-and-shape.

Thus far are ye born,
or grow old,
or die,
or fall,
or arise.

Consciousness, namely,
comes to pass conditioned by name-and-shape,
name-and-shape conditioned by consciousness,
sense conditioned by name-and-shape,
contact conditioned by sense,

feeling is conditioned by contact,
craving is conditioned by feeling,
grasping is conditioned by craving,
becoming is conditioned by grasping,
birth is conditioned by becoming,
decay-and-death is conditioned by birth,
with grief,
lamenting,
sufiering,
sorrow,
despair —
even such is the coming to be
of this entire mass of ill.'

'Coming to be, coming to be!'
at the thought, brethren,
there arose in me
concerning things not taught before
vision,
knowledge arose,
insight arose,
wisdom arose,
light arose.

■

To me, brethren, came this: —

'What now not being,
does decay-and-death not come to be?

From the ceasing of what
ceases decay-and-death?'

To me, brethren, thinking according to law
came grasp of insight: —

'Where there is not birth,
decay-and-death is not;
from the ceasing of birth
ceases decay-and-death.'

■

To me, brethren, came this: —

'What now not being,
does birth not come to be?

From the ceasing of what
ceases birth?'

To me, brethren, thinking according to law
came grasp of insight: —

'Where there is not becoming,
birth is not;
from the ceasing of becoming
ceases birth.'

■

To me, brethren, came this: —

'What now not being,
does becoming not come to be?

From the ceasing of what
ceases becoming?'

To me, brethren, thinking according to law
came grasp of insight: —

'Where there is not grasping,
becoming is not;

from the ceasing of grasping
ceases becoming.'

■

To me, brethren, came this: —

'What now not being,
does grasping not come to be?

From the ceasing of what
ceases grasping?'

To me, brethren, thinking according to law
came grasp of insight: —

'Where there is not feeling,
grasping is not;
from the ceasing of feeling
ceases grasping.'

■

To me, brethren, came this: —

'What now not being,
does feeling not come to be?

From the ceasing of what
ceases feeling?'

To me, brethren, thinking according to law
came grasp of insight: —

'Where there is not contact,
feeling is not;
from the ceasing of contact
ceases feeling.'

■

To me, brethren, came this: —

'What now not being,
does contact not come to be?

From the ceasing of what
ceases contact?'

To me, brethren, thinking according to law
came grasp of insight: —

'Where there is not sense,
contact is not;
from the ceasing of sense
ceases contact.'

■

To me, brethren, came this: —

'What now not being,
does sense not come to be?

From the ceasing of what
ceases sense?'

To me, brethren, thinking according to law
came grasp of insight: —

'Where there is not name-and-shape,
sense is not;
from the ceasing of name-and-shape
ceases sense.'

■

To me, brethren, came this: —

'What now not being,
does name-and-shape not come to be?

From the ceasing of what
ceases name-and-shape?'

To me, brethren, thinking according to law
came grasp of insight: —

'Where there is not consciousness,
name-and-shape is not;
from the ceasing of consciousness
ceases name-and-shape.'

To me, brethren, came this: —

'Won have I
to the path of enlightenment,
to this:
that from the ceasing of name-and-shape
consciousness ceases;
from the ceasing of consciousness,
name-and-shape ceases;
from the ceasing of name-and-shape
sense ceases;
from the ceasing of sense
contact ceases
from the ceasing of contact
feeling ceases
from the ceasing of feeling
craving ceases
from the ceasing of craving
grasping ceases,
from the ceasing of grasping
becoming ceases,

from the ceasing of becoming
birth ceases,
from the ceasing of birth
decay-and-death,
with grief,
lamenting,
suffering,
sorrow,
despair
cease.

Even such is the ceasing
of this entire mass of ill.'

§

'Ceasing, ceasing!'

At that thought, brethren,
concerning **[74]** things not taught before
there arose in me vision,
knowledge arose,
insight arose,
wisdom arose,
light arose.

Just as if, brethren,
a man faring through the forest
through the great wood
should see an ancient path,
an ancient road traversed by men of former days.

And he were to go along it,
and going along it he should see an ancient city,
an ancient prince's domain,
wherein dwelt men of former days,
having gardens,
groves,
pools,
foundations of walls,
a goodly spot.

And that man, brethren,
should bring word to the prince
or to the prince's minister: —

'Pardon, lord, know this.

I have seen as I fared through the forest,
through the great wood,
an ancient path,
an ancient road traversed by men of former days.

I have been along it,
and going along it
I have seen an ancient city,
an ancient prince's domain,
wherein dwelt men of former days,
having gardens,
groves,
pools,
foundations of walls,
a goodly spot.

Lord, restore that city.'

And, brethren,
the prince or his minister
should restore that city.

That city should thereafter
become prosperous and flourishing,
populous,
teeming with folk,
grown and thriven.[2]

Even so have I, brethren,
seen an ancient path,
an ancient road traversed
by the rightly enlightened ones
of former times.

And what, brethren,
is that ancient path,
that ancient road
traversed by the rightly enlightened ones
of former times?

Just this Ariyan eightfold path, to wit,
right views,
right aims,
right speech,
right action,
right livelihood,
right effort,
right mindfulness,
right concentration.

This, brethren, is that ancient path,
that ancient road,
traversed by the rightly enlightened ones
of former times.

Along that have I gone,
[75] and going along it
I have fully come to know decay-and-death,

I have fully come to know the uprising of decay-and-death,
I have fully come to know the ceasing of decay-and-death,
I have fully come to know the way going to the ceasing of decay-and-death.

Along that have I gone,
and going along it
I have fully come to know birth,
yea, and becoming,
and grasping,
and craving,
and feeling,
and contact,
and sense,
and name-and-shape,
and consciousness.

Along that have I gone,
and going along it
I have fully come to know activities,
I have fully come to know the uprising of activities,
I have fully come to know the ceasing of activities,
I have fully come to know the way going to the ceasing of activities.

This that I have fully come to know
I have declared to the brethren,
to the sisters,
to laymen,
to laywomen,
even this divine life, brethren,
that is prosperous and flourishing,
widespread,
and to be known by many,
and multiplied so far as it is well made manifest
by devas and men."[3]

---

[1] Each item in the text is dealt vith in full. See above §10. [Ed.: restored here]

[2] So is Nālandi described, *Dialogues,* i, 277. In this beautiful Sutta that has the stamp of an *ipse dixit,* stress, for a special purpose, is laid in my Buddhism. p. 33, on the Teacher not being unique, but in a series. As a whole the Sutta lays stress on the antiquity of the moral instinct, the 'ought,' the Path-law in human nature shown by teachers.

Here as in the *Mahā-Nidāna Suttanta* (*Dialogues,* ii, 51 f.) 'ignorance' and 'activities' are dropped. Why? asks the *Comy*. 'These belong to a third life.' ... This teaching is concerned with the present. These belong to the causes active in past lives. It is curious that no reference is made to the above-named Sutta, let alone to No. 10 above.

[3] The *Comy*. reads not *yāvad-eva* but *yāva deva-*. Its paraphrase is 'to be known by many (*bahujana viññeyyaṇ*) so far as there is the division as to devas and men (*deva manussehi paricchedo atthi*) in the ten-thousandfold-universe (*cakkavāḷe*) ... well manifested *by the Tathāgata*' I do not hink for a moment that the Sutta would have omitted *Tathāgatena,* had this been meant. The Suttas never do so. The success of the divine life is precisely in proportion as devas and men lead it and so manifest it.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
7. Mahā Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

7. The Great Chapter

Sutta 66

Sammasana Suttaṃ

Handling

---

[107] **[75]**

Thus have I heard:

The Exalted One was once staying among the Kurus,
at Kammasadamma,
a township of the Kurus.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Lord!"[1] responded those brethren.

The Exalted One spake thus:

"Do ye handle, brethren, with an inward handling?"

[2] **[76]** When he had said this,
a certain brother spake thus to the Exalted One:

"I, Lord, handled with an inward handling."

"Now how, brother, do you handle
with an inward handling?"

Then that brother answered,
but thereby did not win over the heart of the Exalted One.

When he had thus said,
the venerable Ānanda spake thus:

"Now is the time, Exalted One,
now is the time, Blessed One,
for the Exalted One to speak of the inward handling,
when they have heard the Exalted One,
the brethren will bear it in mind."

"Well then, Ānanda,
do ye listen,
give your mind thoroughly
and I will speak."

"Even so, lord,"
responded those brethren to the Exalted One.

The Exalted One spake thus:

"In this religion, brethren,
a brother handling
handles the inward handling:

'This various, manifold suffering
that arises in the world
which is decay-and-death: -
this suffering
what is its basis,
what is its uprising,
what is its source,
what is its cause?

What being does decay-and-death come to be?

What not being does decay-and-death not come to be?'

He handling knows thus:

'This various, manifold suffering
that arises in the world
which is decay-and-death: -
this suffering has substance[3] as its basis,
has substance as its uprising,
has substance as its source,
has substance as its cause.

Where there is substance,
there decay-and-death comes to be.

Where substance is not,
decay-and-death comes not to be.

And he knows decay-and-death,
its uprising
and its ceasing,

and he knows the way that is meet
for going to the ceasing of decay-and-death.'

Thus practising he becomes one
who walks according to the doctrine.

Him, brethren, we call a brother who practises **[77]** rightly
for the entire destruction of suffering,
for the ceasing of decay-and-death.

■

Next, handling
he handles the inward handling:

'This substance
what is its basis,
what is its uprising,
what is its source,
what is its cause?

What being does substance come to be?

What not being does it not come to be?'

He rightly handling knows thus:

'Substance has craving as its basis,
has craving as its uprising,
has craving as its source,
has craving as its cause.

Where there is craving,
there substance comes to be.

Where craving is not,
substance comes not to be.'

And he knows substance,
its uprising,
and its ceasing,
and he knows the way that is meet
for going to the ceasing of substance.

Thus practising
he becomes one who walks according to the doctrine.

Him, brethren, we call a brother who practises rightly
for the entire right extinction of suffering,
for the ceasing of substance.

■

Next, handling
he handles the inward handling:

'This craving
what is its basis,
what is its uprising,
what is its source,
what is its cause?

This craving
where when it arises
does it arise?

Where when it settles
does it settle?'

He in handling comes to know this: -

'Whatever in the world seems lovely and pleasant,
here when it arises
doth craving arise,

here when it settles
doth craving settle.

And what in the world
seems lovely and pleasant?

Sight in the world
seems lovely and pleasant,
here where it arises
doth craving arise,
here when it settles
doth craving settle.

Hearing in the world
seems lovely and pleasant,
here where it arises
doth craving arise,
here when it settles
doth craving settle.

Smell in the world
seems lovely and pleasant,
here where it arises
doth craving arise,
here when it settles
doth craving settle.

Taste in the world
seems lovely and pleasant,
here where it arises
doth craving arise,
here when it settles
doth craving settle.

Touch in the world
seems lovely and pleasant,
here where it arises

doth craving arise,
here when it settles
doth craving settle.

Mind in the world
seems lovely and pleasant,
here where it arises
doth craving arise,
here when it settles
doth craving settle.'

§

Whosoever in past times, brethren,
whether recluses or brahmins,
saw whatever in the world seemed lovely and pleasant
as permanent,
saw it as happy,
saw it as good,
saw it as health,
saw it as safety,
they made craving to grow.

They in making craving to grow
made substance to grow;
in making substance to grow
they made suffering to grow;
in making suffering to grow
they were not liberated from birth,
from old age,
from death,
from griefs,
from lamentings,

from sufferings,
from sorrows,
from despairs -
yea, I declare,
they were not liberated from ill.

■

Whosoever in future times, brethren,
whether recluses or brahmins,
will see whatever in the world seems lovely and pleasing
as permanent,
will see it as happy,
as good,
as health,
as safety,
they will make craving to grow.

They in making **[78]** craving to grow
will make substance to grow;
they in making substance to grow
will make suffering to grow;
in making suffering to grow
they will not be liberated from birth,
from old age,
from death,
from griefs,
from lamentings,
from sufferings,
from sorrows,
from despairs -
yea, I declare,
they will not be liberated from ill.

■

Verily even so is it when whosoever now, brethren,
whether recluses or brahmins,
sees whatever in the world seems lovely and pleasing
as permanent,
sees it as happy,
as good,
as health,
as safety,
they will make craving to grow.

They in making craving to grow
make substance to grow;
they in making substance to grow
make suffering to grow;
in making suffering to grow
they are not liberated from birth,
from old age,
from death,
from griefs,
from lamentings,
from sufferings,
from sorrows,
from despairs -
yea, I declare,
they are not liberated from ill.

■

It is as if, brethren, there were a drinking-bowl,[4]
beautiful and fragrant,
and holding liquid
with poison mixed therein.

And a man foredone with heat,
far gone with heat,
weary,

trembling,
thirsty
should come by,
and they should say to him:

'Here, good fellow,
is a drinking bowl,
beautiful and fragrant,
but it has poison in it.

If you wish, drink;
surely if you drink
you will relish the beauty
and the fragrance
and the taste,
but when you have drunk,
you will thereby incur death
or mortal pain.'

Then
if heedless and unreflecting
he drink,
not denying himself,
he will thereby incur death
or mortal pain.

■

Even so, brethren, whosoever in future times,
whether recluses or brahmins,
will see whatever in the world seems lovely and pleasing
as permanent,
will see it as happy,
as good,
as health,

as safety,
they will make craving to grow.

They in making craving to grow
will make substance to grow;
they in making substance to grow
will make suffering to grow;
in making suffering to grow
they will not be liberated from birth,
from old age,
from death,
from griefs,
from lamentings,
from sufferings,
from sorrows,
from despairs -
yea, I declare,
they will not be liberated from ill.

■

Verily even so is it when whosoever now, brethren,
whether recluses or brahmins,
sees whatever in the world seems lovely and pleasing
as permanent,
sees it as happy,
as good,
as health,
as safety,
they will make craving to grow.

They in making craving to grow
make substance to grow;
they in making substance to grow
make suffering to grow;
in making suffering to grow

they are not liberated from birth,
from old age,
from death,
from griefs,
from lamentings,
from sufferings,
from sorrows,
from despairs -
yea, I declare,
they are not liberated from ill.

§

Whosoever in past times, brethren,
whether recluses or brahmins,
saw whatever in the world seemed lovely and pleasant
as impermanent,
as suffering,
as not good,
as disease,
as danger,
they put off craving.

They who put off craving
put off substance;
they who put off substance
put off suffering;
in putting off suffering
they were liberated from birth,
from old age,
from death,
from griefs,

from lamentings,
from sufferings,
from sorrows,
from despairs -
yea, I declare,
they were liberated from ill.

■

Whosoever in future times, brethren,
whether recluses or brahmins,
will see whatever in the world seems lovely and pleasant
as impermanent,
as suffering,
as not good,
as disease,
as danger,
they will put off craving.

They who will put off craving
will put off substance;
they who will put off substance
will put off suffering;
in putting off suffering
they will be liberated from birth,
from old age,
from death,
from griefs,
from lamentings,
from sufferings,
from sorrows,
from despairs -
yea, I declare,
they will be liberated from ill.

■

Verily even so is it when whosoever now, brethren,
whether recluses or brahmins,
see whatever in the world seems lovely and pleasant
as impermanent,
as suffering,
as not good,
as disease,
as danger,
they put off craving.

They who put off craving
put off substance;
they who put off substance
put off suffering;
in putting off suffering
they are liberated from birth,
from old age,
from death,
from griefs,
from lamentings,
from sufferings,
from sorrows,
from despairs -
yea, I declare,
they are liberated from ill.

■

It is just as if, brethren,
there were a drinking-bowl,
beautiful,
fragrant,
holding liquid with poison mixed therein.

And a man foredone with heat,
far gone with heat,

weary,
trembling,
thirsty,
should come by,
and they should say to him:

'Here, good fellow,
is a drinking-bowl,
beautiful,
[79] fragrant,
holding liquid,
but it has poison in it.

If you wish, drink;
surely if you drink
you will relish the beauty
and the fragrance
and the taste,
but when you have drunk,
you will thereby incur death
or mortal pain.'

And, brethren, that man should think:

'Here am I
able to allay this strong thirst
by liquor,
by a drink of curds,
or by whey
or by gruel.

But I should not drink
that which would be hurtful
and baneful to me for many a day.'

He thus reflecting
should not drink the draught,

denying himself.

He thereby should incur
neither death
nor mortal pain.

Even so, brethren, whosoever in former times,
whether recluses or brahmins,
saw whatever in the world seemed lovely and pleasant
as impermanent,
as suffering,
as not good,
as disease,
as danger,
they put off craving.

They who put off craving
put off substance;
they who put off substance
put off suffering;
in putting off suffering
they were liberated from birth,
from old age,
from death,
from griefs,
from lamentings,
from sufferings,
from sorrows,
from despairs -
yea, I declare,
they were liberated from ill.

■

Whosoever in future times, brethren,
whether recluses or brahmins,

will see whatever in the world seems lovely and pleasant
as impermanent,
as suffering,
as not good,
as disease,
as danger,
they will put off craving.

They who will put off craving
will put off substance;
they who will put off substance
will put off suffering;
in putting off suffering
they will be liberated from birth,
from old age,
from death,
from griefs,
from lamentings,
from sufferings,
from sorrows,
from despairs -
yea, I declare,
they will be liberated from ill.

■

Verily even so is it when whosoever now, brethren,
whether recluses or brahmins,
see whatever in the world seems lovely and pleasant
as impermanent,
as suffering,
as not good,
[5] as disease,
as danger,
they put off craving.

They who put off craving
put off substance;
they who put off substance
put off suffering;
in putting off suffering
they are liberated from birth,
from old age,
from death,
from griefs,
from lamentings,
from sufferings,
from sorrows,
from despairs -
yea, I declare,
they are liberated from ill.

---

[1] *Bhadante*. See p. 1., n.*

[2] *Antaraṃ sammasaṃ*. In Burmese MSS. *abbhantaraṃ,* very inward. The *Comy*. calls this a *paccayasammasanaṃ,* a handling by way of causal relations, and considers it a compliment to the intellectual calibre of the Kurus of that district that the Master taught there such Suttas as the Satipatthana Suttas (Dīgha and Majjhima collections), the Maha-Nidana, and these Suttas. The brother whose 'handling' proved unsatisfactory is said to have discoursed on the body (the 32 constituents): the Teacher's 'handled subject' was that of causal law.

[3] *Upadhi*. Or substrate; lit. basis, or support. '*Upadhi* is here the five *khandhas*' (bodily and mental constituents). *Comy.*

[4] Told also *Majjhima* i, 316, to illustrate the desirability of conduct that involves both present and future happiness and not conduct that involves present happiness and future pain.

[5] *Atthato attato*.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
7. Mahā Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

7. The Great Chapter

Sutta 67

Nala-Kalapiyaṃ Suttaṃ

The Sheaf of Reeds

---

[112] **[79]**

Thus have I heard:

The venerable Sāriputta and the venerable Mahā-Koṭṭhita were once staying at Benares,
in Isipatana,
in Antelope Wood.

Now the venerable Maha-Koṭṭhita arose at eventide from meditation
and came into the presence of the venerable Sāriputta.

Exchanging friendly greetings with him
and the compliments of courtesy,
he sat down at one side.[1]

So seated
he said to the venerable Sāriputta: -

"What now, friend Sāriputta,
old age-and-death,
is it wrought in one and the same person,
in a different person,
in one who is both same and different,
or in one who is neither the same nor a different person[2] -
is it [a state] that arises by chance?"

[80] "Not any one of these, friend Koṭṭhita,
is [the case with] old age-and-death;
but old age-and-death is conditioned by birth."

"What now, friend Sāriputta,
is birth wrought in one and the same person,
in a different person,
in one who is both same and different,
or in one who is neither the same nor a different person -
is it a state that arises by chance?"

"Not any one of these, friend Koṭṭhita,
is birth,
but birth is conditioned by becoming."

"What now, friend Sāriputta,
is becoming wrought in one and the same person,
in a different person,

in one who is both same and different,
or in one who is neither the same nor a different person -
is it a state that arises by chance?"

"Not any one of these, friend Koṭṭhita,
is becoming,
but becoming is conditioned by grasping."

"What now, friend Sāriputta,
is grasping wrought in one and the same person,
in a different person,
in one who is both same and different,
or in one who is neither the same nor a different person -
is it a state that arises by chance?"

"Not any one of these, friend Koṭṭhita,
is grasping,
but grasping is conditioned by craving."

"What now, friend Sāriputta,
is craving wrought in one and the same person,
in a different person,
in one who is both same and different,
or in one who is neither the same nor a different person -
is it a state that arises by chance?"

"Not any one of these, friend Koṭṭhita,
is craving,
but craving is conditioned by feeling."

"What now, friend Sāriputta,
is feeling wrought in one and the same person,
in a different person,
in one who is both same and different,
or in one who is neither the same nor a different person -
is it a state that arises by chance?"

"Not any one of these, friend Koṭṭhita,
is feeling,
but feeling is conditioned by contact."

"What now, friend Sāriputta,
is contact wrought in one and the same person,
in a different person,
in one who is both same and different,
or in one who is neither the same nor a different person -
is it a state that arises by chance?"

"Not any one of these, friend Koṭṭhita,
is contact,
but contact is conditioned by sense."

"What now, friend Sāriputta,
is name-and-shape wrought in one and the same person,
in a different person,
in one who is both same and different,
or in one who is neither the same nor a different person -
is it a state that arises by chance?"

"Not any one of these, friend Koṭṭhita,
is name-and-shape,
but sense is conditioned by name-and-shape."

"What now, friend Sāriputta,
is name-and-shape wrought in one and the same person,
in a different person,
in one who is both same and different,
or in one who is neither the same nor a different person -
is it a state that arises by chance?"

"Not any one of these, friend Koṭṭhita,
is name-and-shape,
but name-and-shape is conditioned by consciousness."

"What now, friend Sāriputta,
is consciousness wrought in one and the same person,
in a different person,
in one who is both same and different,
or in one who is neither the same nor a different person -
is it [a state] that has arisen by chance?"

"Not any one of these, friend Koṭṭhita,
is consciousness,
but consciousness is conditioned by name-and-shape."

"Lo! now we understand the venerable Sāriputta's words thus: -

Neither name-and-shape,
nor consciousness
is any one of these four:
wrought in one and the same person,
wrought in a different person,
wrought by one who is both,
wrought by one who is neither the same nor a different person -
but arisen by chance;
moreover name-and-shape
is conditioned by consciousness,
consciousness is conditioned by name-and-shape.

How, friend Sāriputta,
is the meaning of what you have said to be regarded?"

"Well, friend, I will make you a simile,
for through a simile
some intelligent men
admit the meaning of what has been said.

It is just as if, friend,
there stood two sheaves of reeds
leaning one against the other.

Even so, friend, name-and-shape
comes to pass conditioned **[81]** by consciousness,
consciousness conditioned by name-and-shape,
sense conditioned by name-and-shape,
contact is conditioned by sense,
feeling is conditioned by contact,
craving is conditioned by feeling,
grasping is conditioned by craving,
becoming is conditioned by grasping,
birth is conditioned by becoming.

Even such is the uprising
of this entire mass of ill.

If, friend, I were to pull towards me one of those sheaves of reeds,
the other would fall;
if I were to pull towards me the other,
the former would fall.

Even so, friend, from the ceasing of name-and-shape,
consciousness ceases;
from the ceasing of consciousness,
name-and-shape ceases;
from the ceasing of name-and-shape
sense ceases,
from the ceasing of sense,
contact ceases,
from the ceasing of contact,
craving ceases,
from the ceasing of craving,
feeling ceases,
from the ceasing of feeling,
grasping ceases,
from the ceasing of grasping,
becoming ceases,
from the ceasing of becoming,

birth ceases,
even such is the ceasing,
of this entire mass of ill."

"Wonderful, friend Sāriputta!

Marvellous, friend Sāriputta!

How well is this uttered by the venerable Sāriputta,
and for this that has been uttered by him
with these thirty-six bases we thank him."

§

"If, friend,[3] a brother, teaches a doctrine
of revulsion from decay-and-death,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'Norm-teaching Brother'.

If a brother teaches a doctrine[ed1]
of revulsion from birth,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'Norm-teaching Brother'.

If a brother teaches a doctrine
of revulsion from becoming,
of its fading away,
of the ceasing thereof,

this is enough for him to be called
'Norm-teaching Brother'.

If a brother teaches a doctrine
of revulsion from grasping,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'Norm-teaching Brother'.

If a brother teaches a doctrine
of revulsion from craving,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'Norm-teaching Brother'.

If a brother teaches a doctrine
of revulsion from feeling,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'Norm-teaching Brother'.

If a brother teaches a doctrine
of revulsion from contact,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'Norm-teaching Brother'.

If a brother teaches a doctrine
of revulsion from sense,
of its fading away,
of the ceasing thereof,

this is enough for him to be called
'Norm-teaching Brother'.

If a brother teaches a doctrine
of revulsion from name-and-shape,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'Norm-teaching Brother'.

If a brother teaches a doctrine
of revulsion from consciousness,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'Norm-teaching Brother'.

If a brother teaches a doctrine
of revulsion from activities,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'Norm-teaching Brother'.

If a brother teaches a doctrine
of revulsion from ignorance,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'Norm-teaching Brother'.

■

If, friend, a brother have practised himself
in this revulsion of decay-and-death,
of its fading away,
of the ceasing thereof,

this is enough for him to be called
'one versed in that which is in conformity with the Norm.'

If a brother have practised himself

in this revulsion from birth,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one versed in that which is in conformity with the Norm.'

If a brother have practised himself

in this revulsion from becoming,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one versed in that which is in conformity with the Norm.'

If a brother have practised himself

in this revulsion from grasping,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one versed in that which is in conformity with the Norm.'

If a brother have practised himself

in this revulsion from craving,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one versed in that which is in conformity with the Norm.'

If a brother have practised himself

in this revulsion from feeling,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one versed in that which is in conformity with the Norm.'

If a brother have practised himself

in this revulsion from contact,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one versed in that which is in conformity with the Norm.'

If a brother have practised himself

in this revulsion from sense,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one versed in that which is in conformity with the Norm.'

If a brother have practised himself

in this revulsion from name-and-shape,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one versed in that which is in conformity with the Norm.'

If a brother have practised himself

in this revulsion from consciousness,
of its fading away,

of the ceasing thereof,
this is enough for him to be called
'one versed in that which is in conformity with the Norm.'

If a brother have practised himself

in this revulsion from activities,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one versed in that which is in conformity with the Norm.'

If a brother have practised himself

in this revulsion from ignorance,
of its fading away,
of the ceasing thereof,
this is enough for him to be called
'one versed in that which is in conformity with the Norm.'

■

If, friend, a brother because of revulsion of decay-and-death,
because of its fading away,
and ceasing,
be freed from any form of grasping,
this is enough for him to be called
'one who hath won Nibbāna in this life.'

If a brother from revulsion from birth,
because of its fading away,
and ceasing,
be freed from any form of grasping,
this is enough for him to be called
'one who hath won Nibbāna in this life.'

If a brother from revulsion from becoming,
because of its fading away,
and ceasing,
be freed from any form of grasping,
this is enough for him to be called
'one who hath won Nibbāna in this life.'

If a brother from revulsion from grasping,
because of its fading away,
and ceasing,
be freed from any form of grasping,
this is enough for him to be called
'one who hath won Nibbāna in this life.'

If a brother from revulsion from craving,
because of its fading away,
and ceasing,
be freed from any form of grasping,
this is enough for him to be called
'one who hath won Nibbāna in this life.'

If a brother from revulsion from feeling,
because of its fading away,
and ceasing,
be freed from any form of grasping,
this is enough for him to be called
'one who hath won Nibbāna in this life.'

If a brother from revulsion from contact,
because of its fading away,
and ceasing,
be freed from any form of grasping,
this is enough for him to be called
'one who hath won Nibbāna in this life.'

If a brother from revulsion from sense,
because of its fading away,
and ceasing,
be freed from any form of grasping,
this is enough for him to be called
'one who hath won Nibbāna in this life.'

If a brother from revulsion from name-and-shape,
because of its fading away,
and ceasing,
be freed from any form of grasping,
this is enough for him to be called
'one who hath won Nibbāna in this life.'

If a brother from revulsion from consciousness,
because of its fading away,
and ceasing,
be freed from any form of grasping,
this is enough for him to be called
'one who hath won Nibbāna in this life.'

If a brother from revulsion from activities,
because of its fading away,
and ceasing,
be freed from any form of grasping,
this is enough for him to be called
'one who hath won Nibbāna in this life.'

If a brother from revulsion from ignorance,
because of its fading away,
and ceasing,
be freed from any form of grasping,
this is enough for him to be called
'one who hath won Nibbāna in this life.'"

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[1] The Maha-vedalla Sutta of the Majjhima (No. 43) is another dialogue between these two eminent Teachers. Both, I incline to think, were compiled rather as 'lessons' for learners than as genuine inquiries by Koṭṭhita. He would not have ranked as a leading Thera, had he needed instruction on any one of the points raised. *Cf*. the 'we' for 'I,' p. 80. See my *Buddhist Psychology* (Quest), p. 52 f.

[2] *I.e*. as always, re-birth. *Cf*. the [usual Indian] logical alternatives with those above, §§ 17, 18 etc.

[3] See p. 14.

[ed1] Mrs. Rhys Davids here omits the rest where she has abridged it in SN 2.12.16 by: "In the same way you can so call a brother after this threefold manner if he teach, if he practise, if he be in consequence set free from any form of grasping with respect to birth, becoming, grasping, craving, feeling, contact, sense, name-and-shape, consciousness, activities, ignorance." It is included but similarly abridged in the PTS Pali.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
7. Mahā Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

7. The Great Chapter

Sutta 68

Kosambī Suttaṃ

Kosambī

---

[115] **[81]**

Thus have I heard:

The venerable Musīla
and the venerable Saviṭṭha
and the venerable Nārada
and the venerable Ānanda
were once staying at Kosambī
in Ghosita Park.

Now the venerable Saviṭṭha said thus
to the venerable Musīla:-

"Apart, friend Musīla, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Musīla
as his very own
the knowledge
that decay-and-death is conditioned by birth?"

[82] "Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
decay-and-death is conditioned by birth."

"Apart, friend Musīla, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Musīla
as his very own
the knowledge
that birth is conditioned by becoming?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
birth is conditioned by becoming."

"Apart, friend Musīla, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Musīla
as his very own
the knowledge
that becoming is conditioned by grasping?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
that becoming is conditioned by grasping."

"Apart, friend Musīla, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,

and approval of an opinion,
has the venerable Musīla
as his very own
the knowledge
that grasping is conditioned by craving?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
that grasping is conditioned by craving."

"Apart, friend Musīla, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Musīla
as his very own
the knowledge
that craving is conditioned by feeling?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
that craving is conditioned by feeling."

"Apart, friend Musīla, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Musīla
as his very own
the knowledge
that feeling is conditioned by contact?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
that feeling is conditioned by contact."

"Apart, friend Musīla, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Musīla
as his very own
the knowledge
that contact is conditioned by sense?"

Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,

apart from reflection on
and approval of an opinion,
I know this,
I see this:-
that contact is conditioned by sense."

"Apart, friend Musīla, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Musīla
as his very own
the knowledge
that sense is conditioned by name-and-shape?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
that sense is conditioned by name-and-shape."

"Apart, friend Musīla, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Musīla
as his very own

the knowledge
that name-and-shape is conditioned by consciousness?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
that name-and-shape is conditioned by consciousness."

"Apart, friend Musīla, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Musīla
as his very own
the knowledge
that consciousness is conditioned by activities?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
that consciousness is conditioned by activities."

"Apart, friend Musīla, from your belief,
apart from your inclination,

apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Musīla
as his very own
the knowledge
that activities are conditioned by ignorance?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
that activities are conditioned by ignorance."

§

"Apart, friend Musīla, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Musīla
as his very own
the knowledge
that:-

from the ceasing of birth,
decay-and-death ceases?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
from the ceasing of birth,
decay-and-death ceases."

"Apart, friend Musīla, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Musīla
as his very own
the knowledge
that:-
from the ceasing of becoming,
birth ceases?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-

from the ceasing of becoming,
birth ceases."

"Apart, friend Musīla, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Musīla
as his very own
the knowledge
that:-
from the ceasing of grasping,
becoming ceases?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
from the ceasing of grasping,
becoming ceases."

"Apart, friend Musīla, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Musīla
as his very own
the knowledge

that:-
from the ceasing of craving,
grasping ceases?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
from the ceasing of craving,
grasping ceases?"

"Apart, friend Musīla, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Musīla
as his very own
the knowledge
that:-
from the ceasing of feeling,
craving ceases?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-

from the ceasing of feeling,
craving ceases."

"Apart, friend Musīla, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Musīla
as his very own
the knowledge
that:-
from the ceasing of contact,
feeling ceases?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
from the ceasing of contact,
feeling ceases."

"Apart, friend Musīla, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Musīla
as his very own
the knowledge

that:-
from the ceasing of sense,
contact ceases?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
from the ceasing of sense,
contact ceases."

"Apart, friend Musīla, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Musīla
as his very own
the knowledge
that:-
from the ceasing of name-and-shape,
sense ceases?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-

from the ceasing of name-and-shape,
sense ceases."

"Apart, friend Musīla, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Musīla
as his very own
the knowledge
that:-
from the ceasing of consciousness,
name-and-shape ceases?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
from the ceasing of consciousness,
name-and-shape ceases."

"Apart, friend Musīla, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Musīla
as his very own
the knowledge

that:-
from the ceasing of activities,
consciousness ceases?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
from the ceasing of activities,
consciousness ceases."

"Apart, friend Musīla, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Musīla
as his very own
the knowledge
that:-
from the ceasing of ignorance,
activities cease?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-

from the ceasing of ignorance,
activities cease."

"Apart, friend Musīla, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Musīla
as his very own
the knowledge
that:-
the ceasing of becoming is Nibbāna?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
the ceasing of becoming is Nibbāna."

"Well then, the venerable Musīla is Arahant,
for whom the intoxicants are perished."

When this was said the venerable Musīla became silent.

§

Then the venerable Nārada
spake thus to the venerable Saviṭṭha:-

"It were well, friend Saviṭṭha,
if I were given these questions.

Ask me these questions.

I will give answer to you thereon."

"Take, friend Nārada, these questions.

I ask them of the venerable Nārada.

Let the venerable Nārada give answer to these questions.

[83] Apart, friend Nārada, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Nārada
as his very own
the knowledge
that decay-and-death is conditioned by birth?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
decay-and-death is conditioned by birth."

"Apart, friend Nārada, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Nārada
as his very own
the knowledge
that birth is conditioned by becoming?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
birth is conditioned by becoming."

"Apart, friend Nārada, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Nārada
as his very own
the knowledge
that becoming is conditioned by grasping?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,

apart from reflection on
and approval of an opinion,
I know this,
I see this:-
that becoming is conditioned by grasping."

"Apart, friend Nārada, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Nārada
as his very own
the knowledge
that grasping is conditioned by craving?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
that grasping is conditioned by craving."

"Apart, friend Nārada, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Nārada
as his very own

the knowledge
that craving is conditioned by feeling?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
that craving is conditioned by feeling."

"Apart, friend Nārada, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Nārada
as his very own
the knowledge
that feeling is conditioned by contact?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
that feeling is conditioned by contact."

"Apart, friend Nārada, from your belief,
apart from your inclination,

apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Nārada
as his very own
the knowledge
that contact is conditioned by sense?"

Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
that contact is conditioned by sense."

"Apart, friend Nārada, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Nārada
as his very own
the knowledge
that sense is conditioned by name-and-shape?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,

I know this,
I see this:-
that sense is conditioned by name-and-shape."

"Apart, friend Nārada, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Nārada
as his very own
the knowledge
that name-and-shape is conditioned by consciousness?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
that name-and-shape is conditioned by consciousness."

"Apart, friend Nārada, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Nārada
as his very own
the knowledge
that consciousness is conditioned by activities?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
that consciousness is conditioned by activities."

"Apart, friend Nārada, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Nārada
as his very own
the knowledge
that activities are conditioned by ignorance?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
that activities are conditioned by ignorance."

§

"Apart, friend Nārada, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Nārada
as his very own
the knowledge
that:-
from the ceasing of birth,
decay-and-death ceases?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
from the ceasing of birth,
decay-and-death ceases."

"Apart, friend Nārada, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Nārada
as his very own
the knowledge
that:-
from the ceasing of becoming,
birth ceases?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
from the ceasing of becoming,
birth ceases."

"Apart, friend Nārada, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Nārada
as his very own
the knowledge
that:-
from the ceasing of grasping,
becoming ceases?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
from the ceasing of grasping,
becoming ceases."

"Apart, friend Nārada, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Nārada
as his very own
the knowledge
that:-
from the ceasing of craving,
grasping ceases?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
from the ceasing of craving,
grasping ceases?"

"Apart, friend Nārada, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Nārada
as his very own
the knowledge
that:-
from the ceasing of feeling,
craving ceases?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
from the ceasing of feeling,
craving ceases."

"Apart, friend Nārada, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Nārada
as his very own
the knowledge
that:-
from the ceasing of contact,
feeling ceases?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
from the ceasing of contact,
feeling ceases."

"Apart, friend Nārada, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Nārada
as his very own
the knowledge
that:-
from the ceasing of sense,
contact ceases?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
from the ceasing of sense,
contact ceases."

"Apart, friend Nārada, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Nārada
as his very own
the knowledge
that:-
from the ceasing of name-and-shape,
sense ceases?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
from the ceasing of name-and-shape,
sense ceases."

"Apart, friend Nārada, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Nārada
as his very own
the knowledge
that:-
from the ceasing of consciousness,
name-and-shape ceases?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
from the ceasing of consciousness,
name-and-shape ceases."

"Apart, friend Nārada, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Nārada
as his very own
the knowledge
that:-
from the ceasing of activities,
consciousness ceases?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
from the ceasing of activities,
consciousness ceases."

"Apart, friend Nārada, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Nārada
as his very own
the knowledge
that:-
from the ceasing of ignorance,
activities cease?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
from the ceasing of ignorance,
activities cease."

"Apart, friend Nārada, from your belief,
apart from your inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on,
and approval of an opinion,
has the venerable Nārada
as his very own
the knowledge
that:-
the ceasing of becoming is Nibbāna?"

"Apart from belief, friend Saviṭṭha,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on
and approval of an opinion,
I know this,
I see this:-
the ceasing of becoming is Nibbāna."

"Well then, the venerable Nārada is Arahant,
for whom the intoxicants are perished."

"'The ceasing of becoming is Nibbāna':-

I have well seen this, friend,
by right insight as it really is,
and yet I am not Arahant
for whom the intoxicants are perished.

It is just as if, friend,
there were in the jungle-path a well,
and neither rope nor drawer of water.

And a man should come by
foredone with heat,
far gone with heat,
weary,
trembling,
athirst.

He should look down into the well.

Verily in him would be the knowledge:-

Water!

- yet would he not be in a position to touch it.

Even so, friend, I have well seen by right insight
as it really is
that the ceasing of becoming is Nibbāna,
and yet I am not Arahant
for whom the intoxicants are perished."

When this was said the venerable Ānanda
spake thus to the venerable Saviṭṭha:-

"Holding the view you do, friend Saviṭṭha,
what say you to the venerable Nārada?"

"Holding the view I do, friend Ānanda,
I say nothing that is not lovely and good
of the venerable Nārada."

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
7. Mahā Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

7. The Great Chapter

Sutta 69

Upayanti Suttaṃ

The Swelling [Tide]

---

[118] **[83]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"The ocean, brethren, when it swells[1]
makes the great rivers swell,
the great rivers when they swell
make their tributaries swell,
these when they swell
make the mountain lakes swell,
when mountain lakes swell,
they make the mountain tarns swell.

Even so, brethren, swelling ignorance
makes activities swell,
swelling activities make consciousness swell,
swelling consciousness makes name-and-shape swell,
swelling name-and-shape makes sense swell,
swelling sense makes contact **[84]** swell,
swelling contact makes feeling swell,
swelling feeling makes craving swell,
swelling craving makes grasping swell,
swelling grasping makes becoming swell,
swelling becoming makes birth swell,
swelling birth makes decay-and-death swell.

The ocean, brethren, when it ebbs
makes the great rivers ebb,
these make the tributaries ebb,
these make the mountain lakes ebb,
these make the mountain tarns ebb.

Even so, brethren, ebbing ignorance makes activities ebb,
ebbing consciousness makes name-and-shape ebb,
ebbing name-and-shape makes sense ebb,
ebbing sense makes contact ebb,

ebbing contact makes feeling ebb,
ebbing feeling makes craving ebb,
ebbing craving makes grasping ebb,
ebbing grasping makes becoming ebb,
ebbing becoming makes birth ebb,
ebbing birth makes decay-and-death ebb."

---

[1] At flood tide, says the *Comy*. lit. when it goes upward at water-increase-time.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
7. Mahā Vagga

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Containing Kindred sayings on Cause

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7. The Great Chapter

Sutta 70

Susīma Suttaṃ

Susīma

"Now here, venerable ones,
is both your replying
and your non-attainment of these things?"

"There is none, friend."

"How is that?"

Where the BJT and CSCD have:

"*Ettha dāni āyasmanto,*
idañ ca veyyā-karaṇaṃ imesañ ca dhammānaṃ asamāpatti.|| ||

Idaṃ no āvuso kathan" *ti?*|| ||

Translated by Bhk. Thanissaro as:

"So just now, friends, didn't you make that declaration without having attained any of these Dhammas?"

And translated by Bhk. Bodhi as:

"Here now, venerable ones: this answer and the nonattainment of those states, how could this be, friends?"

I suggest that what is the case here is that the fragment present in the $S^{I.3}$ manuscript represents what was an abridgment where Susīmaā is to repeat the entire series of questions and answers: When asked X you responded Y. Then to be followed with: How is this to be understood, that you claim that you have attained *aññā* but you deny you have attained these things? This would follow the practice found in many other cases in the suttas. This form needs to be followed also in the conclusion made by Gotama below.

p.p. explains it all — p.p.

"Now here, venerable ones,
is both your replying
and your non-attainment of these things?"

"There is none, friend.

[88] We have been freed by insight,[7] friend Susīma.

I do not know fully
the matter stated concisely by the venerable ones.

It would be well if the venerable ones
were to state it so that I might come to know fully
the matter they have stated concisely."

"Whether you know it, friend Susīma,
or whether you do not know it,
we have been freed by insight."

Then the venerable Susīma rising from his seat
went into the presence of the Exalted One,
and saluting him sat down at one side.

So seated the venerable Susīma so far as he had conversed with those brethren
told all to the Exalted One.

"First, Susīma, [comes] knowledge of the law of cause [and effect],[8]
afterwards [comes] knowledge about Nibbāna."

"I do not know fully
this matter stated concisely by the Exalted One.

It would be well, lord,
if the Exalted One were to state it
so that I might come to know fully
the matter he has stated concisely."

"Whether you come to know it, Susīma,
or whether you do not,
first comes knowledge of the law of cause [and effect],
afterwards comes knowledge about *Nibbāna*.

Now what think you, Susīma?

Is the body[9] permanent or impermanent?"

"Impermanent, lord."

"But that which is impermanent, is it painful or pleasant?"

"Painful, lord."

"But that which is impermanent,
painful,
changeable by nature,
do we well to contemplate it as:

'This is mine,
I am it,
it is my spirit'?"

[89] "Not so, lord."

"And is not the same true of feeling,

of perception,

of activities,

of consciousness?"

"It is, lord."

"Wherefore, Susīma, whatsoever body,
past,
future
or present,
internal or external,
coarse or fine,
mean or lofty,

far or near -
of all body to say it is not mine,
I am not it,
it is not my spirit: -
so is this to be regarded by right insight
as it really is.

And so too are feeling,

perception,

activities,

consciousness to be regarded.

So beholding, Susīma,
the well taught Ariyan disciple feels repulsion at body,
feeling,
perception,
activities,
consciousness.

Feeling repulsion he is not attracted by them.

Unattracted he is set free.

Knowledge comes to him freed as to being freed,[10]
and he knows that birth is perished,
that the divine life is lived,
done is what was to be done;
there is nothing further of these conditions.

Old age and dying are conditioned by birth:

Susīma, seest thou this?"

"Even so, lord."

"Birth is conditioned by becoming:

Susīma, seest thou this?"

"Even so, lord."

"Becoming is conditioned by grasping:

Susīma, seest thou this?"

"Even so, lord."

"Grasping is conditioned by craving . . .

craving by feeling . . .

feeling by contact . . .

contact by sense . . .

sense by name-and-shape . . .

name-and-shape by consciousness . . .

consciousness by activities . . .

activities by ignorance:

Susīma, seest thou this?"

"Even so, lord."

"When birth ceases, old age-and-death ceases:

Susīma, seest thou this?"

"Even so, lord."

"When becoming ceases, birth ceases:

Susīma, seest thou this?"

"Even so, lord."

[90] "When grasping ceases becoming ceases;
when craving ceases, grasping ceases;
when feeling ceases, craving ceases;
when contact ceases, feeling ceases;
when sense ceases, contact ceases;
when name-and-shape ceases, sense ceases;
when consciousness ceases, name-and-shape ceases;
when activities cease, consciousness ceases;
when ignorance ceases, activities cease:

Susīma, seest thou this?"

"Even so, lord."

"Then surely, thou, Susīma, thus knowing, thus seeing, dost enjoy divers mystic powers:

being one thou canst become many;
being many thou canst become one;
thou goest here visible
there invisible
without let or hindrance
through wall,
through rampart,
through hill
as if through air;
thou divest into earth
and up again
as if in water;
thou walkest on water
without cleaving it as if on earth;
thou travellest seated cross-legged through air
as if thou wert a bird on the wing;

thou canst handle and stroke with the hand
this moon and sun,
mighty and powerful though they be,
yea, even to Brahmaworld canst thou dispose of thyself
in the body?"

"Not so, lord."

"Then surely, Susīma, thus knowing thus seeing,
thou canst hear,
with pure deva-hearing passing that of men,
sounds divine and human,
be they remote or near?"

"Not so, lord."

"Then surely, Susīma, thus knowing thus seeing,
thou canst understand with thy mind
the mind of other beings,
other persons,
so that thou knowest the character of their thought?"

"Not so, lord."

"Then surely, Susīma, thus knowing thus seeing,
thou canst remember divers former lives,
even one birth or many,
in circumstance and detail?"

"Not so, lord."

"Then surely, Susīma, thus knowing thus seeing,
with pure deva-vision passing that of men
thou canst behold beings as they go according to their deeds,
deceasing,
re-arising?" **[91]**

"Not so, lord."

"Then surely, Susīma, thus knowing thus seeing,
thou attaining by volition
canst dwell in those stages of deliverance
where the Rūpa-world is transcended
and the Immaterial [world is reached]?"

"Not so, lord."

"Here then, Susīma:

This catechism and the non-attainment of these things:[11] —
this is what we have done."

Then the venerable Susīma
falling prone at the feet of the Exalted One
spake thus:

"Transgression, lord, hath caused me,
so foolish,
so stupid,
so wrong am I,
to transgress.

I have gained admission
as a thief of the Norm
into this Norm and Discipline
so well set forth.

May the Exalted One, lord,
accept this my confession
for my restraining myself in future."[12]

"Verily, Susīma, transgression hath caused thee,
so foolish,
so stupid,

so wrong art thou,
to transgress,
who didst gain admission
as a thief of the Norm
into this Norm and Discipline
so well set forth.

It is as if, Susīma,
they had caught a robber,
an evildoer,
and showed him to the prince saying:

'Sire, this is a robber, an evildoer.

Inflict on him what penalty you wish.'

And the prince were to say:

'Go, men, bind this man's arms behind him with a strong rope,
shave him bald,
lead him around in a tumbril
with a tam-tam
from street to street,
from crossroads to crossroads,
and take him out by the south gate
and at the south of the city
cut off his head.'

And the princes' men were to do even as they were told.

What think you, Susīma?

Would not that man in consequence
experience woe and sorrow?"

"Even so, lord."

"Whether he experienced woe and sorrow or not,
would not the gaining admission
as a thief of doctrine
into a Norm and **[92]** Discipline so well set forth
have still more woeful
and still bitterer results,
yea, conduce to downfall hereafter?

But inasmuch as thou, Susīma, hast seen thy transgression as transgression
and hast made confession as is right,
we do accept this from thee.

For this, Susīma, it is to grow in the Ariyan discipline,
when having seen our transgression as transgression
we make confession as is right
and in future practise self-restraint."

---

[1] On this term see Buddhist India, pp. 141-49.

[2] The *Comy*. represents the Master here as planning hereby to bring Susīma to confess his unworthy motive of doctrine-theft. 'Ordain' is lit. 'cause *S*. to go forth' (from the world). A Wanderer was not, as such, a religieux. On Ānanda's offices, see *Pss*. *Brethren,* p. 352.

[3] *Aññā,* lit. 'ad-science.' 'A name for Arahantship.' *Comy.*

[4] *Iddhividhā*.

[5] *Saṇvaṭṭa-kappa, vivaṭṭa-kappa,* rolling together, rolling apart aeons of this *cakkavāṭa* or world.

[6] The *Comy*. paraphrases *kāyena phusitvā* by *nāmakāyena paṭila bhitvā,* attaining by mental faculties.

[7] *Cf. Dialogues,* ii, 68, n. 2: 'emancipated without the aid of the eight grades of deliverance.' *Comy.* on Mahā-Nidāna Suttanta.

[8] *Dhammaṭṭhiti-ñāṇaṃ. Cf.* above, § 20. Here the *Comy.* has: first insight, then with active insight knowledge of the Path of procedure *(pavattamagga)*. In other words, Path and Fruit are not necessarily a consequence of concentrative exercises. But they are a consequence of insight.

[9] *Rūpa:* the material part of the personality.

[10] *Cf.,* p. 66.

[11] Susīma shows he has leamt (a) 'the knowledge about *Nibbāna,*' and also (b) 'the causal law,' yet has he neither the assurance of *Aññā,* nor any supernormal powers. Whether the Susīma above, i, 88, 281, was this man reborn, B. does not say.

[12] The formula of confession, *Vin. Texts,* ii, 260.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
8. Samaṇa-Brāhmaṇa Vagga

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

8. Recluses and Brahmins Suttas

Suttas 71-81

---

[92]

71. Jarā-Māraṇa Suttaṃ

Decay-and-Death

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Any recluses or brahmins whatsoever, brethren,
who know not decay-and-death,
know not the arising of decay-and-death,
know not the cessation of decay-and-death,
know not the way leading to the cessation of decay-and-death -
those recluses or brahmins
are not approved as recluses among recluses
nor as brahmins among brahmins,
nor have those venerable ones attained to
and realized for themselves
in this present life
the good of being either recluse or brahmin.

And any recluses or brahmins, whatsoever, brethren,
who know decay-and-death,
know the arising of decay-and-death,
know the cessation of decay-and-death,
know the way leading to the cessation of decay-and-death -
they, even those recluses, or those brahmins,
are approved as recluses among recluses
and as brahmins among brahmins,
and those venerable ones have attained to
and realized for themselves
in this present life
the good of being either recluse or brahmin."

[93]

72. Jāti Suttaṃ

Birth

[72.1 "Any recluses or brahmins whatsoever, brethren,
who know not birth,
know not the arising of birth,
know not the cessation of birth,
know not the way leading to the cessation of birth -
those recluses or brahmins
are not approved as recluses among recluses
nor as brahmins among brahmins,
nor have those venerable ones attained to
and realized for themselves
in this present life
the good of being either recluse or brahmin.

And any recluses or brahmins, whatsoever, brethren,
who know birth,
know the arising of birth,
know the cessation of birth,
know the way leading to the cessation of birth -
they, even those recluses, or those brahmins,
are approved as recluses among recluses
and as brahmins among brahmins,
and those venerable ones have attained to
and realized for themselves
in this present life
the good of being either recluse or brahmin."

■

73. Bhava Suttaṃ

Becoming

[73.1 "Any recluses or brahmins whatsoever, brethren,
who know not becoming,
know not the arising of becoming,

know not the cessation of becoming,
know not the way leading to the cessation of becoming -
those recluses or brahmins
are not approved as recluses among recluses
nor as brahmins among brahmins,
nor have those venerable ones attained to
and realized for themselves
in this present life
the good of being either recluse or brahmin.

And any recluses or brahmins, whatsoever, brethren,
who know becoming,
know the arising of becoming,
know the cessation of becoming,
know the way leading to the cessation of becoming -
they, even those recluses, or those brahmins,
are approved as recluses among recluses
and as brahmins among brahmins,
and those venerable ones have attained to
and realized for themselves
in this present life
the good of being either recluse or brahmin."

■

74. Upādāna Suttaṃ

Grasping

[74.1 "Any recluses or brahmins whatsoever, brethren,
who know not grasping,
know not the arising of grasping,
know not the cessation of grasping,
know not the way leading to the cessation of grasping -
those recluses or brahmins

are not approved as recluses among recluses
nor as brahmins among brahmins,
nor have those venerable ones attained to
and realized for themselves
in this present life
the good of being either recluse or brahmin.

And any recluses or brahmins, whatsoever, brethren,
who know grasping,
know the arising of grasping,
know the cessation of grasping,
know the way leading to the cessation of grasping -
they, even those recluses, or those brahmins,
are approved as recluses among recluses
and as brahmins among brahmins,
and those venerable ones have attained to
and realized for themselves
in this present life
the good of being either recluse or brahmin."

■

75. Taṇhā Suttaṃ

Craving

[75.1 "Any recluses or brahmins whatsoever, brethren,
who know not craving,
know not the arising of craving,
know not the cessation of craving,
know not the way leading to the cessation of craving -
those recluses or brahmins
are not approved as recluses among recluses
nor as brahmins among brahmins,
nor have those venerable ones attained to

and realized for themselves
in this present life
the good of being either recluse or brahmin.

And any recluses or brahmins, whatsoever, brethren,
who know craving,
know the arising of craving,
know the cessation of craving,
know the way leading to the cessation of craving -
they, even those recluses, or those brahmins,
are approved as recluses among recluses
and as brahmins among brahmins,
and those venerable ones have attained to
and realized for themselves
in this present life
the good of being either recluse or brahmin."

■

76. Vedanā Suttaṃ

Feeling

[76.1 "Any recluses or brahmins whatsoever, brethren,
who know not feeling,
know not the arising of feeling,
know not the cessation of feeling,
know not the way leading to the cessation of feeling -
those recluses or brahmins
are not approved as recluses among recluses
nor as brahmins among brahmins,
nor have those venerable ones attained to
and realized for themselves
in this present life
the good of being either recluse or brahmin.

And any recluses or brahmins, whatsoever, brethren,
who know feeling,
know the arising of feeling,
know the cessation of feeling,
know the way leading to the cessation of feeling -
they, even those recluses, or those brahmins,
are approved as recluses among recluses
and as brahmins among brahmins,
and those venerable ones have attained to
and realized for themselves
in this present life
the good of being either recluse or brahmin."

■

77. Phassa Suttaṃ

Contact

[77.1 "Any recluses or brahmins whatsoever, brethren,
who know not contact,
know not the arising of contact,
know not the cessation of contact,
know not the way leading to the cessation of contact -
those recluses or brahmins
are not approved as recluses among recluses
nor as brahmins among brahmins,
nor have those venerable ones attained to
and realized for themselves
in this present life
the good of being either recluse or brahmin.

And any recluses or brahmins, whatsoever, brethren,
who know contact,
know the arising of contact,

know the cessation of contact,
know the way leading to the cessation of contact -
they, even those recluses, or those brahmins,
are approved as recluses among recluses
and as brahmins among brahmins,
and those venerable ones have attained to
and realized for themselves
in this present life
the good of being either recluse or brahmin."

■

78. Saḷāyatana Suttaṃ

Sense

[78.1 "Any recluses or brahmins whatsoever, brethren,
who know not sense,
know not the arising of sense,
know not the cessation of sense,
know not the way leading to the cessation of sense -
those recluses or brahmins
are not approved as recluses among recluses
nor as brahmins among brahmins,
nor have those venerable ones attained to
and realized for themselves
in this present life
the good of being either recluse or brahmin.

And any recluses or brahmins, whatsoever, brethren,
who know sense,
know the arising of sense,
know the cessation of sense,
know the way leading to the cessation of sense -
they, even those recluses, or those brahmins,

are approved as recluses among recluses
and as brahmins among brahmins,
and those venerable ones have attained to
and realized for themselves
in this present life
the good of being either recluse or brahmin."

■

79. Nāma-rūpa Suttaṃ

Name-and-Shape

[79.1 "Any recluses or brahmins whatsoever, brethren,
who know not name-and-shape,
know not the arising of name-and-shape,
know not the cessation of name-and-shape,
know not the way leading to the cessation of name-and-shape -
those recluses or brahmins
are not approved as recluses among recluses
nor as brahmins among brahmins,
nor have those venerable ones attained to
and realized for themselves
in this present life
the good of being either recluse or brahmin.

And any recluses or brahmins, whatsoever, brethren,
who know name-and-shape,
know the arising of name-and-shape,
know the cessation of name-and-shape,
know the way leading to the cessation of name-and-shape -
they, even those recluses, or those brahmins,
are approved as recluses among recluses
and as brahmins among brahmins,
and those venerable ones have attained to

and realized for themselves
in this present life
the good of being either recluse or brahmin."

■

80. Viññāṇa Suttaṃ

Consciousness

[80.1 "Any recluses or brahmins whatsoever, brethren,
who know not consciousness,
know not the arising of consciousness,
know not the cessation of consciousness,
know not the way leading to the cessation of consciousness -
those recluses or brahmins
are not approved as recluses among recluses
nor as brahmins among brahmins,
nor have those venerable ones attained to
and realized for themselves
in this present life
the good of being either recluse or brahmin.

And any recluses or brahmins, whatsoever, brethren,
who know consciousness,
know the arising of consciousness,
know the cessation of consciousness,
know the way leading to the cessation of consciousness -
they, even those recluses, or those brahmins,
are approved as recluses among recluses
and as brahmins among brahmins,
and those venerable ones have attained to
and realized for themselves
in this present life
the good of being either recluse or brahmin."

■

81. Saṅkhāra Suttaṃ

Activities

[81.1 "Any recluses or brahmins whatsoever, brethren,
who know not activities,
know not the arising of activities,
know not the cessation of activities,
know not the way leading to the cessation of activities -
those recluses or brahmins
are not approved as recluses among recluses
nor as brahmins among brahmins,
nor have those venerable ones attained to
and realized for themselves
in this present life
the good of being either recluse or brahmin.

And any recluses or brahmins, whatsoever, brethren,
who know activities,
know the arising of activities,
know the cessation of activities,
know the way leading to the cessation of activities -
they, even those recluses, or those brahmins,
are approved as recluses among recluses
and as brahmins among brahmins,
and those venerable ones have attained to
and realized for themselves
in this present life
the good of being either recluse or brahmin."

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
9. Antara Peyyālaṃ

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

9. Abridged Contents Suttas

Suttas 82

Satthā Vagga

The Teacher

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[93]

1. Decay-and-Death

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"By him who knows not,
who sees not
decay-and-death as it really is, brethren,
a teacher should be sought
for knowledge about decay-and-death as it really is;

By him who knows not,
who sees not
the uprising of decay-and-death as it really is, brethren,
a teacher should be sought
for knowledge about the uprising of decay-and-death as it really is;

By him who knows not,
who sees not
the ceasing of decay-and-death as it really is, brethren,
a teacher should be sought
for knowledge about the ceasing of decay-and-death as it really is;

By him who knows not,
who sees not
the way going to the ceasing of decay-and-death as it really is, brethren,
a teacher should be sought
for knowledge about the way going to the ceasing of decay-and-death as it really is."

■

2. Birth

By him who knows not,
who sees not
birth as it really is, brethren,
a teacher should be sought
for knowledge about birth as it really is;

By him who knows not,
who sees not
the uprising of birth as it really is, brethren,
a teacher should be sought
for knowledge about the uprising of birth as it really is;

By him who knows not,
who sees not
the ceasing of birth as it really is, brethren,
a teacher should be sought
for knowledge about the ceasing of birth as it really is;

By him who knows not,
who sees not
the way going to the ceasing of birth as it really is, brethren,
a teacher should be sought
for knowledge about the way going to the ceasing of birth as it really is."

■

3. Becoming

By him who knows not,
who sees not
becoming as it really is, brethren,
a teacher should be sought
for knowledge about becoming as it really is;

By him who knows not,
who sees not

the uprising of becoming as it really is, brethren,
a teacher should be sought
for knowledge about the uprising of becoming as it really is;

By him who knows not,
who sees not
the ceasing of becoming as it really is, brethren,
a teacher should be sought
for knowledge about the ceasing of becoming as it really is;

By him who knows not,
who sees not
the way going to the ceasing of becoming as it really is, brethren,
a teacher should be sought
for knowledge about the way going to the ceasing of becoming as it really is."

■

4. Grasping

By him who knows not,
who sees not
grasping as it really is, brethren,
a teacher should be sought
for knowledge about grasping as it really is;

By him who knows not,
who sees not
the uprising of grasping as it really is, brethren,
a teacher should be sought
for knowledge about the uprising of grasping as it really is;

By him who knows not,
who sees not
the ceasing of grasping as it really is, brethren,

a teacher should be sought
for knowledge about the ceasing of grasping as it really is;

By him who knows not,
who sees not
the way going to the ceasing of grasping as it really is, brethren,
a teacher should be sought
for knowledge about the way going to the ceasing of grasping as it really is."

■

5. Craving

By him who knows not,
who sees not
craving as it really is, brethren,
a teacher should be sought
for knowledge about craving as it really is;

By him who knows not,
who sees not
the uprising of craving as it really is, brethren,
a teacher should be sought
for knowledge about the uprising of craving as it really is;

By him who knows not,
who sees not
the ceasing of craving as it really is, brethren,
a teacher should be sought
for knowledge about the ceasing of craving as it really is;

By him who knows not,
who sees not
the way going to the ceasing of craving as it really is, brethren,

a teacher should be sought
for knowledge about the way going to the ceasing of craving as it really is."

■

6. Feeling

By him who knows not,
who sees not
feeling as it really is, brethren,
a teacher should be sought
for knowledge about feeling as it really is;

By him who knows not,
who sees not
the uprising of feeling as it really is, brethren,
a teacher should be sought
for knowledge about the uprising of feeling as it really is;

By him who knows not,
who sees not
the ceasing of feeling as it really is, brethren,
a teacher should be sought
for knowledge about the ceasing of feeling as it really is;

By him who knows not,
who sees not
the way going to the ceasing of feeling as it really is, brethren,
a teacher should be sought
for knowledge about the way going to the ceasing of feeling as it really is."

■

7. Contact

By him who knows not,
who sees not
contact as it really is, brethren,
a teacher should be sought
for knowledge about contact as it really is;

By him who knows not,
who sees not
the uprising of contact as it really is, brethren,
a teacher should be sought
for knowledge about the uprising of contact as it really is;

By him who knows not,
who sees not
the ceasing of contact as it really is, brethren,
a teacher should be sought
for knowledge about the ceasing of contact as it really is;

By him who knows not,
who sees not
the way going to the ceasing of contact as it really is, brethren,
a teacher should be sought
for knowledge about the way going to the ceasing of contact as it really is."

■

8. Sense

By him who knows not,
who sees not
sense as it really is, brethren,
a teacher should be sought
for knowledge about sense as it really is;

By him who knows not,
who sees not

the uprising of sense as it really is, brethren,
a teacher should be sought
for knowledge about the uprising of sense as it really is;

By him who knows not,
who sees not
the ceasing of sense as it really is, brethren,
a teacher should be sought
for knowledge about the ceasing of sense as it really is;

By him who knows not,
who sees not
the way going to the ceasing of sense as it really is, brethren,
a teacher should be sought
for knowledge about the way going to the ceasing of sense as it really is."

■

9. Name-and-Shape

By him who knows not,
who sees not
name-and-shape as it really is, brethren,
a teacher should be sought
for knowledge about name-and-shape as it really is;

By him who knows not,
who sees not
the uprising of name-and-shape as it really is, brethren,
a teacher should be sought
for knowledge about the uprising of name-and-shape as it really is;

By him who knows not,
who sees not
the ceasing of name-and-shape as it really is, brethren,

a teacher should be sought
for knowledge about the ceasing of name-and-shape as it really is;

By him who knows not,
who sees not
the way going to the ceasing of name-and-shape as it really is, brethren,
a teacher should be sought
for knowledge about the way going to the ceasing of name-and-shape as it really is."

■

10. Consciousness

By him who knows not,
who sees not
consciousness as it really is, brethren,
a teacher should be sought
for knowledge about consciousness as it really is;

By him who knows not,
who sees not
the uprising of consciousness as it really is, brethren,
a teacher should be sought
for knowledge about the uprising of consciousness as it really is;

By him who knows not,
who sees not
the ceasing of consciousness as it really is, brethren,
a teacher should be sought
for knowledge about the ceasing of consciousness as it really is;

By him who knows not,
who sees not
the way going to the ceasing of consciousness as it really is, brethren,
a teacher should be sought

for knowledge about the way going to the ceasing of consciousness as it really is."

■

11. Activities

By him who knows not,
who sees not
activities as they really are, brethren,
a teacher should be sought
for knowledge about activities as they really are;

By him who knows not,
who sees not
the uprising of activities as they really are, brethren,
a teacher should be sought
for knowledge about the uprising of activities as they really are;

By him who knows not,
who sees not
the ceasing of activities as they really are, brethren,
a teacher should be sought
for knowledge about the ceasing of activities as they really are;

By him who knows not,
who sees not
the way going to the ceasing of activities as they really are, brethren,
a teacher should be sought
for knowledge about the way going to the ceasing of activities as they really are."

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
9. Antara Peyyālaṃ

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

9. Abridged Contents Suttas

Suttas 83

Sikkhā Vagga

Training

---

[93]

1. Decay-and-Death

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"By him who knows not,
who sees not
decay-and-death as it really is, brethren,
training must be done
for knowledge about decay-and-death as it really is;

By him who knows not,
who sees not
the uprising of decay-and-death as it really is, brethren,
training must be done
for knowledge about the uprising of decay-and-death as it really is;

By him who knows not,
who sees not
the ceasing of decay-and-death as it really is, brethren,
training must be done
for knowledge about the ceasing of decay-and-death as it really is;

By him who knows not,
who sees not
the way going to the ceasing of decay-and-death as it really is, brethren,
training must be done
for knowledge about the way going to the ceasing of decay-and-death as it really is."

■

2. Birth

"By him who knows not,
who sees not
birth as it really is, brethren,
training must be done
for knowledge about birth as it really is;

By him who knows not,
who sees not
the uprising of birth as it really is, brethren,
training must be done
for knowledge about the uprising of birth as it really is;

By him who knows not,
who sees not
the ceasing of birth as it really is, brethren,
training must be done
for knowledge about the ceasing of birth as it really is;

By him who knows not,
who sees not
the way going to the ceasing of birth as it really is, brethren,
training must be done
for knowledge about the way going to the ceasing of birth as it really is."

■

3. Becoming

"By him who knows not,
who sees not
becoming as it really is, brethren,
training must be done
for knowledge about becoming as it really is;

By him who knows not,
who sees not

the uprising of becoming as it really is, brethren,
training must be done
for knowledge about the uprising of becoming as it really is;

By him who knows not,
who sees not
the ceasing of becoming as it really is, brethren,
training must be done
for knowledge about the ceasing of becoming as it really is;

By him who knows not,
who sees not
the way going to the ceasing of becoming as it really is, brethren,
training must be done
for knowledge about the way going to the ceasing of becoming as it really is."

■

4. Grasping

"By him who knows not,
who sees not
grasping as it really is, brethren,
training must be done
for knowledge about grasping as it really is;

By him who knows not,
who sees not
the uprising of grasping as it really is, brethren,
training must be done
for knowledge about the uprising of grasping as it really is;

By him who knows not,
who sees not
the ceasing of grasping as it really is, brethren,

training must be done
for knowledge about the ceasing of grasping as it really is;

By him who knows not,
who sees not
the way going to the ceasing of grasping as it really is, brethren,
training must be done
for knowledge about the way going to the ceasing of grasping as it really is."

■

5. Craving

"By him who knows not,
who sees not
craving as it really is, brethren,
training must be done
for knowledge about craving as it really is;

By him who knows not,
who sees not
the uprising of craving as it really is, brethren,
training must be done
for knowledge about the uprising of craving as it really is;

By him who knows not,
who sees not
the ceasing of craving as it really is, brethren,
training must be done
for knowledge about the ceasing of craving as it really is;

By him who knows not,
who sees not
the way going to the ceasing of craving as it really is, brethren,

training must be done
for knowledge about the way going to the ceasing of craving as it really is."

■

6. Feeling

"By him who knows not,
who sees not
feeling as it really is, brethren,
training must be done
for knowledge about feeling as it really is;

By him who knows not,
who sees not
the uprising of feeling as it really is, brethren,
training must be done
for knowledge about the uprising of feeling as it really is;

By him who knows not,
who sees not
the ceasing of feeling as it really is, brethren,
training must be done
for knowledge about the ceasing of feeling as it really is;

By him who knows not,
who sees not
the way going to the ceasing of feeling as it really is, brethren,
training must be done
for knowledge about the way going to the ceasing of feeling as it really is."

■

7. Contact

"By him who knows not,
who sees not
contact as it really is, brethren,
training must be done
for knowledge about contact as it really is;

By him who knows not,
who sees not
the uprising of contact as it really is, brethren,
training must be done
for knowledge about the uprising of contact as it really is;

By him who knows not,
who sees not
the ceasing of contact as it really is, brethren,
training must be done
for knowledge about the ceasing of contact as it really is;

By him who knows not,
who sees not
the way going to the ceasing of contact as it really is, brethren,
training must be done
for knowledge about the way going to the ceasing of contact as it really is."

■

8. Sense

"By him who knows not,
who sees not
sense as it really is, brethren,
training must be done
for knowledge about sense as it really is;

By him who knows not,
who sees not

the uprising of sense as it really is, brethren,
training must be done
for knowledge about the uprising of sense as it really is;

By him who knows not,
who sees not
the ceasing of sense as it really is, brethren,
training must be done
for knowledge about the ceasing of sense as it really is;

By him who knows not,
who sees not
the way going to the ceasing of sense as it really is, brethren,
training must be done
for knowledge about the way going to the ceasing of sense as it really is."

■

9. Name-and-Shape

"By him who knows not,
who sees not
name-and-shape as it really is, brethren,
training must be done
for knowledge about name-and-shape as it really is;

By him who knows not,
who sees not
the uprising of name-and-shape as it really is, brethren,
training must be done
for knowledge about the uprising of name-and-shape as it really is;

By him who knows not,
who sees not
the ceasing of name-and-shape as it really is, brethren,

training must be done
for knowledge about the ceasing of name-and-shape as it really is;

By him who knows not,
who sees not
the way going to the ceasing of name-and-shape as it really is, brethren,
training must be done
for knowledge about the way going to the ceasing of name-and-shape as it really is."

■

10. Consciousness

"By him who knows not,
who sees not
consciousness as it really is, brethren,
training must be done
for knowledge about consciousness as it really is;

By him who knows not,
who sees not
the uprising of consciousness as it really is, brethren,
training must be done
for knowledge about the uprising of consciousness as it really is;

By him who knows not,
who sees not
the ceasing of consciousness as it really is, brethren,
training must be done
for knowledge about the ceasing of consciousness as it really is;

By him who knows not,
who sees not
the way going to the ceasing of consciousness as it really is, brethren,
training must be done

for knowledge about the way going to the ceasing of consciousness as it really is."

■

11. Activities

"By him who knows not,
who sees not
activities as they really are, brethren,
training must be done
for knowledge about activities as they really are;

By him who knows not,
who sees not
the uprising of activities as they really are, brethren,
training must be done
for knowledge about the uprising of activities as they really are;

By him who knows not,
who sees not
the ceasing of activities as they really are, brethren,
training must be done
for knowledge about the ceasing of activities as they really are;

By him who knows not,
who sees not
the way going to the ceasing of activities as they really are, brethren,
training must be done
for knowledge about the way going to the ceasing of activities as they really are."

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
*9. Antara Peyyālaṃ*W

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

9. Abridged Contents Suttas

Suttas 84

Yogo Vagga

Practice[1]

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[93]

1. Decay-and-Death

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"By him who knows not,
who sees not
decay-and-death as it really is, brethren,
practice must be done
for knowledge about decay-and-death as it really is;

By him who knows not,
who sees not
the uprising of decay-and-death as it really is, brethren,
practice must be done
for knowledge about the uprising of decay-and-death as it really is;

By him who knows not,
who sees not
the ceasing of decay-and-death as it really is, brethren,
practice must be done
for knowledge about the ceasing of decay-and-death as it really is;

By him who knows not,
who sees not
the way going to the ceasing of decay-and-death as it really is, brethren,
practice must be done
for knowledge about the way going to the ceasing of decay-and-death as it really is."

■

2. Birth

"By him who knows not,
who sees not
birth as it really is, brethren,
practice must be done
for knowledge about birth as it really is;

By him who knows not,
who sees not
the uprising of birth as it really is, brethren,
practice must be done
for knowledge about the uprising of birth as it really is;

By him who knows not,
who sees not
the ceasing of birth as it really is, brethren,
practice must be done
for knowledge about the ceasing of birth as it really is;

By him who knows not,
who sees not
the way going to the ceasing of birth as it really is, brethren,
practice must be done
for knowledge about the way going to the ceasing of birth as it really is."

■

3. Becoming

"By him who knows not,
who sees not
becoming as it really is, brethren,
practice must be done
for knowledge about becoming as it really is;

By him who knows not,
who sees not

the uprising of becoming as it really is, brethren,
practice must be done
for knowledge about the uprising of becoming as it really is;

By him who knows not,
who sees not
the ceasing of becoming as it really is, brethren,
practice must be done
for knowledge about the ceasing of becoming as it really is;

By him who knows not,
who sees not
the way going to the ceasing of becoming as it really is, brethren,
practice must be done
for knowledge about the way going to the ceasing of becoming as it really is."

■

4. Grasping

"By him who knows not,
who sees not
grasping as it really is, brethren,
practice must be done
for knowledge about grasping as it really is;

By him who knows not,
who sees not
the uprising of grasping as it really is, brethren,
practice must be done
for knowledge about the uprising of grasping as it really is;

By him who knows not,
who sees not
the ceasing of grasping as it really is, brethren,

practice must be done
for knowledge about the ceasing of grasping as it really is;

By him who knows not,
who sees not
the way going to the ceasing of grasping as it really is, brethren,
practice must be done
for knowledge about the way going to the ceasing of grasping as it really is."

■

5. Craving

"By him who knows not,
who sees not
craving as it really is, brethren,
practice must be done
for knowledge about craving as it really is;

By him who knows not,
who sees not
the uprising of craving as it really is, brethren,
practice must be done
for knowledge about the uprising of craving as it really is;

By him who knows not,
who sees not
the ceasing of craving as it really is, brethren,
practice must be done
for knowledge about the ceasing of craving as it really is;

By him who knows not,
who sees not
the way going to the ceasing of craving as it really is, brethren,

practice must be done
for knowledge about the way going to the ceasing of craving as it really is."

■

6. Feeling

"By him who knows not,
who sees not
feeling as it really is, brethren,
practice must be done
for knowledge about feeling as it really is;

By him who knows not,
who sees not
the uprising of feeling as it really is, brethren,
practice must be done
for knowledge about the uprising of feeling as it really is;

By him who knows not,
who sees not
the ceasing of feeling as it really is, brethren,
practice must be done
for knowledge about the ceasing of feeling as it really is;

By him who knows not,
who sees not
the way going to the ceasing of feeling as it really is, brethren,
practice must be done
for knowledge about the way going to the ceasing of feeling as it really is."

■

7. Contact

"By him who knows not,
who sees not
contact as it really is, brethren,
practice must be done
for knowledge about contact as it really is;

By him who knows not,
who sees not
the uprising of contact as it really is, brethren,
practice must be done
for knowledge about the uprising of contact as it really is;

By him who knows not,
who sees not
the ceasing of contact as it really is, brethren,
practice must be done
for knowledge about the ceasing of contact as it really is;

By him who knows not,
who sees not
the way going to the ceasing of contact as it really is, brethren,
practice must be done
for knowledge about the way going to the ceasing of contact as it really is."

■

8. Sense

"By him who knows not,
who sees not
sense as it really is, brethren,
practice must be done
for knowledge about sense as it really is;

By him who knows not,
who sees not

the uprising of sense as it really is, brethren,
practice must be done
for knowledge about the uprising of sense as it really is;

By him who knows not,
who sees not
the ceasing of sense as it really is, brethren,
practice must be done
for knowledge about the ceasing of sense as it really is;

By him who knows not,
who sees not
the way going to the ceasing of sense as it really is, brethren,
practice must be done
for knowledge about the way going to the ceasing of sense as it really is."

■

9. Name-and-Shape

"By him who knows not,
who sees not
name-and-shape as it really is, brethren,
practice must be done
for knowledge about name-and-shape as it really is;

By him who knows not,
who sees not
the uprising of name-and-shape as it really is, brethren,
practice must be done
for knowledge about the uprising of name-and-shape as it really is;

By him who knows not,
who sees not
the ceasing of name-and-shape as it really is, brethren,

practice must be done
for knowledge about the ceasing of name-and-shape as it really is;

By him who knows not,
who sees not
the way going to the ceasing of name-and-shape as it really is, brethren,
practice must be done
for knowledge about the way going to the ceasing of name-and-shape as it really is."

■

10. Consciousness

"By him who knows not,
who sees not
consciousness as it really is, brethren,
practice must be done
for knowledge about consciousness as it really is;

By him who knows not,
who sees not
the uprising of consciousness as it really is, brethren,
practice must be done
for knowledge about the uprising of consciousness as it really is;

By him who knows not,
who sees not
the ceasing of consciousness as it really is, brethren,
practice must be done
for knowledge about the ceasing of consciousness as it really is;

By him who knows not,
who sees not
the way going to the ceasing of consciousness as it really is, brethren,
practice must be done

for knowledge about the way going to the ceasing of consciousness as it really is."

■

11. Activities

"By him who knows not,
who sees not
activities as they really are, brethren,
practice must be done
for knowledge about activities as they really are;

By him who knows not,
who sees not
the uprising of activities as they really are, brethren,
practice must be done
for knowledge about the uprising of activities as they really are;

By him who knows not,
who sees not
the ceasing of activities as they really are, brethren,
practice must be done
for knowledge about the ceasing of activities as they really are;

By him who knows not,
who sees not
the way going to the ceasing of activities as they really are, brethren,
practice must be done
for knowledge about the way going to the ceasing of activities as they really are."

---

[1] *Yogo*. 'Or *payogo*' is the only Comment.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
9. Antara Peyyālaṃ

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

9. Abridged Contents Suttas

Suttas 85

Chando Vagga

Will[1]

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[94]

1. Decay-and-Death

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"By him who knows not,
who sees not
decay-and-death as it really is, brethren,
will must be exercised
for knowledge about decay-and-death as it really is;

By him who knows not,
who sees not
the uprising of decay-and-death as it really is, brethren,
will must be exercised
for knowledge about the uprising of decay-and-death as it really is;

By him who knows not,
who sees not
the ceasing of decay-and-death as it really is, brethren,
will must be exercised
for knowledge about the ceasing of decay-and-death as it really is;

By him who knows not,
who sees not
the way going to the ceasing of decay-and-death as it really is, brethren,
will must be exercised
for knowledge about the way going to the ceasing of decay-and-death as it really is."

■

2. Birth

"By him who knows not,
who sees not
birth as it really is, brethren,
will must be exercised
for knowledge about birth as it really is;

By him who knows not,
who sees not
the uprising of birth as it really is, brethren,
will must be exercised
for knowledge about the uprising of birth as it really is;

By him who knows not,
who sees not
the ceasing of birth as it really is, brethren,
will must be exercised
for knowledge about the ceasing of birth as it really is;

By him who knows not,
who sees not
the way going to the ceasing of birth as it really is, brethren,
will must be exercised
for knowledge about the way going to the ceasing of birth as it really is."

■

3. Becoming

"By him who knows not,
who sees not
becoming as it really is, brethren,
will must be exercised
for knowledge about becoming as it really is;

By him who knows not,
who sees not

the uprising of becoming as it really is, brethren,
will must be exercised
for knowledge about the uprising of becoming as it really is;

By him who knows not,
who sees not
the ceasing of becoming as it really is, brethren,
will must be exercised
for knowledge about the ceasing of becoming as it really is;

By him who knows not,
who sees not
the way going to the ceasing of becoming as it really is, brethren,
will must be exercised
for knowledge about the way going to the ceasing of becoming as it really is."

■

4. Grasping

"By him who knows not,
who sees not
grasping as it really is, brethren,
will must be exercised
for knowledge about grasping as it really is;

By him who knows not,
who sees not
the uprising of grasping as it really is, brethren,
will must be exercised
for knowledge about the uprising of grasping as it really is;

By him who knows not,
who sees not
the ceasing of grasping as it really is, brethren,

will must be exercised
for knowledge about the ceasing of grasping as it really is;

By him who knows not,
who sees not
the way going to the ceasing of grasping as it really is, brethren,
will must be exercised
for knowledge about the way going to the ceasing of grasping as it really is."

■

5. Craving

"By him who knows not,
who sees not
craving as it really is, brethren,
will must be exercised
for knowledge about craving as it really is;

By him who knows not,
who sees not
the uprising of craving as it really is, brethren,
will must be exercised
for knowledge about the uprising of craving as it really is;

By him who knows not,
who sees not
the ceasing of craving as it really is, brethren,
will must be exercised
for knowledge about the ceasing of craving as it really is;

By him who knows not,
who sees not
the way going to the ceasing of craving as it really is, brethren,

will must be exercised
for knowledge about the way going to the ceasing of craving as it really is."

■

6. Feeling

"By him who knows not,
who sees not
feeling as it really is, brethren,
will must be exercised
for knowledge about feeling as it really is;

By him who knows not,
who sees not
the uprising of feeling as it really is, brethren,
will must be exercised
for knowledge about the uprising of feeling as it really is;

By him who knows not,
who sees not
the ceasing of feeling as it really is, brethren,
will must be exercised
for knowledge about the ceasing of feeling as it really is;

By him who knows not,
who sees not
the way going to the ceasing of feeling as it really is, brethren,
will must be exercised
for knowledge about the way going to the ceasing of feeling as it really is."

■

7. Contact

"By him who knows not,
who sees not
contact as it really is, brethren,
will must be exercised
for knowledge about contact as it really is;

By him who knows not,
who sees not
the uprising of contact as it really is, brethren,
will must be exercised
for knowledge about the uprising of contact as it really is;

By him who knows not,
who sees not
the ceasing of contact as it really is, brethren,
will must be exercised
for knowledge about the ceasing of contact as it really is;

By him who knows not,
who sees not
the way going to the ceasing of contact as it really is, brethren,
will must be exercised
for knowledge about the way going to the ceasing of contact as it really is."

■

8. Sense

"By him who knows not,
who sees not
sense as it really is, brethren,
will must be exercised
for knowledge about sense as it really is;

By him who knows not,
who sees not

the uprising of sense as it really is, brethren,
will must be exercised
for knowledge about the uprising of sense as it really is;

By him who knows not,
who sees not
the ceasing of sense as it really is, brethren,
will must be exercised
for knowledge about the ceasing of sense as it really is;

By him who knows not,
who sees not
the way going to the ceasing of sense as it really is, brethren,
will must be exercised
for knowledge about the way going to the ceasing of sense as it really is."

■

9. Name-and-Shape

"By him who knows not,
who sees not
name-and-shape as it really is, brethren,
will must be exercised
for knowledge about name-and-shape as it really is;

By him who knows not,
who sees not
the uprising of name-and-shape as it really is, brethren,
will must be exercised
for knowledge about the uprising of name-and-shape as it really is;

By him who knows not,
who sees not
the ceasing of name-and-shape as it really is, brethren,

will must be exercised
for knowledge about the ceasing of name-and-shape as it really is;

By him who knows not,
who sees not
the way going to the ceasing of name-and-shape as it really is, brethren,
will must be exercised
for knowledge about the way going to the ceasing of name-and-shape as it really is."

■

10. Consciousness

"By him who knows not,
who sees not
consciousness as it really is, brethren,
will must be exercised
for knowledge about consciousness as it really is;

By him who knows not,
who sees not
the uprising of consciousness as it really is, brethren,
will must be exercised
for knowledge about the uprising of consciousness as it really is;

By him who knows not,
who sees not
the ceasing of consciousness as it really is, brethren,
will must be exercised
for knowledge about the ceasing of consciousness as it really is;

By him who knows not,
who sees not
the way going to the ceasing of consciousness as it really is, brethren,
will must be exercised

for knowledge about the way going to the ceasing of consciousness as it really is."

■

11. Activities

"By him who knows not,
who sees not
activities as they really are, brethren,
will must be exercised
for knowledge about activities as they really are;

By him who knows not,
who sees not
the uprising of activities as they really are, brethren,
will must be exercised
for knowledge about the uprising of activities as they really are;

By him who knows not,
who sees not
the ceasing of activities as they really are, brethren,
will must be exercised
for knowledge about the ceasing of activities as they really are;

By him who knows not,
who sees not
the way going to the ceasing of activities as they really are, brethren,
will must be exercised
for knowledge about the way going to the ceasing of activities as they really are."

---

[1] *Chando*. 'Good will, the desire to act.' *Comy*.

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
9. Antara Peyyālaṃ

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

9. Abridged Contents Suttas

Suttas 86

Ussoḷhī Vagga

Exertion

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[94]

1. Decay-and-Death

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"By him who knows not,
who sees not
decay-and-death as it really is, brethren,
exertion must be made
for knowledge about decay-and-death as it really is;

By him who knows not,
who sees not
the uprising of decay-and-death as it really is, brethren,
exertion must be made
for knowledge about the uprising of decay-and-death as it really is;

By him who knows not,
who sees not
the ceasing of decay-and-death as it really is, brethren,
exertion must be made
for knowledge about the ceasing of decay-and-death as it really is;

By him who knows not,
who sees not
the way going to the ceasing of decay-and-death as it really is, brethren,
exertion must be made
for knowledge about the way going to the ceasing of decay-and-death as it really is."

■

2. Birth

"By him who knows not,
who sees not
birth as it really is, brethren,
exertion must be made
for knowledge about birth as it really is;

By him who knows not,
who sees not
the uprising of birth as it really is, brethren,
exertion must be made
for knowledge about the uprising of birth as it really is;

By him who knows not,
who sees not
the ceasing of birth as it really is, brethren,
exertion must be made
for knowledge about the ceasing of birth as it really is;

By him who knows not,
who sees not
the way going to the ceasing of birth as it really is, brethren,
exertion must be made
for knowledge about the way going to the ceasing of birth as it really is."

■

3. Becoming

"By him who knows not,
who sees not
becoming as it really is, brethren,
exertion must be made
for knowledge about becoming as it really is;

By him who knows not,
who sees not

the uprising of becoming as it really is, brethren,
exertion must be made
for knowledge about the uprising of becoming as it really is;

By him who knows not,
who sees not
the ceasing of becoming as it really is, brethren,
exertion must be made
for knowledge about the ceasing of becoming as it really is;

By him who knows not,
who sees not
the way going to the ceasing of becoming as it really is, brethren,
exertion must be made
for knowledge about the way going to the ceasing of becoming as it really is."

■

4. Grasping

"By him who knows not,
who sees not
grasping as it really is, brethren,
exertion must be made
for knowledge about grasping as it really is;

By him who knows not,
who sees not
the uprising of grasping as it really is, brethren,
exertion must be made
for knowledge about the uprising of grasping as it really is;

By him who knows not,
who sees not
the ceasing of grasping as it really is, brethren,

exertion must be made
for knowledge about the ceasing of grasping as it really is;

By him who knows not,
who sees not
the way going to the ceasing of grasping as it really is, brethren,
exertion must be made
for knowledge about the way going to the ceasing of grasping as it really is."

■

5. Craving

"By him who knows not,
who sees not
craving as it really is, brethren,
exertion must be made
for knowledge about craving as it really is;

By him who knows not,
who sees not
the uprising of craving as it really is, brethren,
exertion must be made
for knowledge about the uprising of craving as it really is;

By him who knows not,
who sees not
the ceasing of craving as it really is, brethren,
exertion must be made
for knowledge about the ceasing of craving as it really is;

By him who knows not,
who sees not
the way going to the ceasing of craving as it really is, brethren,

exertion must be made
for knowledge about the way going to the ceasing of craving as it really is."

■

6. Feeling

"By him who knows not,
who sees not
feeling as it really is, brethren,
exertion must be made
for knowledge about feeling as it really is;

By him who knows not,
who sees not
the uprising of feeling as it really is, brethren,
exertion must be made
for knowledge about the uprising of feeling as it really is;

By him who knows not,
who sees not
the ceasing of feeling as it really is, brethren,
exertion must be made
for knowledge about the ceasing of feeling as it really is;

By him who knows not,
who sees not
the way going to the ceasing of feeling as it really is, brethren,
exertion must be made
for knowledge about the way going to the ceasing of feeling as it really is."

■

7. Contact

"By him who knows not,
who sees not
contact as it really is, brethren,
exertion must be made
for knowledge about contact as it really is;

By him who knows not,
who sees not
the uprising of contact as it really is, brethren,
exertion must be made
for knowledge about the uprising of contact as it really is;

By him who knows not,
who sees not
the ceasing of contact as it really is, brethren,
exertion must be made
for knowledge about the ceasing of contact as it really is;

By him who knows not,
who sees not
the way going to the ceasing of contact as it really is, brethren,
exertion must be made
for knowledge about the way going to the ceasing of contact as it really is."

■

8. Sense

"By him who knows not,
who sees not
sense as it really is, brethren,
exertion must be made
for knowledge about sense as it really is;

By him who knows not,
who sees not

the uprising of sense as it really is, brethren,
exertion must be made
for knowledge about the uprising of sense as it really is;

By him who knows not,
who sees not
the ceasing of sense as it really is, brethren,
exertion must be made
for knowledge about the ceasing of sense as it really is;

By him who knows not,
who sees not
the way going to the ceasing of sense as it really is, brethren,
exertion must be made
for knowledge about the way going to the ceasing of sense as it really is."

■

9. Name-and-Shape

"By him who knows not,
who sees not
name-and-shape as it really is, brethren,
exertion must be made
for knowledge about name-and-shape as it really is;

By him who knows not,
who sees not
the uprising of name-and-shape as it really is, brethren,
exertion must be made
for knowledge about the uprising of name-and-shape as it really is;

By him who knows not,
who sees not
the ceasing of name-and-shape as it really is, brethren,

exertion must be made
for knowledge about the ceasing of name-and-shape as it really is;

By him who knows not,
who sees not
the way going to the ceasing of name-and-shape as it really is, brethren,
exertion must be made
for knowledge about the way going to the ceasing of name-and-shape as it really is."

■

10. Consciousness

"By him who knows not,
who sees not
consciousness as it really is, brethren,
exertion must be made
for knowledge about consciousness as it really is;

By him who knows not,
who sees not
the uprising of consciousness as it really is, brethren,
exertion must be made
for knowledge about the uprising of consciousness as it really is;

By him who knows not,
who sees not
the ceasing of consciousness as it really is, brethren,
exertion must be made
for knowledge about the ceasing of consciousness as it really is;

By him who knows not,
who sees not
the way going to the ceasing of consciousness as it really is, brethren,
exertion must be made

for knowledge about the way going to the ceasing of consciousness as it really is."

■

11. Activities

"By him who knows not,
who sees not
activities as they really are, brethren,
exertion must be made
for knowledge about activities as they really are;

By him who knows not,
who sees not
the uprising of activities as they really are, brethren,
exertion must be made
for knowledge about the uprising of activities as they really are;

By him who knows not,
who sees not
the ceasing of activities as they really are, brethren,
exertion must be made
for knowledge about the ceasing of activities as they really are;

By him who knows not,
who sees not
the way going to the ceasing of activities as they really are, brethren,
exertion must be made
for knowledge about the way going to the ceasing of activities as they really are."

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
9. Antara Peyyālaṃ

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

9. Abridged Contents Suttas

Suttas 87

Appaṭivāni Vagga

No Turning Back

---

[94]

1. Decay-and-Death

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"By him who knows not,
who sees not
decay-and-death as it really is, brethren,
there must be no turning back
for knowledge about decay-and-death as it really is;

By him who knows not,
who sees not
the uprising of decay-and-death as it really is, brethren,
there must be no turning back
for knowledge about the uprising of decay-and-death as it really is;

By him who knows not,
who sees not
the ceasing of decay-and-death as it really is, brethren,
there must be no turning back
for knowledge about the ceasing of decay-and-death as it really is;

By him who knows not,
who sees not
the way going to the ceasing of decay-and-death as it really is, brethren,
there must be no turning back
for knowledge about the way going to the ceasing of decay-and-death as it really is."

■

2. Birth

"By him who knows not,
who sees not
birth as it really is, brethren,
there must be no turning back
for knowledge about birth as it really is;

By him who knows not,
who sees not
the uprising of birth as it really is, brethren,
there must be no turning back
for knowledge about the uprising of birth as it really is;

By him who knows not,
who sees not
the ceasing of birth as it really is, brethren,
there must be no turning back
for knowledge about the ceasing of birth as it really is;

By him who knows not,
who sees not
the way going to the ceasing of birth as it really is, brethren,
there must be no turning back
for knowledge about the way going to the ceasing of birth as it really is."

■

3. Becoming

"By him who knows not,
who sees not
becoming as it really is, brethren,
there must be no turning back
for knowledge about becoming as it really is;

By him who knows not,
who sees not

the uprising of becoming as it really is, brethren,
there must be no turning back
for knowledge about the uprising of becoming as it really is;

By him who knows not,
who sees not
the ceasing of becoming as it really is, brethren,
there must be no turning back
for knowledge about the ceasing of becoming as it really is;

By him who knows not,
who sees not
the way going to the ceasing of becoming as it really is, brethren,
there must be no turning back
for knowledge about the way going to the ceasing of becoming as it really is."

■

4. Grasping

"By him who knows not,
who sees not
grasping as it really is, brethren,
there must be no turning back
for knowledge about grasping as it really is;

By him who knows not,
who sees not
the uprising of grasping as it really is, brethren,
there must be no turning back
for knowledge about the uprising of grasping as it really is;

By him who knows not,
who sees not
the ceasing of grasping as it really is, brethren,

there must be no turning back
for knowledge about the ceasing of grasping as it really is;

By him who knows not,
who sees not
the way going to the ceasing of grasping as it really is, brethren,
there must be no turning back
for knowledge about the way going to the ceasing of grasping as it really is."

■

5. Craving

"By him who knows not,
who sees not
craving as it really is, brethren,
there must be no turning back
for knowledge about craving as it really is;

By him who knows not,
who sees not
the uprising of craving as it really is, brethren,
there must be no turning back
for knowledge about the uprising of craving as it really is;

By him who knows not,
who sees not
the ceasing of craving as it really is, brethren,
there must be no turning back
for knowledge about the ceasing of craving as it really is;

By him who knows not,
who sees not
the way going to the ceasing of craving as it really is, brethren,

there must be no turning back
for knowledge about the way going to the ceasing of craving as it really is."

■

6. Feeling

"By him who knows not,
who sees not
feeling as it really is, brethren,
there must be no turning back
for knowledge about feeling as it really is;

By him who knows not,
who sees not
the uprising of feeling as it really is, brethren,
there must be no turning back
for knowledge about the uprising of feeling as it really is;

By him who knows not,
who sees not
the ceasing of feeling as it really is, brethren,
there must be no turning back
for knowledge about the ceasing of feeling as it really is;

By him who knows not,
who sees not
the way going to the ceasing of feeling as it really is, brethren,
there must be no turning back
for knowledge about the way going to the ceasing of feeling as it really is."

■

7. Contact

"By him who knows not,
who sees not
contact as it really is, brethren,
there must be no turning back
for knowledge about contact as it really is;

By him who knows not,
who sees not
the uprising of contact as it really is, brethren,
there must be no turning back
for knowledge about the uprising of contact as it really is;

By him who knows not,
who sees not
the ceasing of contact as it really is, brethren,
there must be no turning back
for knowledge about the ceasing of contact as it really is;

By him who knows not,
who sees not
the way going to the ceasing of contact as it really is, brethren,
there must be no turning back
for knowledge about the way going to the ceasing of contact as it really is."

■

8. Sense

"By him who knows not,
who sees not
sense as it really is, brethren,
there must be no turning back
for knowledge about sense as it really is;

By him who knows not,
who sees not

the uprising of sense as it really is, brethren,
there must be no turning back
for knowledge about the uprising of sense as it really is;

By him who knows not,
who sees not
the ceasing of sense as it really is, brethren,
there must be no turning back
for knowledge about the ceasing of sense as it really is;

By him who knows not,
who sees not
the way going to the ceasing of sense as it really is, brethren,
there must be no turning back
for knowledge about the way going to the ceasing of sense as it really is."

■

9. Name-and-Shape

"By him who knows not,
who sees not
name-and-shape as it really is, brethren,
there must be no turning back
for knowledge about name-and-shape as it really is;

By him who knows not,
who sees not
the uprising of name-and-shape as it really is, brethren,
there must be no turning back
for knowledge about the uprising of name-and-shape as it really is;

By him who knows not,
who sees not
the ceasing of name-and-shape as it really is, brethren,

there must be no turning back
for knowledge about the ceasing of name-and-shape as it really is;

By him who knows not,
who sees not
the way going to the ceasing of name-and-shape as it really is, brethren,
there must be no turning back
for knowledge about the way going to the ceasing of name-and-shape as it really is."

■

10. Consciousness

"By him who knows not,
who sees not
consciousness as it really is, brethren,
there must be no turning back
for knowledge about consciousness as it really is;

By him who knows not,
who sees not
the uprising of consciousness as it really is, brethren,
there must be no turning back
for knowledge about the uprising of consciousness as it really is;

By him who knows not,
who sees not
the ceasing of consciousness as it really is, brethren,
there must be no turning back
for knowledge about the ceasing of consciousness as it really is;

By him who knows not,
who sees not
the way going to the ceasing of consciousness as it really is, brethren,
there must be no turning back

for knowledge about the way going to the ceasing of consciousness as it really is."

■

11. Activities

"By him who knows not,
who sees not
activities as they really are, brethren,
there must be no turning back
for knowledge about activities as they really are;

By him who knows not,
who sees not
the uprising of activities as they really are, brethren,
there must be no turning back
for knowledge about the uprising of activities as they really are;

By him who knows not,
who sees not
the ceasing of activities as they really are, brethren,
there must be no turning back
for knowledge about the ceasing of activities as they really are;

By him who knows not,
who sees not
the way going to the ceasing of activities as they really are, brethren,
there must be no turning back
for knowledge about the way going to the ceasing of activities as they really are."

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
9. Antara Peyyālaṃ

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

9. Abridged Contents Suttas

Suttas 88

Atappam Vagga

Ardour

---

[94]

1. Decay-and-Death

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"By him who knows not,
who sees not
decay-and-death as it really is, brethren,
there must be ardour,
for knowledge about decay-and-death as it really is;

By him who knows not,
who sees not
the uprising of decay-and-death as it really is, brethren,
there must be ardour,
for knowledge about the uprising of decay-and-death as it really is;

By him who knows not,
who sees not
the ceasing of decay-and-death as it really is, brethren,
there must be ardour,
for knowledge about the ceasing of decay-and-death as it really is;

By him who knows not,
who sees not
the way going to the ceasing of decay-and-death as it really is, brethren,
there must be ardour,
for knowledge about the way going to the ceasing of decay-and-death as it really is."

■

2. Birth

"By him who knows not,
who sees not
birth as it really is, brethren,
there must be ardour,
for knowledge about birth as it really is;

By him who knows not,
who sees not
the uprising of birth as it really is, brethren,
there must be ardour,
for knowledge about the uprising of birth as it really is;

By him who knows not,
who sees not
the ceasing of birth as it really is, brethren,
there must be ardour,
for knowledge about the ceasing of birth as it really is;

By him who knows not,
who sees not
the way going to the ceasing of birth as it really is, brethren,
there must be ardour,
for knowledge about the way going to the ceasing of birth as it really is."

■

3. Becoming

"By him who knows not,
who sees not
becoming as it really is, brethren,
there must be ardour,
for knowledge about becoming as it really is;

By him who knows not,
who sees not

the uprising of becoming as it really is, brethren,
there must be ardour,
for knowledge about the uprising of becoming as it really is;

By him who knows not,
who sees not
the ceasing of becoming as it really is, brethren,
there must be ardour,
for knowledge about the ceasing of becoming as it really is;

By him who knows not,
who sees not
the way going to the ceasing of becoming as it really is, brethren,
there must be ardour,
for knowledge about the way going to the ceasing of becoming as it really is."

■

4. Grasping

"By him who knows not,
who sees not
grasping as it really is, brethren,
there must be ardour,
for knowledge about grasping as it really is;

By him who knows not,
who sees not
the uprising of grasping as it really is, brethren,
there must be ardour,
for knowledge about the uprising of grasping as it really is;

By him who knows not,
who sees not
the ceasing of grasping as it really is, brethren,

there must be ardour,
for knowledge about the ceasing of grasping as it really is;

By him who knows not,
who sees not
the way going to the ceasing of grasping as it really is, brethren,
there must be ardour,
for knowledge about the way going to the ceasing of grasping as it really is."

■

5. Craving

"By him who knows not,
who sees not
craving as it really is, brethren,
there must be ardour,
for knowledge about craving as it really is;

By him who knows not,
who sees not
the uprising of craving as it really is, brethren,
there must be ardour,
for knowledge about the uprising of craving as it really is;

By him who knows not,
who sees not
the ceasing of craving as it really is, brethren,
there must be ardour,
for knowledge about the ceasing of craving as it really is;

By him who knows not,
who sees not
the way going to the ceasing of craving as it really is, brethren,

there must be ardour,
for knowledge about the way going to the ceasing of craving as it really is."

■

6. Feeling

"By him who knows not,
who sees not
feeling as it really is, brethren,
there must be ardour,
for knowledge about feeling as it really is;

By him who knows not,
who sees not
the uprising of feeling as it really is, brethren,
there must be ardour,
for knowledge about the uprising of feeling as it really is;

By him who knows not,
who sees not
the ceasing of feeling as it really is, brethren,
there must be ardour,
for knowledge about the ceasing of feeling as it really is;

By him who knows not,
who sees not
the way going to the ceasing of feeling as it really is, brethren,
there must be ardour,
for knowledge about the way going to the ceasing of feeling as it really is."

■

7. Contact

"By him who knows not,
who sees not
contact as it really is, brethren,
there must be ardour,
for knowledge about contact as it really is;

By him who knows not,
who sees not
the uprising of contact as it really is, brethren,
there must be ardour,
for knowledge about the uprising of contact as it really is;

By him who knows not,
who sees not
the ceasing of contact as it really is, brethren,
there must be ardour,
for knowledge about the ceasing of contact as it really is;

By him who knows not,
who sees not
the way going to the ceasing of contact as it really is, brethren,
there must be ardour,
for knowledge about the way going to the ceasing of contact as it really is."

■

8. Sense

"By him who knows not,
who sees not
sense as it really is, brethren,
there must be ardour,
for knowledge about sense as it really is;

By him who knows not,
who sees not

the uprising of sense as it really is, brethren,
there must be ardour,
for knowledge about the uprising of sense as it really is;

By him who knows not,
who sees not
the ceasing of sense as it really is, brethren,
there must be ardour,
for knowledge about the ceasing of sense as it really is;

By him who knows not,
who sees not
the way going to the ceasing of sense as it really is, brethren,
there must be ardour,
for knowledge about the way going to the ceasing of sense as it really is."

■

9. Name-and-Shape

"By him who knows not,
who sees not
name-and-shape as it really is, brethren,
there must be ardour,
for knowledge about name-and-shape as it really is;

By him who knows not,
who sees not
the uprising of name-and-shape as it really is, brethren,
there must be ardour,
for knowledge about the uprising of name-and-shape as it really is;

By him who knows not,
who sees not
the ceasing of name-and-shape as it really is, brethren,

there must be ardour,
for knowledge about the ceasing of name-and-shape as it really is;

By him who knows not,
who sees not
the way going to the ceasing of name-and-shape as it really is, brethren,
there must be ardour,
for knowledge about the way going to the ceasing of name-and-shape as it really is."

■

10. Consciousness

"By him who knows not,
who sees not
consciousness as it really is, brethren,
there must be ardour,
for knowledge about consciousness as it really is;

By him who knows not,
who sees not
the uprising of consciousness as it really is, brethren,
there must be ardour,
for knowledge about the uprising of consciousness as it really is;

By him who knows not,
who sees not
the ceasing of consciousness as it really is, brethren,
there must be ardour,
for knowledge about the ceasing of consciousness as it really is;

By him who knows not,
who sees not
the way going to the ceasing of consciousness as it really is, brethren,
there must be ardour,

for knowledge about the way going to the ceasing of consciousness as it really is."

■

11. Activities

"By him who knows not,
who sees not
activities as they really are, brethren,
there must be ardour,
for knowledge about activities as they really are;

By him who knows not,
who sees not
the uprising of activities as they really are, brethren,
there must be ardour,
for knowledge about the uprising of activities as they really are;

By him who knows not,
who sees not
the ceasing of activities as they really are, brethren,
there must be ardour,
for knowledge about the ceasing of activities as they really are;

By him who knows not,
who sees not
the way going to the ceasing of activities as they really are, brethren,
there must be ardour,
for knowledge about the way going to the ceasing of activities as they really are."

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
9. Antara Peyyālaṃ

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

9. Abridged Contents Suttas

Suttas 89

Viriyam Vagga

Energy

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[94]

1. Decay-and-Death

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"By him who knows not,
who sees not
decay-and-death as it really is, brethren,
there must be energy,
for knowledge about decay-and-death as it really is;

By him who knows not,
who sees not
the uprising of decay-and-death as it really is, brethren,
there must be energy,
for knowledge about the uprising of decay-and-death as it really is;

By him who knows not,
who sees not
the ceasing of decay-and-death as it really is, brethren,
there must be energy,
for knowledge about the ceasing of decay-and-death as it really is;

By him who knows not,
who sees not
the way going to the ceasing of decay-and-death as it really is, brethren,
there must be energy,
for knowledge about the way going to the ceasing of decay-and-death as it really is."

■

2. Birth

"By him who knows not,
who sees not
birth as it really is, brethren,
there must be energy,
for knowledge about birth as it really is;

By him who knows not,
who sees not
the uprising of birth as it really is, brethren,
there must be energy,
for knowledge about the uprising of birth as it really is;

By him who knows not,
who sees not
the ceasing of birth as it really is, brethren,
there must be energy,
for knowledge about the ceasing of birth as it really is;

By him who knows not,
who sees not
the way going to the ceasing of birth as it really is, brethren,
there must be energy,
for knowledge about the way going to the ceasing of birth as it really is."

■

3. Becoming

"By him who knows not,
who sees not
becoming as it really is, brethren,
there must be energy,
for knowledge about becoming as it really is;

By him who knows not,
who sees not

the uprising of becoming as it really is, brethren,
there must be energy,
for knowledge about the uprising of becoming as it really is;

By him who knows not,
who sees not
the ceasing of becoming as it really is, brethren,
there must be energy,
for knowledge about the ceasing of becoming as it really is;

By him who knows not,
who sees not
the way going to the ceasing of becoming as it really is, brethren,
there must be energy,
for knowledge about the way going to the ceasing of becoming as it really is."

■

4. Grasping

"By him who knows not,
who sees not
grasping as it really is, brethren,
there must be energy,
for knowledge about grasping as it really is;

By him who knows not,
who sees not
the uprising of grasping as it really is, brethren,
there must be energy,
for knowledge about the uprising of grasping as it really is;

By him who knows not,
who sees not
the ceasing of grasping as it really is, brethren,

there must be energy,
for knowledge about the ceasing of grasping as it really is;

By him who knows not,
who sees not
the way going to the ceasing of grasping as it really is, brethren,
there must be energy,
for knowledge about the way going to the ceasing of grasping as it really is."

■

5. Craving

"By him who knows not,
who sees not
craving as it really is, brethren,
there must be energy,
for knowledge about craving as it really is;

By him who knows not,
who sees not
the uprising of craving as it really is, brethren,
there must be energy,
for knowledge about the uprising of craving as it really is;

By him who knows not,
who sees not
the ceasing of craving as it really is, brethren,
there must be energy,
for knowledge about the ceasing of craving as it really is;

By him who knows not,
who sees not
the way going to the ceasing of craving as it really is, brethren,

there must be energy,
for knowledge about the way going to the ceasing of craving as it really is."

■

6. Feeling

"By him who knows not,
who sees not
feeling as it really is, brethren,
there must be energy,
for knowledge about feeling as it really is;

By him who knows not,
who sees not
the uprising of feeling as it really is, brethren,
there must be energy,
for knowledge about the uprising of feeling as it really is;

By him who knows not,
who sees not
the ceasing of feeling as it really is, brethren,
there must be energy,
for knowledge about the ceasing of feeling as it really is;

By him who knows not,
who sees not
the way going to the ceasing of feeling as it really is, brethren,
there must be energy,
for knowledge about the way going to the ceasing of feeling as it really is."

■

7. Contact

"By him who knows not,
who sees not
contact as it really is, brethren,
there must be energy,
for knowledge about contact as it really is;

By him who knows not,
who sees not
the uprising of contact as it really is, brethren,
there must be energy,
for knowledge about the uprising of contact as it really is;

By him who knows not,
who sees not
the ceasing of contact as it really is, brethren,
there must be energy,
for knowledge about the ceasing of contact as it really is;

By him who knows not,
who sees not
the way going to the ceasing of contact as it really is, brethren,
there must be energy,
for knowledge about the way going to the ceasing of contact as it really is."

■

8. Sense

"By him who knows not,
who sees not
sense as it really is, brethren,
there must be energy,
for knowledge about sense as it really is;

By him who knows not,
who sees not

the uprising of sense as it really is, brethren,
there must be energy,
for knowledge about the uprising of sense as it really is;

By him who knows not,
who sees not
the ceasing of sense as it really is, brethren,
there must be energy,
for knowledge about the ceasing of sense as it really is;

By him who knows not,
who sees not
the way going to the ceasing of sense as it really is, brethren,
there must be energy,
for knowledge about the way going to the ceasing of sense as it really is."

■

9. Name-and-Shape

"By him who knows not,
who sees not
name-and-shape as it really is, brethren,
there must be energy,
for knowledge about name-and-shape as it really is;

By him who knows not,
who sees not
the uprising of name-and-shape as it really is, brethren,
there must be energy,
for knowledge about the uprising of name-and-shape as it really is;

By him who knows not,
who sees not
the ceasing of name-and-shape as it really is, brethren,

there must be energy,
for knowledge about the ceasing of name-and-shape as it really is;

By him who knows not,
who sees not
the way going to the ceasing of name-and-shape as it really is, brethren,
there must be energy,
for knowledge about the way going to the ceasing of name-and-shape as it really is."

■

10. Consciousness

"By him who knows not,
who sees not
consciousness as it really is, brethren,
there must be energy,
for knowledge about consciousness as it really is;

By him who knows not,
who sees not
the uprising of consciousness as it really is, brethren,
there must be energy,
for knowledge about the uprising of consciousness as it really is;

By him who knows not,
who sees not
the ceasing of consciousness as it really is, brethren,
there must be energy,
for knowledge about the ceasing of consciousness as it really is;

By him who knows not,
who sees not
the way going to the ceasing of consciousness as it really is, brethren,
there must be energy,

for knowledge about the way going to the ceasing of consciousness as it really is."

■

11. Activities

"By him who knows not,
who sees not
activities as they really are, brethren,
there must be energy,
for knowledge about activities as they really are;

By him who knows not,
who sees not
the uprising of activities as they really are, brethren,
there must be energy,
for knowledge about the uprising of activities as they really are;

By him who knows not,
who sees not
the ceasing of activities as they really are, brethren,
there must be energy,
for knowledge about the ceasing of activities as they really are;

By him who knows not,
who sees not
the way going to the ceasing of activities as they really are, brethren,
there must be energy,
for knowledge about the way going to the ceasing of activities as they really are."

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
9. Antara Peyyālaṃ

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

9. Abridged Contents Suttas

Suttas 90

Sātaccam Vagga

Perseverance

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[94]

1. Decay-and-Death

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"By him who knows not,
who sees not
decay-and-death as it really is, brethren,
there must be perseverance,
for knowledge about decay-and-death as it really is;

By him who knows not,
who sees not
the uprising of decay-and-death as it really is, brethren,
there must be perseverance,
for knowledge about the uprising of decay-and-death as it really is;

By him who knows not,
who sees not
the ceasing of decay-and-death as it really is, brethren,
there must be perseverance,
for knowledge about the ceasing of decay-and-death as it really is;

By him who knows not,
who sees not
the way going to the ceasing of decay-and-death as it really is, brethren,
there must be perseverance,
for knowledge about the way going to the ceasing of decay-and-death as it really is."

■

2. Birth

"By him who knows not,
who sees not
birth as it really is, brethren,
there must be perseverance,
for knowledge about birth as it really is;

By him who knows not,
who sees not
the uprising of birth as it really is, brethren,
there must be perseverance,
for knowledge about the uprising of birth as it really is;

By him who knows not,
who sees not
the ceasing of birth as it really is, brethren,
there must be perseverance,
for knowledge about the ceasing of birth as it really is;

By him who knows not,
who sees not
the way going to the ceasing of birth as it really is, brethren,
there must be perseverance,
for knowledge about the way going to the ceasing of birth as it really is."

■

3. Becoming

"By him who knows not,
who sees not
becoming as it really is, brethren,
there must be perseverance,
for knowledge about becoming as it really is;

By him who knows not,
who sees not

the uprising of becoming as it really is, brethren,
there must be perseverance,
for knowledge about the uprising of becoming as it really is;

By him who knows not,
who sees not
the ceasing of becoming as it really is, brethren,
there must be perseverance,
for knowledge about the ceasing of becoming as it really is;

By him who knows not,
who sees not
the way going to the ceasing of becoming as it really is, brethren,
there must be perseverance,
for knowledge about the way going to the ceasing of becoming as it really is."

■

4. Grasping

"By him who knows not,
who sees not
grasping as it really is, brethren,
there must be perseverance,
for knowledge about grasping as it really is;

By him who knows not,
who sees not
the uprising of grasping as it really is, brethren,
there must be perseverance,
for knowledge about the uprising of grasping as it really is;

By him who knows not,
who sees not
the ceasing of grasping as it really is, brethren,

there must be perseverance,
for knowledge about the ceasing of grasping as it really is;

By him who knows not,
who sees not
the way going to the ceasing of grasping as it really is, brethren,
there must be perseverance,
for knowledge about the way going to the ceasing of grasping as it really is."

■

5. Craving

"By him who knows not,
who sees not
craving as it really is, brethren,
there must be perseverance,
for knowledge about craving as it really is;

By him who knows not,
who sees not
the uprising of craving as it really is, brethren,
there must be perseverance,
for knowledge about the uprising of craving as it really is;

By him who knows not,
who sees not
the ceasing of craving as it really is, brethren,
there must be perseverance,
for knowledge about the ceasing of craving as it really is;

By him who knows not,
who sees not
the way going to the ceasing of craving as it really is, brethren,

there must be perseverance,
for knowledge about the way going to the ceasing of craving as it really is."

■

6. Feeling

"By him who knows not,
who sees not
feeling as it really is, brethren,
there must be perseverance,
for knowledge about feeling as it really is;

By him who knows not,
who sees not
the uprising of feeling as it really is, brethren,
there must be perseverance,
for knowledge about the uprising of feeling as it really is;

By him who knows not,
who sees not
the ceasing of feeling as it really is, brethren,
there must be perseverance,
for knowledge about the ceasing of feeling as it really is;

By him who knows not,
who sees not
the way going to the ceasing of feeling as it really is, brethren,
there must be perseverance,
for knowledge about the way going to the ceasing of feeling as it really is."

■

7. Contact

"By him who knows not,
who sees not
contact as it really is, brethren,
there must be perseverance,
for knowledge about contact as it really is;

By him who knows not,
who sees not
the uprising of contact as it really is, brethren,
there must be perseverance,
for knowledge about the uprising of contact as it really is;

By him who knows not,
who sees not
the ceasing of contact as it really is, brethren,
there must be perseverance,
for knowledge about the ceasing of contact as it really is;

By him who knows not,
who sees not
the way going to the ceasing of contact as it really is, brethren,
there must be perseverance,
for knowledge about the way going to the ceasing of contact as it really is."

■

8. Sense

"By him who knows not,
who sees not
sense as it really is, brethren,
there must be perseverance,
for knowledge about sense as it really is;

By him who knows not,
who sees not

the uprising of sense as it really is, brethren,
there must be perseverance,
for knowledge about the uprising of sense as it really is;

By him who knows not,
who sees not
the ceasing of sense as it really is, brethren,
there must be perseverance,
for knowledge about the ceasing of sense as it really is;

By him who knows not,
who sees not
the way going to the ceasing of sense as it really is, brethren,
there must be perseverance,
for knowledge about the way going to the ceasing of sense as it really is."

■

9. Name-and-Shape

"By him who knows not,
who sees not
name-and-shape as it really is, brethren,
there must be perseverance,
for knowledge about name-and-shape as it really is;

By him who knows not,
who sees not
the uprising of name-and-shape as it really is, brethren,
there must be perseverance,
for knowledge about the uprising of name-and-shape as it really is;

By him who knows not,
who sees not
the ceasing of name-and-shape as it really is, brethren,

there must be perseverance,
for knowledge about the ceasing of name-and-shape as it really is;

By him who knows not,
who sees not
the way going to the ceasing of name-and-shape as it really is, brethren,
there must be perseverance,
for knowledge about the way going to the ceasing of name-and-shape as it really is."

■

10. Consciousness

"By him who knows not,
who sees not
consciousness as it really is, brethren,
there must be perseverance,
for knowledge about consciousness as it really is;

By him who knows not,
who sees not
the uprising of consciousness as it really is, brethren,
there must be perseverance,
for knowledge about the uprising of consciousness as it really is;

By him who knows not,
who sees not
the ceasing of consciousness as it really is, brethren,
there must be perseverance,
for knowledge about the ceasing of consciousness as it really is;

By him who knows not,
who sees not
the way going to the ceasing of consciousness as it really is, brethren,
there must be perseverance,

for knowledge about the way going to the ceasing of consciousness as it really is."

■

11. Activities

"By him who knows not,
who sees not
activities as they really are, brethren,
there must be perseverance,
for knowledge about activities as they really are;

By him who knows not,
who sees not
the uprising of activities as they really are, brethren,
there must be perseverance,
for knowledge about the uprising of activities as they really are;

By him who knows not,
who sees not
the ceasing of activities as they really are, brethren,
there must be perseverance,
for knowledge about the ceasing of activities as they really are;

By him who knows not,
who sees not
the way going to the ceasing of activities as they really are, brethren,
there must be perseverance,
for knowledge about the way going to the ceasing of activities as they really are."

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
9. Antara Peyyālaṃ

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

9. Abridged Contents Suttas

Suttas 91

Sati Vagga

Mindfulness

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[94]

1. Decay-and-Death

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"By him who knows not,
who sees not
decay-and-death as it really is, brethren,
there must be mindfulness,
for knowledge about decay-and-death as it really is;

By him who knows not,
who sees not
the uprising of decay-and-death as it really is, brethren,
there must be mindfulness,
for knowledge about the uprising of decay-and-death as it really is;

By him who knows not,
who sees not
the ceasing of decay-and-death as it really is, brethren,
there must be mindfulness,
for knowledge about the ceasing of decay-and-death as it really is;

By him who knows not,
who sees not
the way going to the ceasing of decay-and-death as it really is, brethren,
there must be mindfulness,
for knowledge about the way going to the ceasing of decay-and-death as it really is."

■

2. Birth

"By him who knows not,
who sees not
birth as it really is, brethren,
there must be mindfulness,
for knowledge about birth as it really is;

By him who knows not,
who sees not
the uprising of birth as it really is, brethren,
there must be mindfulness,
for knowledge about the uprising of birth as it really is;

By him who knows not,
who sees not
the ceasing of birth as it really is, brethren,
there must be mindfulness,
for knowledge about the ceasing of birth as it really is;

By him who knows not,
who sees not
the way going to the ceasing of birth as it really is, brethren,
there must be mindfulness,
for knowledge about the way going to the ceasing of birth as it really is."

■

3. Becoming

"By him who knows not,
who sees not
becoming as it really is, brethren,
there must be mindfulness,
for knowledge about becoming as it really is;

By him who knows not,
who sees not

the uprising of becoming as it really is, brethren,
there must be mindfulness,
for knowledge about the uprising of becoming as it really is;

By him who knows not,
who sees not
the ceasing of becoming as it really is, brethren,
there must be mindfulness,
for knowledge about the ceasing of becoming as it really is;

By him who knows not,
who sees not
the way going to the ceasing of becoming as it really is, brethren,
there must be mindfulness,
for knowledge about the way going to the ceasing of becoming as it really is."

■

4. Grasping

"By him who knows not,
who sees not
grasping as it really is, brethren,
there must be mindfulness,
for knowledge about grasping as it really is;

By him who knows not,
who sees not
the uprising of grasping as it really is, brethren,
there must be mindfulness,
for knowledge about the uprising of grasping as it really is;

By him who knows not,
who sees not
the ceasing of grasping as it really is, brethren,

there must be mindfulness,
for knowledge about the ceasing of grasping as it really is;

By him who knows not,
who sees not
the way going to the ceasing of grasping as it really is, brethren,
there must be mindfulness,
for knowledge about the way going to the ceasing of grasping as it really is."

■

5. Craving

"By him who knows not,
who sees not
craving as it really is, brethren,
there must be mindfulness,
for knowledge about craving as it really is;

By him who knows not,
who sees not
the uprising of craving as it really is, brethren,
there must be mindfulness,
for knowledge about the uprising of craving as it really is;

By him who knows not,
who sees not
the ceasing of craving as it really is, brethren,
there must be mindfulness,
for knowledge about the ceasing of craving as it really is;

By him who knows not,
who sees not
the way going to the ceasing of craving as it really is, brethren,

there must be mindfulness,
for knowledge about the way going to the ceasing of craving as it really is."

■

6. Feeling

"By him who knows not,
who sees not
feeling as it really is, brethren,
there must be mindfulness,
for knowledge about feeling as it really is;

By him who knows not,
who sees not
the uprising of feeling as it really is, brethren,
there must be mindfulness,
for knowledge about the uprising of feeling as it really is;

By him who knows not,
who sees not
the ceasing of feeling as it really is, brethren,
there must be mindfulness,
for knowledge about the ceasing of feeling as it really is;

By him who knows not,
who sees not
the way going to the ceasing of feeling as it really is, brethren,
there must be mindfulness,
for knowledge about the way going to the ceasing of feeling as it really is."

■

7. Contact

"By him who knows not,
who sees not
contact as it really is, brethren,
there must be mindfulness,
for knowledge about contact as it really is;

By him who knows not,
who sees not
the uprising of contact as it really is, brethren,
there must be mindfulness,
for knowledge about the uprising of contact as it really is;

By him who knows not,
who sees not
the ceasing of contact as it really is, brethren,
there must be mindfulness,
for knowledge about the ceasing of contact as it really is;

By him who knows not,
who sees not
the way going to the ceasing of contact as it really is, brethren,
there must be mindfulness,
for knowledge about the way going to the ceasing of contact as it really is."

■

8. Sense

"By him who knows not,
who sees not
sense as it really is, brethren,
there must be mindfulness,
for knowledge about sense as it really is;

By him who knows not,
who sees not

the uprising of sense as it really is, brethren,
there must be mindfulness,
for knowledge about the uprising of sense as it really is;

By him who knows not,
who sees not
the ceasing of sense as it really is, brethren,
there must be mindfulness,
for knowledge about the ceasing of sense as it really is;

By him who knows not,
who sees not
the way going to the ceasing of sense as it really is, brethren,
there must be mindfulness,
for knowledge about the way going to the ceasing of sense as it really is."

■

9. Name-and-Shape

"By him who knows not,
who sees not
name-and-shape as it really is, brethren,
there must be mindfulness,
for knowledge about name-and-shape as it really is;

By him who knows not,
who sees not
the uprising of name-and-shape as it really is, brethren,
there must be mindfulness,
for knowledge about the uprising of name-and-shape as it really is;

By him who knows not,
who sees not
the ceasing of name-and-shape as it really is, brethren,

there must be mindfulness,
for knowledge about the ceasing of name-and-shape as it really is;

By him who knows not,
who sees not
the way going to the ceasing of name-and-shape as it really is, brethren,
there must be mindfulness,
for knowledge about the way going to the ceasing of name-and-shape as it really is."

■

10. Consciousness

"By him who knows not,
who sees not
consciousness as it really is, brethren,
there must be mindfulness,
for knowledge about consciousness as it really is;

By him who knows not,
who sees not
the uprising of consciousness as it really is, brethren,
there must be mindfulness,
for knowledge about the uprising of consciousness as it really is;

By him who knows not,
who sees not
the ceasing of consciousness as it really is, brethren,
there must be mindfulness,
for knowledge about the ceasing of consciousness as it really is;

By him who knows not,
who sees not
the way going to the ceasing of consciousness as it really is, brethren,
there must be mindfulness,

for knowledge about the way going to the ceasing of consciousness as it really is."

■

11. Activities

"By him who knows not,
who sees not
activities as they really are, brethren,
there must be mindfulness,
for knowledge about activities as they really are;

By him who knows not,
who sees not
the uprising of activities as they really are, brethren,
there must be mindfulness,
for knowledge about the uprising of activities as they really are;

By him who knows not,
who sees not
the ceasing of activities as they really are, brethren,
there must be mindfulness,
for knowledge about the ceasing of activities as they really are;

By him who knows not,
who sees not
the way going to the ceasing of activities as they really are, brethren,
there must be mindfulness,
for knowledge about the way going to the ceasing of activities as they really are."

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
9. Antara Peyyālaṃ

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

9. Abridged Contents Suttas

Suttas 92

Sampajaññaṃ Vagga

Understanding

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[94]

1. Decay-and-Death

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"By him who knows not,
who sees not
decay-and-death as it really is, brethren,
there must be understanding,
for knowledge about decay-and-death as it really is;

By him who knows not,
who sees not
the uprising of decay-and-death as it really is, brethren,
there must be understanding,
for knowledge about the uprising of decay-and-death as it really is;

By him who knows not,
who sees not
the ceasing of decay-and-death as it really is, brethren,
there must be understanding,
for knowledge about the ceasing of decay-and-death as it really is;

By him who knows not,
who sees not
the way going to the ceasing of decay-and-death as it really is, brethren,
there must be understanding,
for knowledge about the way going to the ceasing of decay-and-death as it really is."

■

2. Birth

"By him who knows not,
who sees not
birth as it really is, brethren,
there must be understanding,
for knowledge about birth as it really is;

By him who knows not,
who sees not
the uprising of birth as it really is, brethren,
there must be understanding,
for knowledge about the uprising of birth as it really is;

By him who knows not,
who sees not
the ceasing of birth as it really is, brethren,
there must be understanding,
for knowledge about the ceasing of birth as it really is;

By him who knows not,
who sees not
the way going to the ceasing of birth as it really is, brethren,
there must be understanding,
for knowledge about the way going to the ceasing of birth as it really is."

■

3. Becoming

"By him who knows not,
who sees not
becoming as it really is, brethren,
there must be understanding,
for knowledge about becoming as it really is;

By him who knows not,
who sees not

the uprising of becoming as it really is, brethren,
there must be understanding,
for knowledge about the uprising of becoming as it really is;

By him who knows not,
who sees not
the ceasing of becoming as it really is, brethren,
there must be understanding,
for knowledge about the ceasing of becoming as it really is;

By him who knows not,
who sees not
the way going to the ceasing of becoming as it really is, brethren,
there must be understanding,
for knowledge about the way going to the ceasing of becoming as it really is."

■

4. Grasping

"By him who knows not,
who sees not
grasping as it really is, brethren,
there must be understanding,
for knowledge about grasping as it really is;

By him who knows not,
who sees not
the uprising of grasping as it really is, brethren,
there must be understanding,
for knowledge about the uprising of grasping as it really is;

By him who knows not,
who sees not
the ceasing of grasping as it really is, brethren,

there must be understanding,
for knowledge about the ceasing of grasping as it really is;

By him who knows not,
who sees not
the way going to the ceasing of grasping as it really is, brethren,
there must be understanding,
for knowledge about the way going to the ceasing of grasping as it really is."

■

5. Craving

"By him who knows not,
who sees not
craving as it really is, brethren,
there must be understanding,
for knowledge about craving as it really is;

By him who knows not,
who sees not
the uprising of craving as it really is, brethren,
there must be understanding,
for knowledge about the uprising of craving as it really is;

By him who knows not,
who sees not
the ceasing of craving as it really is, brethren,
there must be understanding,
for knowledge about the ceasing of craving as it really is;

By him who knows not,
who sees not
the way going to the ceasing of craving as it really is, brethren,

there must be understanding,
for knowledge about the way going to the ceasing of craving as it really is."

■

6. Feeling

"By him who knows not,
who sees not
feeling as it really is, brethren,
there must be understanding,
for knowledge about feeling as it really is;

By him who knows not,
who sees not
the uprising of feeling as it really is, brethren,
there must be understanding,
for knowledge about the uprising of feeling as it really is;

By him who knows not,
who sees not
the ceasing of feeling as it really is, brethren,
there must be understanding,
for knowledge about the ceasing of feeling as it really is;

By him who knows not,
who sees not
the way going to the ceasing of feeling as it really is, brethren,
there must be understanding,
for knowledge about the way going to the ceasing of feeling as it really is."

■

7. Contact

"By him who knows not,
who sees not
contact as it really is, brethren,
there must be understanding,
for knowledge about contact as it really is;

By him who knows not,
who sees not
the uprising of contact as it really is, brethren,
there must be understanding,
for knowledge about the uprising of contact as it really is;

By him who knows not,
who sees not
the ceasing of contact as it really is, brethren,
there must be understanding,
for knowledge about the ceasing of contact as it really is;

By him who knows not,
who sees not
the way going to the ceasing of contact as it really is, brethren,
there must be understanding,
for knowledge about the way going to the ceasing of contact as it really is."

■

8. Sense

"By him who knows not,
who sees not
sense as it really is, brethren,
there must be understanding,
for knowledge about sense as it really is;

By him who knows not,
who sees not

the uprising of sense as it really is, brethren,
there must be understanding,
for knowledge about the uprising of sense as it really is;

By him who knows not,
who sees not
the ceasing of sense as it really is, brethren,
there must be understanding,
for knowledge about the ceasing of sense as it really is;

By him who knows not,
who sees not
the way going to the ceasing of sense as it really is, brethren,
there must be understanding,
for knowledge about the way going to the ceasing of sense as it really is."

■

9. Name-and-Shape

"By him who knows not,
who sees not
name-and-shape as it really is, brethren,
there must be understanding,
for knowledge about name-and-shape as it really is;

By him who knows not,
who sees not
the uprising of name-and-shape as it really is, brethren,
there must be understanding,
for knowledge about the uprising of name-and-shape as it really is;

By him who knows not,
who sees not
the ceasing of name-and-shape as it really is, brethren,

there must be understanding,
for knowledge about the ceasing of name-and-shape as it really is;

By him who knows not,
who sees not
the way going to the ceasing of name-and-shape as it really is, brethren,
there must be understanding,
for knowledge about the way going to the ceasing of name-and-shape as it really is."

■

10. Consciousness

"By him who knows not,
who sees not
consciousness as it really is, brethren,
there must be understanding,
for knowledge about consciousness as it really is;

By him who knows not,
who sees not
the uprising of consciousness as it really is, brethren,
there must be understanding,
for knowledge about the uprising of consciousness as it really is;

By him who knows not,
who sees not
the ceasing of consciousness as it really is, brethren,
there must be understanding,
for knowledge about the ceasing of consciousness as it really is;

By him who knows not,
who sees not
the way going to the ceasing of consciousness as it really is, brethren,
there must be understanding,

for knowledge about the way going to the ceasing of consciousness as it really is."

■

11. Activities

"By him who knows not,
who sees not
activities as they really are, brethren,
there must be understanding,
for knowledge about activities as they really are;

By him who knows not,
who sees not
the uprising of activities as they really are, brethren,
there must be understanding,
for knowledge about the uprising of activities as they really are;

By him who knows not,
who sees not
the ceasing of activities as they really are, brethren,
there must be understanding,
for knowledge about the ceasing of activities as they really are;

By him who knows not,
who sees not
the way going to the ceasing of activities as they really are, brethren,
there must be understanding,
for knowledge about the way going to the ceasing of activities as they really are."

Saṃyutta Nikāya
II. Nidāna Vagga
12. Nidāna Saṃyutta
9. Antara Peyyālaṃ

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

12. The Kindred Sayings on Cause

9. Abridged Contents Suttas

Suttas 93

Appamādo Vagga

Earnestness

---

[94]

1. Decay-and-Death

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"By him who knows not,
who sees not
decay-and-death as it really is, brethren,
there must be earnestness,
for knowledge about decay-and-death as it really is;

By him who knows not,
who sees not
the uprising of decay-and-death as it really is, brethren,
there must be earnestness,
for knowledge about the uprising of decay-and-death as it really is;

By him who knows not,
who sees not
the ceasing of decay-and-death as it really is, brethren,
there must be earnestness,
for knowledge about the ceasing of decay-and-death as it really is;

By him who knows not,
who sees not
the way going to the ceasing of decay-and-death as it really is, brethren,
there must be earnestness,
for knowledge about the way going to the ceasing of decay-and-death as it really is."

■

2. Birth

"By him who knows not,
who sees not
birth as it really is, brethren,
there must be earnestness,
for knowledge about birth as it really is;

By him who knows not,
who sees not
the uprising of birth as it really is, brethren,
there must be earnestness,
for knowledge about the uprising of birth as it really is;

By him who knows not,
who sees not
the ceasing of birth as it really is, brethren,
there must be earnestness,
for knowledge about the ceasing of birth as it really is;

By him who knows not,
who sees not
the way going to the ceasing of birth as it really is, brethren,
there must be earnestness,
for knowledge about the way going to the ceasing of birth as it really is."

■

3. Becoming

"By him who knows not,
who sees not
becoming as it really is, brethren,
there must be earnestness,
for knowledge about becoming as it really is;

By him who knows not,
who sees not

the uprising of becoming as it really is, brethren,
there must be earnestness,
for knowledge about the uprising of becoming as it really is;

By him who knows not,
who sees not
the ceasing of becoming as it really is, brethren,
there must be earnestness,
for knowledge about the ceasing of becoming as it really is;

By him who knows not,
who sees not
the way going to the ceasing of becoming as it really is, brethren,
there must be earnestness,
for knowledge about the way going to the ceasing of becoming as it really is."

■

4. Grasping

"By him who knows not,
who sees not
grasping as it really is, brethren,
there must be earnestness,
for knowledge about grasping as it really is;

By him who knows not,
who sees not
the uprising of grasping as it really is, brethren,
there must be earnestness,
for knowledge about the uprising of grasping as it really is;

By him who knows not,
who sees not
the ceasing of grasping as it really is, brethren,

there must be earnestness,
for knowledge about the ceasing of grasping as it really is;

By him who knows not,
who sees not
the way going to the ceasing of grasping as it really is, brethren,
there must be earnestness,
for knowledge about the way going to the ceasing of grasping as it really is."

■

5. Craving

"By him who knows not,
who sees not
craving as it really is, brethren,
there must be earnestness,
for knowledge about craving as it really is;

By him who knows not,
who sees not
the uprising of craving as it really is, brethren,
there must be earnestness,
for knowledge about the uprising of craving as it really is;

By him who knows not,
who sees not
the ceasing of craving as it really is, brethren,
there must be earnestness,
for knowledge about the ceasing of craving as it really is;

By him who knows not,
who sees not
the way going to the ceasing of craving as it really is, brethren,

there must be earnestness,
for knowledge about the way going to the ceasing of craving as it really is."

■

6. Feeling

"By him who knows not,
who sees not
feeling as it really is, brethren,
there must be earnestness,
for knowledge about feeling as it really is;

By him who knows not,
who sees not
the uprising of feeling as it really is, brethren,
there must be earnestness,
for knowledge about the uprising of feeling as it really is;

By him who knows not,
who sees not
the ceasing of feeling as it really is, brethren,
there must be earnestness,
for knowledge about the ceasing of feeling as it really is;

By him who knows not,
who sees not
the way going to the ceasing of feeling as it really is, brethren,
there must be earnestness,
for knowledge about the way going to the ceasing of feeling as it really is."

■

7. Contact

"By him who knows not,
who sees not
contact as it really is, brethren,
there must be earnestness,
for knowledge about contact as it really is;

By him who knows not,
who sees not
the uprising of contact as it really is, brethren,
there must be earnestness,
for knowledge about the uprising of contact as it really is;

By him who knows not,
who sees not
the ceasing of contact as it really is, brethren,
there must be earnestness,
for knowledge about the ceasing of contact as it really is;

By him who knows not,
who sees not
the way going to the ceasing of contact as it really is, brethren,
there must be earnestness,
for knowledge about the way going to the ceasing of contact as it really is."

■

8. Sense

"By him who knows not,
who sees not
sense as it really is, brethren,
there must be earnestness,
for knowledge about sense as it really is;

By him who knows not,
who sees not

the uprising of sense as it really is, brethren,
there must be earnestness,
for knowledge about the uprising of sense as it really is;

By him who knows not,
who sees not
the ceasing of sense as it really is, brethren,
there must be earnestness,
for knowledge about the ceasing of sense as it really is;

By him who knows not,
who sees not
the way going to the ceasing of sense as it really is, brethren,
there must be earnestness,
for knowledge about the way going to the ceasing of sense as it really is."

■

9. Name-and-Shape

"By him who knows not,
who sees not
name-and-shape as it really is, brethren,
there must be earnestness,
for knowledge about name-and-shape as it really is;

By him who knows not,
who sees not
the uprising of name-and-shape as it really is, brethren,
there must be earnestness,
for knowledge about the uprising of name-and-shape as it really is;

By him who knows not,
who sees not
the ceasing of name-and-shape as it really is, brethren,

there must be earnestness,
for knowledge about the ceasing of name-and-shape as it really is;

By him who knows not,
who sees not
the way going to the ceasing of name-and-shape as it really is, brethren,
there must be earnestness,
for knowledge about the way going to the ceasing of name-and-shape as it really is."

■

10. Consciousness

"By him who knows not,
who sees not
consciousness as it really is, brethren,
there must be earnestness,
for knowledge about consciousness as it really is;

By him who knows not,
who sees not
the uprising of consciousness as it really is, brethren,
there must be earnestness,
for knowledge about the uprising of consciousness as it really is;

By him who knows not,
who sees not
the ceasing of consciousness as it really is, brethren,
there must be earnestness,
for knowledge about the ceasing of consciousness as it really is;

By him who knows not,
who sees not
the way going to the ceasing of consciousness as it really is, brethren,
there must be earnestness,

for knowledge about the way going to the ceasing of consciousness as it really is."

■

11. Activities

"By him who knows not,
who sees not
activities as they really are, brethren,
there must be earnestness,
for knowledge about activities as they really are;

By him who knows not,
who sees not
the uprising of activities as they really are, brethren,
there must be earnestness,
for knowledge about the uprising of activities as they really are;

By him who knows not,
who sees not
the ceasing of activities as they really are, brethren,
there must be earnestness,
for knowledge about the ceasing of activities as they really are;

By him who knows not,
who sees not
the way going to the ceasing of activities as they really are, brethren,
there must be earnestness,
for knowledge about the way going to the ceasing of activities as they really are."

Saṃyutta Nikāya
II. Nidāna Vagga
13. Abhisamaya Saṃyutta

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

13. The Kindred Sayings on Understanding

Sutta 1

Nakha-Sikhā Suttaṃ

The Tip of the Nail

---

[95]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvathi at the Jeta's Grove, in Anāthapiṇḍika's Park.

Then the Exalted One took up
a little pinch of dust
on the tip of his finger-nail
and said to the brethren: —

"What think ye, brethren?

Whether is this pinch of dust
that I have taken up on my finger-nail
the greater,
or the mighty earth?"

"The latter, lord, the mighty earth is the greater.

Infinitely small is this pinch of dust
taken up by the Exalted One on his finger-nail,
not by a hundredth part,
nor by a thousandth part,
not by a hundred thousandth part
does it equal the mighty earth
when set beside it
— this pinch of dust
taken up by the Exalted One
on his finger-nail."

"Even so, brethren,
for the Ariyan disciple who has won vision,
for the person who has understanding
this is the greater ill, to wit,
that which for him is wholly perished,
wholly finished;
little is the ill that remains,
not worth the hundredth part,
not worth the thousandth part,
not worth the hundred thousandth part
when measured with the former ill
which for him is wholly perished,
wholly finished,
to wit, a term of seven times.[1]

So great in good, brethren,
is it to be wise in the Norm;

so great in good is it
to have gained the eye of the Norm."

---

[1] *Satta-k-khattuṇ paramatā*. *Cf*. *Points of Controversy,* 77, 268; *S*. v, 458; *A*. i, 233 *f*. The *Comy*. explains as 'a measure of seven lives (*bhavā),*' or rebirths.

Saṃyutta Nikāya
II. Nidāna Vagga
13. Abhisamaya Saṃyutta

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

13. The Kindred Sayings on Understanding

Sutta 2

Pokkharaṇī Suttaṃ

The Bathing Tank

---

[96]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Suppose, brethren, there were a bathing-tank
fifty yojanas in length,
fifty yojanas in breadth,
fifty yojanas in depth,
full of water,
brimming over so that a crow might drink;
and therefrom a man were to draw water
on the tip of a grass-blade.

What think ye, brethren?

Which is the greater:
the water brought up by the tip of the grass-blade,
or the water of the bathing-tank?"

"Just this, lord, is the greater,
the water of the bathing-tank.

Scant is the water brought up by the tip of the grass-blade,
not a hundredth part does it equal,
not a thousandth part does it equal,
not a hundred thousandth part
does the water brought up by the tip of the grass-blade
equal the measure of the water of the tank."

"Even so, brethren,
for the Ariyan disciple who has won vision,
for the person who has understanding
this is the greater ill, to wit,
that which for him is wholly perished,
wholly finished;
little is the ill that remains,
not worth the hundredth part,
not worth the thousandth part,
not worth the hundred thousandth part

when measured with the former ill
which for him is wholly perished,
wholly finished,
to wit, a term of seven times.

So great in good, brethren,
is it to be wise in the Norm;
so great in good is it
to have gained the eye of the Norm."

Saṃyutta Nikāya
II. Nidāna Vagga
13. Abhisamaya Saṃyutta

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

13. The Kindred Sayings on Understanding

Sutta 3

Paṭhama Sambhejja-Udaka Suttaṃ

Confluent Waters (1)

---

[96]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Suppose, brethren, that where those great rivers flow together,
meet together, to wit,
Gangā,
Yamunā,
Aciravatī,
Sarabhū,
Mahī,
a man should therefrom
draw out two or three drops of water.

As to that what think ye, brethren?

Which is the greater:
those two or three drops of water brought up,
or the water that has flowed together?"

"Just this, lord, is greater,
even the water that has flowed together.

Scant are the two or three drops of water brought up,
not equal to the hundredth part,
the thousandth,
the hundred thousandth part
when compared with the water that has flowed together
are those two or three drops of water."

"Even so, brethren,
for the Ariyan disciple who has won vision,
for the person who has understanding
this is the greater ill, to wit,
that which for him is wholly perished,
wholly finished;
little is the ill that remains,
not worth the hundredth part,
not worth the thousandth part,

not worth the hundred thousandth part
when measured with the former ill
which for him is wholly perished,
wholly finished,
to wit, a term of seven times.

So great in good, brethren,
is it to be wise in the Norm;
so great in good is it
to have gained the eye of the Norm."

Saṃyutta Nikāya
II. Nidāna Vagga
13. Abhisamaya Saṃyutta

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

13. The Kindred Sayings on Understanding

Sutta 4

Dutiya Sambhejja-Udaka Suttaṃ

Confluent waters (2)

---

[96]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Suppose, brethren, that where those great rivers flow together,
meet together, to wit,
Gangā,
Yamunā,
Aciravatī,
[97] Sarabhū,
Mahī,
the water should die away and come to an end, excepting two or three drops.

As to that what think ye, brethren?

Which is the greater:
the water that, having flowed together,
has died away and come to an end,
or those two or three drops remaining over?"

"Just that, lord, is greater,
even the water that having flowed together
has died away and come to an end;
scant are the two or three drops remaining over,
not a hundredth part do they equal,
not a thousandth,
not a hundred thousandth part do they equal
when compared with the water
that having flowed together
has died away and come to an end,
those two or three drops of water."

"Even so, brethren,
for the Ariyan disciple who has won vision,
for the person who has understanding
this is the greater ill, to wit,
that which for him is wholly perished,

wholly finished;
little is the ill that remains,
not worth the hundredth part,
not worth the thousandth part,
not worth the hundred thousandth part
when measured with the former ill
which for him is wholly perished,
wholly finished,
to wit, a term of seven times.

So great in good, brethren,
is it to be wise in the Norm;
so great in good is it
to have gained the eye of the Norm."

Saṃyutta Nikāya
II. Nidāna Vagga
13. Abhisamaya Saṃyutta

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

13. The Kindred Sayings on Understanding

Sutta 5

Paṭhavī Suttaṃ

The Earth (1)

---

[97]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Suppose, brethren, that a man were to lay together on the earth
seven little balls of clay
[as big as] jujube kernels.

As to that what think ye, brethren,
which is more?

The seven little jujube-kernel clay balls laid together,
or the earth?"

"Just this, lord, is more,
the earth itself;
scant are the seven little jujube-kernel clay balls
laid together.

They do not make up one hundredth part,
nor one thousandth,
nor one hundred thousandth part
when compared with the earth -
those seven little clay balls."

"Even so, brethren,
for the Ariyan disciple who has won vision,
for the person who has understanding
this is the greater ill, to wit,
that which for him is wholly perished,
wholly finished;
little is the ill that remains,
not worth the hundredth part,
not worth the thousandth part,
not worth the hundred thousandth part
when measured with the former ill
which for him is wholly perished,
wholly finished,
to wit, a term of seven times.

So great in good, brethren,
is it to be wise in the Norm;
so great in good is it
to have gained the eye of the Norm."

Saṃyutta Nikāya
II. Nidāna Vagga
13. Abhisamaya Saṃyutta

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

13. The Kindred Sayings on Understanding

Sutta 6

Dutiya Paṭhavī Suttaṃ

The Earth (2)

---

[97]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Suppose, brethren, the earth perishing and coming to an end,
except for seven little clay balls
like jujube kernels.

As to that, what think ye, brethren,
which is more?

The great earth, perished and come to an end,
or the seven surviving little jujube-kernel clay balls?"

"Just that is more, lord,
even the great earth.

Scant are the seven surviving little clay balls.

They do not make up one hundredth,
one thousandth,
one hundred thousandth part
when compared with the great earth -
those seven surviving little clay balls."

"Even so, brethren,
for the Ariyan disciple who has won vision,
for the person who has understanding
this is the greater ill, to wit,
that which for him is wholly perished,
wholly finished;
little is the ill that remains,
not worth the hundredth part,
not worth the thousandth part,
not worth the hundred thousandth part
when measured with the former ill
which for him is wholly perished,
wholly finished,
to wit, a term of seven times.

So great in good, brethren,
is it to be wise in the Norm;
so great in good is it
to have gained the eye of the Norm."

Saṃyutta Nikāya
II. Nidāna Vagga
13. Abhisamaya Saṃyutta

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

13. The Kindred Sayings on Understanding

Sutta 7

Paṭhama Samudda Suttaṃ

The Sea (1)

---

[98]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Suppose, brethren, that a man were to draw from the sea
two or three drops of water.

As to that what think ye, brethren,
which is more?

Those two or three drops of water brought up,
or the water in the sea?"

"Just this is more, lord,
even the water in the sea.

Scanty are the two or three drops of water brought up;
they do not make up one hundredth,
one thousandth,
one hundred thousandth part
when compared with the water in the sea -
those two or three little drops."

"Even so, brethren,
for the Ariyan disciple who has won vision,
for the person who has understanding
this is the greater ill, to wit,
that which for him is wholly perished,
wholly finished;
little is the ill that remains,
not worth the hundredth part,
not worth the thousandth part,
not worth the hundred thousandth part
when measured with the former ill
which for him is wholly perished,
wholly finished,
to wit, a term of seven times.

So great in good, brethren,
is it to be wise in the Norm;
so great in good is it
to have gained the eye of the Norm."

Saṃyutta Nikāya
II. Nidāna Vagga
13. Abhisamaya Saṃyutta

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

13. The Kindred Sayings on Understanding

Sutta 8

Dutiya Samudda Suttaṃ

The Sea (2)

---

[98]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Suppose, brethren, that the sea were to come to extinction,
to an end
except for two or three drops
of water brought from it.

As to that what think ye, brethren,
which is more?

The water in the sea
or the two or three surviving drops of water?"

"Just that is more, lord,
even the water in the sea
that has come to extinction,
to an end.

Scanty are the two or three surviving drops.

They do not make up one hundredth,
one thousandth,
one hundred thousandth part
when compared with the sea that has come to extinction,
to an end -
those two or three drops."

"Even so, brethren,
for the Ariyan disciple who has won vision,
for the person who has understanding
this is the greater ill, to wit,
that which for him is wholly perished,
wholly finished;
little is the ill that remains,
not worth the hundredth part,
not worth the thousandth part,
not worth the hundred thousandth part

when measured with the former ill
which for him is wholly perished,
wholly finished,
to wit, a term of seven times.

So great in good, brethren,
is it to be wise in the Norm;
so great in good is it
to have gained the eye of the Norm."

Saṃyutta Nikāya
II. Nidāna Vagga
13. Abhisamaya Saṃyutta

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

13. The Kindred Sayings on Understanding

Sutta 9

Paṭhama Pabbat'Ūpama Suttaṃ

The Mountain Simile (1)

---

[98]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Suppose, brethren, that a man were to lay together
on Himalaya, lord of the hills,
seven grains of gravel
as large as mustard-seeds.

As to that what think ye, brethren,
which is more?

The seven grains of gravel
as large as mustard-seeds
or Himalaya, lord of the hills?"

"Just this, lord, is more,
even Himalaya, lord of the hills.

Small are the seven grains of gravel
as large as mustard-seeds
laid together.

They do not make up one hundredth,
one thousandth,
one hundred thousandth part
when compared with Himalaya lord of the hills -
those seven grains of gravel
as large as mustard-seeds
laid together."

"Even so, brethren,
for the Ariyan disciple who has won vision,
for the person who has understanding
this is the greater ill, to wit,
that which for him is wholly perished,
wholly finished;
little is the ill that remains,
not worth the hundredth part,

not worth the thousandth part,
not worth the hundred thousandth part
when measured with the former ill
which for him is wholly perished,
wholly finished,
to wit, a term of seven times.

So great in good, brethren,
is it to be wise in the Norm;
so great in good is it
to have gained the eye of the Norm."

Saṃyutta Nikāya
II. Nidāna Vagga
13. Abhisamaya Saṃyutta

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

13. The Kindred Sayings on Understanding

Sutta 10

Dutiya Pabbat'Ūpama Suttaṃ

The Mountain Simile (2)

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[99]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Suppose, brethren, that Himalaya, lord of the hills,
were to come to extinction,
come to an end,
save for seven surviving grains of gravel
as large as mustard-seeds.

As to that what think ye, brethren, which is more?

That Himalaya, lord of the hills,
which has come to extinction,
come to an end,
or those seven surviving grains of gravel
as large as mustard-seeds?"

"Just that is more, lord, even Himalaya, lord of the hills.

Small are the seven grains of gravel
as large as mustard-seeds that survive.

They do not make up a hundredth,
a thousandth,
a hundred thousandth part
when compared with Himalaya, lord of the hills -
those seven grains of gravel laid together
as large as mustard-seeds."

"Even so, brethren,
for the Ariyan disciple who has won vision,
for the person who has understanding
this is the greater ill, to wit,
that which for him is wholly perished,
wholly finished;
little is the ill that remains,
not worth the hundredth part,
not worth the thousandth part,

not worth the hundred thousandth part
when measured with the former ill
which for him is wholly perished,
wholly finished,
to wit, a term of seven times.

So great in good, brethren,
is it to be wise in the Norm;
so great in good is it
to have gained the eye of the Norm."

Saṃyutta Nikāya
II. Nidāna Vagga
13. Abhisamaya Saṃyutta

Part II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

13. The Kindred Sayings on Understanding

Sutta 11

Tatiya Pabbat'Ūpama Suttaṃ

The Mountain Simile (3)

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[99]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Suppose, brethren, that a man should lay together on Sineru, lord of the hills,
seven grains of gravel as large as beans.

As to that what think ye, brethren, which is more?

Those seven grains of gravel as large as beans laid together,
or Sineru, lord of the hills?"

"Just this is more, lord, even Sineru, lord of the hills.

Small are seven grains of gravel laid together as large as beans.

They do not make up a hundredth,
a thousandth,
a hundred thousandth part
when compared with Sineru, lord of the hills -
those seven grains of gravel laid together as large as beans."

"Even so, brethren,
for the Ariyan disciple who has won vision,
for the person who **[100]** has understanding
this is the greater ill, to wit,
that which for him is wholly perished,
wholly finished;
little is the ill that remains,
not worth the hundredth part,
not worth the thousandth part,
not worth the hundred thousandth part
when measured with the former ill
which for him is wholly perished,
wholly finished,
to wit, a term of seven times.

So great in good, brethren,
is it to be wise in the Norm;
so great in good is it
to have gained the eye of the Norm."

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
I. Nānatta Vagga Paṭhama
1. Ajjhatta-Pañcakaṃ

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

1. Five (Discourses on) Internal Element

Sutta 1

Dhātu [Dhātu-Nānatta] Suttaṃ

Element

---

[101]

THUS have I heard.

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"I will teach you, brethren, the divesity in elements[1].

Do ye listen; give your minds thoroughly; I will speak.'

"Even so, lord," responded the brethren.

The Exalted One said this: —

"What, brethren, is the diversity in elements?

The elements of eye,
of visible object,
of eye-awareness;[2]

the elements of ear,
of sound,
of ear-awareness;

the elements of nose,
of odour,
of nose-awareness;

the elements of tongue,
of taste,
of tongue-awareness;

the elements of body,
of tangibles,
of body-awareness;

the elements of mind,
of ideas,
of mind-awareness:

this, brethren, is called the diversity in elements."

---

[1] 'Element' is by no means a good fit for *dhātu,* but it is difficult to find any better single word. In itself it may mean what the commentators say it does (*cf*. S.Z. Aung's note, *Compendium,* p. 254 *f*.), 'that which bears its own intrinsic nature' — an ultimate — or 'its own characteristic mark'; something not reducible to simpler terms. But in relation to life and conduct — and Buddhist interest in it was limited to that — it seems to mean the wherewithal, the datum, the *sine qua non,* given which some given experience can be had; any 'set of conditions.' In this section we are concerned with those 'conditions' without which we can have no sense-, or mundane experience.

[2] Or consciousness *(viññāṇa)*.

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
I. Nānatta Vagga Paṭhama
1. Ajjhatta-Pañcakaṃ

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

1. Five (Discourses on) Internal Element

Sutta 2

Samphassa [Phassa-Nānatta] Suttaṃ

Touching

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[101]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthi at the Jeta's Grove, in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Because of the diversity in elements, brethren, arises diversity of contact.

What, brethren, is the diversity in elements?

The eye-element[ed1],
the ear-element,
the nose-element,
the tongue-element,
the body-element,
the mind-element.

This, brethren, is called the diversity in elements.

And what is the consequent diversity of contact?

An **[102]** eye-contact arises because of the eye-element.

An ear-contact arises because of the ear-element.

A nose-contact arises because of the nose-element.

A tongue-contact arises because of the tongue-element.

A body-contact arises because of the body-element.

A mind-contact arises because of the mind-element.

It is thus, brethren, that because of diversity of elements diversity of contact arises."

[ed1] The translators footnote: "§ 1 is repeated." But it is not repeated as in § 1, but as given here. Repetition as in § 1 makes no sense either.

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
I. Nānatta Vagga Paṭhama
1. Ajjhatta-Pañcakaṃ

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

1. Five (Discourses on) Internal Element

Sutta 3

No ce tam [No Phassa-Nānatta] Suttaṃ

And Not in This Way[1]

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[102]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthi at the Jeta's Grove, in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Because of the diversity in elements, brethren, arises diversity of contact; diversity in elements does not arise because of diversity of contact.

What, brethren, is the diversity in elements?

The eye-element[ed1],
the ear-element,
the nose-element,
the tongue-elements,
the body-elements,
the mind-elements.

This, brethren, is called the diversity in elements.

And what is the consequent diversity of contact?

An eye-contact arises because of the eye-element.

An ear-contact arises because of the ear-element.

A nose-contact arises because of the nose-element.

A tongue-contact arises because of the tongue-element.

A body-contact arises because of the body-element.

A mind-contact arises because of the mind-element.

It is thus, brethren, that because of diversity of elements diversity of contact arises.

And now the order of happening has been told you."

[ed1] *This passage, abbreviated by reference in the translation has been restored. The following section is incomplete in the translation but has not been expanded as a consequence of the manner in which the abbreviation has been referenced in the final line*. This is simply carlessness on the part of the translator as the entire meaning is contained in the statement of the reverse condition and needs emphasis. It is the title of the sutta!

[1] Reading *no c'etaṇ*.

The formulas of §§ 1,2 are repeated, and so is here the first sentence of § 3. [Ed.: inserted but not as in § 1, which does not fit here, but as given here and in § 2.]

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
I. Nānatta Vagga Paṭhama
1. Ajjhatta-Pañcakaṃ

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

1. Five (Discourses on) Internal Element

Sutta 4

Paṭhama Vedanā [Vedanā-Nānatta] Suttaṃ

Feeling (1)

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[102]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthi at the Jeta's Grove, in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Because of the diversity in elements, brethren, arises diversity of contact; because of the diversity of contact arises diversity of feeling.[1]

What, brethren, is the diversity in elements?

The elements of eye,
of visible object,
of eye-awareness;

the elements of ear,
of sound,
of ear-awareness;

the elements of nose,
of odour,
of nose-awareness;

the elements of tongue,
of taste,
of tongue-awareness;

the elements of body,
of tangibles,
of body-awareness;

the elements of mind,
of ideas,
of mind-awareness:

this, brethren, is called the diversity in elements.

And what is the consequent diversity of contact?

An eye-contact arises because of the eye-element.

An ear-contact arises because of the ear-element.

A nose-contact arises because of the nose-element.

A tongue-contact arises because of the tongue-element.

A body-contact arises because of the body-element.

A mind-contact arises because of the mind-element.

It is thus, brethren, that because of diversity of elements diversity of contact arises.

How is it that because of diversity in element there arises diversity of contact?
that because of diversity of contact there arises diversity of feeling?

Because of eye-element, brethren, arises eye-contact;
because of eye-contact arises feeling produced by eye-contact.

Because of ear-element, arises ear-contact;
because of ear-contact arises feeling produced by ear-contact.

Because of nose-element, arises nose-contact;
because of nose-contact arises feeling produced by nose-contact.

Because of tongue-element, arises tongue-contact;
because of tongue-contact arises feeling produced by tongue-contact.

Because of body-element, arises body-contact;
because of body-contact arises feeling produced by body-contact.

Because of mind-element, arises mind-contact;
because of mind-contact arises feeling produced by mind-contact.

Thus it is that because of diversity in element
there arises diversity of contact,
because of diversity of contact
there arises diversity of feeling."

---

[1] Catechism on the first two modes of diversity (§§ 1,2) follows. [Ed.: inserted]

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
I. Nānatta Vagga Paṭhama
1. Ajjhatta-Pañcakaṃ

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

1. Five (Discourses on) Internal Element

Sutta 5

Dutiya Vedanānā [No Vedanā-Nānatta] Suttaṃ

Feeling (2)

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthi at the Jeta's Grove, in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

Because of the diversity in elements, brethren, arises diversity of contact; because of the diversity of contact arises diversity of feeling. Diversity of contact does not arise because of diversity of feeling; diversity in elements does not arise because of diversity of contact.

What, brethren, is the diversity in elements?

The elements of eye,
of visible object,
of eye-awareness;

the elements of ear,
of sound,
of ear-awareness;

the elements of nose,
of odour,
of nose-awareness;

the elements of tongue,
of taste,
of tongue-awareness;

the elements of body,
of tangibles,
of body-awareness;

the elements of mind,
of ideas,
of mind-awareness:

this, brethren, is called the diversity in elements.

And what is the consequent diversity of contact?

An eye-contact arises because of the eye-element.

An ear-contact arises because of the ear-element.

A nose-contact arises because of the nose-element.

A tongue-contact arises because of the tongue-element.

A body-contact arises because of the body-element.

A mind-contact arises because of the mind-element.

It is thus, brethren, that because of diversity of elements diversity of contact arises.

How is it that because of diversity in element there arises diversity of contact? that because of diversity of contact there arises diversity of feeling?

Because of eye-element, brethren, arises eye-contact; because of eye-contact arises feeling produced by eye-contact.

Because of ear-element, arises ear-contact; because of ear-contact arises feeling produced by ear-contact.

Because of nose-element, arises nose-contact; because of nose-contact arises feeling produced by nose-contact.

Because of tongue-element, arises tongue-contact; because of tongue-contact arises feeling produced by tongue-contact.

Because of body-element, arises body-contact; because of body-contact arises feeling produced by body-contact.

Because of mind-element, arises mind-contact; because of mind-contact arises feeling produced by mind-contact.

Thus it is that because of diversity in element there arises diversity of contact, because of diversity of contact there arises diversity of feeling. And now ye know the order is not otherwise.

And it is true in the case of each of the six pairs of elements.[1]

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[1] I have avoided merely repeating the formulas of §§ 1-3, as the text does. [Ed.: inserted]

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
I. Nānatta Vagga Paṭhama
1. Ajjhatta-Pañcakaṃ

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

2. Five (Discourses on) External Element

Sutta 6

Dhātu [Bāhira-Dhātu-Nānatta] Suttaṃ

Element

---

[103]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthi at the Jeta's Grove, in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

I will teach you, brethren, the diversity in elements.

Do ye listen; give your minds thoroughly; I will speak.

What, brethren, is the diversity in elements?

Visible object-element,
sound-element,
odour-element,
taste-element,
tangible-element,
idea-element.

This is called the diversity in elements."

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
I. Nānatta Vagga Paṭhama
1. Ajjhatta-Pañcakaṃ

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

2. Five (Discourses on) External Element

Sutta 7

Saññā [Pariyesanā-Nānatta] Suttaṃ

Perception

---

[103]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthi at the Jeta's Grove, in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Because of the diversity in elements, brethren, arises diversity in perceptions,
because of diversity in perceptions arises diversity in aims,
because of diversity in aims arises diversity in desires,
because of diversity in desires arises diversity in yearnings,
because of diversity in yearnings arises diversity in quests.

What, brethren, is the diversity in elements?[ed1]

Visible object-element,
sound-element,
odour-element,
taste-element,
tangible-element,
idea-element.

This is called the diversity in elements.

How is it that because of diversity in elements there arises diversity in perceptions,
because of diversity in perceptions arises diversity in aims,
because of diversity in aims arises diversity in desires,
because of diversity in desires arises diversity in yearnings,
because of diversity in yearnings arises diversity in quests?

Because of visible object-element, brethren, arises visible object-perception,
because of visible object-perception arises visible object-aims,
because of visible object-aims arises visible object-desires,
because of visible object-desires arises visible object-yearnings,
because of visible object-yearnings arises visible object quests.

Because of sound-element, brethren, arises sound-perception,
because of sound-perception arises sound-aims,
because of sound-aims arises sound-desires,
because of sound-desires arises sound-yearnings,
because of sound-yearnings arises sound-quests.

Because of odour-element, brethren, arises odour-perception,
because of odour-perception arises odour-aims,
because of odour-aims arises odour-desires,
because of odour-desires arises odour-yearnings,
because of odour-yearnings arises odour-quests.

Because of taste-element, brethren, arises taste-perception,
because of taste-perception arises taste-aims,
because of taste-aims arises taste-desires,
because of taste-desires arises taste-yearnings,
because of taste-yearnings arises taste-quests.

Because of tangibles-element, brethren, arises tangibles-perception,
because of tangibles-perception arises tangibles-aims,
because of tangibles-aims arises tangibles-desires,
because of tangibles-desires arises tangibles-yearnings,
beause of tangibles-yearnings arises tangibles-quests.

Because of ideas-element, brethren, arises ideas-perception,
because of ideas-perception arises ideas-aims,
because of ideas-aims arises ideas-desires,
because of ideas-desires arises ideas-yearnings,
because of ideas-yearnings arises ideas-quests.

Thus it is that because of the diversity in elements, brethren, arises diversity in perceptions,
because of diversity in perceptions arises diversity in aims,
because of diversity in aims arises diversity in desires,
because of diversity in desires arises diversity in yearnings,
because of diversity in yearnings arises diversity in quests."

---

ed1 From here down summarized by the translators thus: "The diversity in elements, *to wit, in the six afore-named [Ed.: SN 2.14.6], ye know, and now ye know the causal connection in the consequences thereof, true in each of the six*."

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
I. Nānatta Vagga Paṭhama
1. Ajjhatta-Pañcakaṃ

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

2. Five (Discourses on) External Element

Sutta 8

No ce tam [No Pariyesanā-Nānatta] Suttaṃ

And Not in This Way

---

[103]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthi at the Jeta's Grove, in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

2. "Because of the diversity in elements, brethren, arises diversity in perceptions,
because of diversity in perceptions arises diversity in aims,
because of diversity in aims arises diversity in desires,
because of diversity in desires arises diversity in yearnings,
because of diversity in yearnings arises diversity in quests.

3. Diversity in yearnings does not arise because of **[104]** diversity in quests,
diversity in desires does not arise because of diversity in yearnings,
diversity in aims does not arise because of diversity in desires,
diversity in perceptions does not arise becuse of diversity in aims,
diversity in elements does not arise because of diversity in perceptions.

4. What, brethren, is the diversity in elements?

Visible object-element,
sound-element,
odour-element,
taste-element,
tangible-element,
idea-element.

This is called the diversity in elements.

5.How is it that because of diversity in elements there arises diversity in perceptions,
because of diversity in perceptions arises diversity in aims,
because of diversity in aims arises diversity in desires,
because of diversity in desires arises diversity in yearnings,
because of diversity in yearnings arises diversity in quests;
[that] diversity in yearnings does not arise because of diversity in quests,

diversity in desires does not arise because of diversity in yearnings,
diversity in aims does not arise because of diversity in desires,
diversity in perceptions does not arise becuse of diversity in aims,
diversity in elements does not arise because of diversity in perceptions?

6. Because of visible object-element, brethren, arises visible object-perception,
because of visible object-perception arises visible object-aims,
because of visible object-aims arises visible object-desires,
because of visible object-desires arises visible object-yearnings,
because of visible object-yearnings arises visible object-quests;
visible object-yearnings do not arise because of visible object-quests,
visible object-desires do not arise because of visible object-yearnings,
visible object-aims do not arise because of visible object-desires,
visible object-perceptions do not arise because of visible object-aims,
visible object-elements do not arise because of visible object-perceptions.

7. Because of sound-element, brethren, arises sound-perception,
because of sound-perception arises sound-aims,
because of sound-aims arises sound-desires,
because of sound-desires arises sound-yearnings,
because of sound-yearnings arises sound-quests;
sound-yearnings do not arise because of sound-quests,
sound-desires do not arise because of sound-yearnings,
sound-aims do not arise because of sound-desires,
sound-perceptions do not arise because of sound-aims,
sound-elements do not arise because of sound-perceptions.

8. Because of odour-element, brethren, arises odour-perception,
because of odour-perception arises odour-aims,
because of odour-aims arises odour-desires,
because of odour-desires arises odour-yearnings,
because of odour-yearnings arises odour-quests;
odour-yearnings do not arise because of odour-quests,
odour-desires do not arise because of odour-yearnings,
odour-aims do not arise because of odour-desires,

odour-perceptions do not arise because of odour-aims,
odour-elements do not arise because of odour-perceptions.

9. Because of taste-element, brethren, arises taste-perception,
because of taste-perception arises taste-aims,
because of taste-aims arises taste-desires,
because of taste-desires arises taste-yearnings,
because of taste-yearnings arises taste-quests;
taste-yearnings do not arise because of taste-quests,
taste-desires do not arise because of taste-yearnings,
taste-aims do not arise because of taste-desires,
taste-perceptions do not arise because of taste-aims,
taste-elements do not arise because of taste-perceptions.

10. Because of tangibles-element, brethren, arises tangibles-perception,
because of tangibles-perception arises tangibles-aims,
because of tangibles-aims arises tangibles-desires,
because of tangibles-desires arises tangibles-yearnings,
beause of tangibles-yearnings arises tangibles-quests;
tangibles-yearnings do not arise because of tangibles-quests,
tangibles-desires do not arise because of tangibles-yearnings,
tangibles-aims do not arise because of tangibles-desires,
tangibles-perceptions do not arise because of tangibles-aims,
tangibles-elements do not arise because of tangibles-perceptions.

11. Because of ideas-element, brethren, arises ideas-perception,
because of ideas-perception arises ideas-aims,
because of ideas-aims arises ideas-desires,
because of ideas-desires arises ideas-yearnings,
because of ideas-yearnings arises ideas-quests;
ideas-yearnings do not arise because of ideas-quests,
ideas-desires do not arise because of ideas-yearnings,
ideas-aims do not arise because of ideas-desires,
ideas-perceptions doe not arise because of ideas-aims,
ideas-elements do not arise because of ideas-perceptions.

12. Thus it is that because of the diversity in elements, brethren, arises diversity in perceptions,
because of diversity in perceptions arises diversity in aims,
because of diversity in aims arises diversity in desires,
because of diversity in desires arises diversity in yearnings,
because of diversity in yearnings arises diversity in quests;
[that] diversity in yearnings does not arise because of diversity in quests,
diversity in desires does not arise because of diversity in yearnings,
diversity in aims does not arise because of diversity in desires,
diversity in perceptions does not arise becuse of diversity in aims,
diversity in elements does not arise because of diversity in perceptions."[ed1]

[ed1] The translators include only § 3, summarizing the rest."

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
I. Nānatta Vagga Paṭhama
1. Ajjhatta-Pañcakaṃ

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

2. Five (Discourses on) External Element

Sutta 9

Paṭhama Phassa [Lābha-Nānatta] Suttaṃ

Contact 1

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[104]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthi at the Jeta's Grove, in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

2. "Because of the diversity in elements, brethren, arises diversity in perceptions,[1]
because of diversity in perceptions arises diversity in aims,
because of diversity in aims arises diversity in desires,
because of diversity in desires arises diversity in yearnings,
because of diversity in yearnings arises diversity in quests,
because of diversity in quests arises diversity in gains.

3. What, brethren, is the diversity in elements?

Visible object-element,
sound-element,
odour-element,
taste-element,
tangible-element,
idea-element.

This is called the diversity in elements.

4. How is it that because of diversity in elements there arises diversity in perceptions,
because of diversity in perceptions arises diversity in aims,
because of diversity in aims arises diversity in desires,
because of diversity in desires arises diversity in yearnings,
because of diversity in yearnings arises diversity in quests,
because of diversity in quests arises diversity in gains?

5. Because of visible object-element, brethren, arises visible object-perception,
because of visible object-perception arises visible object-aims,
because of visible object-aims arises visible object-desires,

because of visible object-desires arises visible object-yearnings,
because of visible object-yearnings arises visible object-quests,
because of visible object-quests arises visible object=gains.

6. Because of sound-element, brethren, arises sound-perception,
because of sound-perception arises sound-aims,
because of sound-aims arises sound-desires,
because of sound-desires arises sound-yearnings,
because of sound-yearnings arises sound-quests,
because of sound-quests arises sound-gains.

7. Because of odour-element, brethren, arises odour-perception,
because of odour-perception arises odour-aims,
because of odour-aims arises odour-desires,
because of odour-desires arises odour-yearnings,
because of odour-yearnings arises odour-quests,
because of odour-quests arises odour-gains.

8. Because of taste-element, brethren, arises taste-perception,
because of taste-perception arises taste-aims,
because of taste-aims arises taste-desires,
because of taste-desires arises taste-yearnings,
because of taste-yearnings arises taste-quests,
because of taste-quests arises taste-gains.

9. Because of tangibles-element, brethren, arises tangibles-perception,
because of tangibles-perception arises tangibles-aims,
because of tangibles-aims arises tangibles-desires,
because of tangibles-desires arises tangibles-yearnings,
beause of tangibles-yearnings arises tangibles-quests,
because of tangibles-quests arises tangibles-gains.

10. Because of ideas-element, brethren, arises ideas-perception,
because of ideas-perception arises ideas-aims,
because of ideas-aims arises ideas-desires,
because of ideas-desires arises ideas-yearnings,

because of ideas-yearnings arises ideas-quests,
because of ideas-quests arises ideas-gains.

11. Thus it is that because of the diversity in elements, brethren, arises diversity in perceptions,
because of diversity in perceptions arises diversity in aims,
because of diversity in aims arises diversity in desires,
because of diversity in desires arises diversity in yearnings,
because of diversity in yearnings arises diversity in quests,
because of diversity in quests arises diversity in gains."

---

ed1 The translators conclude this section abbreviating: "hence diversity of aims, hence diversity of contact, hence diversity of feeling, hence diversity of desires, hence diversity of yearnings, hence diversity of quests, hence diversity of gains." and then conclude the sutta: "The diversity and the causal order are true of each element."

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
I. Nānatta Vagga Paṭhama
1. Ajjhatta-Pañcakaṃ

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

2. Five (Discourses on) External Element

Sutta 10

Dutiya Phassa [No Lābha-Nānatta] Suttaṃ

Contact 2

---

[104]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthi at the Jeta's Grove, in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

2. "Because of the diversity in elements, brethren, arises diversity in perceptions,
because of diversity in perceptions arises diversity in aims,
because of diversity in aims arises diversity in desires,
because of diversity in desires arises diversity in yearnings,
because of diversity in yearnings arises diversity in quests,
because of diversity in quests arises diversity in gains.

3. Diversity in quests does not arise because of diversity in gains,
diversity in yearnings does not arise because of diversity in quests,
diversity in desires does not arise because of diversity in yearnings,
diversity in aims does not arise because of diversity in desires,
diversity in perceptions does not arise becuse of diversity in aims,
diversity in elements does not arise because of diversity in perceptions.

4. What, brethren, is the diversity in elements?

Visible object-element,
sound-element,
odour-element,
taste-element,
tangible-element,
idea-element.

This is called the diversity in elements.

5.How is it that because of diversity in elements there arises diversity in perceptions,
because of diversity in perceptions arises diversity in aims,
because of diversity in aims arises diversity in desires,
because of diversity in desires arises diversity in yearnings,

because of diversity in yearnings arises diversity in quests,
because of diversity in quests arises diversity in gains;
[that] diversity in quests does not arise because of diversity in gains,
diversity in yearnings does not arise because of diversity in quests,
diversity in desires does not arise because of diversity in yearnings,
diversity in aims does not arise because of diversity in desires,
diversity in perceptions does not arise becuse of diversity in aims,
diversity in elements does not arise because of diversity in perceptions?

6. Because of visible object-element, brethren, arises visible object-perception,
because of visible object-perception arises visible object-aims,
because of visible object-aims arises visible object-desires,
because of visible object-desires arises visible object-yearnings,
because of visible object-yearnings arises visible object-quests,
because of visible object-quests arises visible object gains;
visible object-quests do not arise because of visible object-gains,
visible object-yearnings do not arise because of visible object-quests,
visible object-desires do not arise because of visible object-yearnings,
visible object-aims do not arise because of visible object-desires,
visible object-perceptions do not arise because of visible object-aims,
visible object-elements do not arise because of visible object-perceptions.

7. Because of sound-element, brethren, arises sound-perception,
because of sound-perception arises sound-aims,
because of sound-aims arises sound-desires,
because of sound-desires arises sound-yearnings,
because of sound-yearnings arises sound-quests,
because of sound-quests arises sound-gains;
sound-quests do not arise because of sound-gains,
sound-yearnings do not arise because of sound-quests,
sound-desires do not arise because of sound-yearnings,
sound-aims do not arise because of sound-desires,
sound-perceptions do not arise because of sound-aims,
sound-elements do not arise because of sound-perceptions.

8. Because of odour-element, brethren, arises odour-perception,
because of odour-perception arises odour-aims,
because of odour-aims arises odour-desires,
because of odour-desires arises odour-yearnings,
because of odour-yearnings arises odour-quests,
because of odour-quests arises odour-gains;
odour-quests do not arise because of odour-gains,
odour-yearnings do not arise because of odour-quests,
odour-desires do not arise because of odour-yearnings,
odour-aims do not arise because of odour-desires,
odour-perceptions do not arise because of odour-aims,
odour-elements do not arise because of odour-perceptions.

9. Because of taste-element, brethren, arises taste-perception,
because of taste-perception arises taste-aims,
because of taste-aims arises taste-desires,
because of taste-desires arises taste-yearnings,
because of taste-yearnings arises taste-quests,
because of taste-quests arises taste-gains;
taste-quests do not arise because of taste-gains,
taste-yearnings do not arise because of taste-quests,
taste-desires do not arise because of taste-yearnings,
taste-aims do not arise because of taste-desires,
taste-perceptions do not arise because of taste-aims,
taste-elements do not arise because of taste-perceptions.

10. Because of tangibles-element, brethren, arises tangibles-perception,
because of tangibles-perception arises tangibles-aims,
because of tangibles-aims arises tangibles-desires,
because of tangibles-desires arises tangibles-yearnings,
beause of tangibles-yearnings arises tangibles-quests,
because of tangibles-quests arises tangibles-gains;
tangibles-quests do not arise because of tangibles gains,
tangibles-yearnings do not arise because of tangibles-quests,
tangibles-desires do not arise because of tangibles-yearnings,
tangibles-aims do not arise because of tangibles-desires,

tangibles-perceptions do not arise because of tangibles-aims,
tangibles-elements do not arise because of tangibles-perceptions.

11. Because of ideas-element, brethren, arises ideas-perception,
because of ideas-perception arises ideas-aims,
because of ideas-aims arises ideas-desires,
because of ideas-desires arises ideas-yearnings,
because of ideas-yearnings arises ideas-quests,
because of ideas-quests arises ideas-gains;
ideas-gains do not arise because of ideas-quests,
ideas-yearnings do not arise because of ideas-quests,
ideas-desires do not arise because of ideas-yearnings,
ideas-aims do not arise because of ideas-desires,
ideas-perceptions doe not arise because of ideas-aims,
ideas-elements do not arise because of ideas-perceptions.

12. Thus it is that because of the diversity in elements, brethren, arises diversity in perceptions,
because of diversity in perceptions arises diversity in aims,
because of diversity in aims arises diversity in desires,
because of diversity in desires arises diversity in yearnings,
because of diversity in yearnings arises diversity in quests,
because of diversity in quests arises diversity in gains;
[that] diversity in quests does not arise because of diversity in gains,
diversity in yearnings does not arise because of diversity in quests,
diversity in desires does not arise because of diversity in yearnings,
diversity in aims does not arise because of diversity in desires,
diversity in perceptions does not arise becuse of diversity in aims,
diversity in elements does not arise because of diversity in perceptions."[ed1]

[ed1] The translators summarize the whole sutta: "This Sutta is a virtual repetition of § 9, with emphasis on the rejection of the inverse order of causation."

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
II. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

Sutta 11

Satta-Dhatu Suttaṃ

These Seven

---

[104]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthi
at the Jeta's Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," they replied, and the Exalted One said:

"There are these seven elements, brethren — which seven?

The radiance-element,
the beauty-element,
the space-infinity- **[105]** element,
the consciousness-infinity-element,
the nothingness-sphere-element,
the neither perception-nor-non-perception-sphere-element,
the perception-and-feeling-cessation-element
— these are the seven.[1]

When he had so said, a certain brother said this to him: —

'Because of what, lord, are these seven elements revealed?'

That radiance-element, brother, is revealed through darkness.

That beauty-element is revealed through ugliness.

That space-infinity-element is revealed through visible object.

That consciousness-infinity-element is revealed through space-infinity-element.

And similarly each of the remaining three is revealed through the element named previously.

And how, lord, can there be attainment
of each of these seven elements?

The radiance, beauty, space-infinity, consciousness-infinity-sphere and nothingness-sphere-elements are to be won by attainment in perception.

The neither-perception-nor-non-perception-sphere-element is to be won by attainment in the remaning activities of mind.

The perception and feeling cessation-element is to be won by attainment of cessation.

---

[1] All — so the *Comy.* — the first two included, are modes of *Jhāna*. *Cf*. *Dialogues,* i, 249-51; ii, 119; *Bud*. *Psych*. *Ethics,* 72, 182, 204. *Bud*. *Psychology,* 105 *f*.

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
II. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

Sutta 12

Sa-Nidāna Suttaṃ

With Causal Basis

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
II. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

Sutta 13

Giñjak-ā-Vasatha Suttaṃ

Brick Hall[1]

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[107]

THUS have I heard.

The Exalted One was once staying in Ñātika at the Brick Hall.

There he addressed the brethren:

"Brethren!"

"Even so, lord," they responded.

The Exalted One said this:-

"Because of [an] element, brethren,
arises a notion,
arises an opinion,
arises thought."

When he had said thus,
the venerable believer Kaccāyana
said to the Exalted One:-

"The opinion, lord,
that of those who are not supremely enlightened
[some one is] supremely enlightened -
what causes this opinion to manifest itself?"

"Mighty is that element, Kaccayana,
to wit,
the element of ignorance.

Low, I tell you, Kaccayana,
is the element through which low notions,
low opinions,
low thoughts,
low volitions,
low wishes,
low aspirations,
a low person,
low speech arises,
low is what he declares,
what he teaches,
what he reveals,
sets forth,
discloses,
analyzes,

explains,
and low is the rebirth of him.

Average I tell you, Kaccayana,
is the element through which average notions,
average opinions,
average thoughts,
average volitions,
average wishes,
average aspirations,
average average persons,
average speech arises,
moderately good[2] is what he declares,
teaches,
reveals,
sets forth,
discloses,
analyzes,
explains,
and moderately good is the rebirth of him.

[108] Excellent, I tell you, Kaccayana,
is the element through which excellent notions,
excellent opinions,
excellent thoughts,
excellent volitions,
excellent wishes,
excellent aspirations,
excellent persons,
excellent speech arises,
excellent is what he declares,
teaches,
reveals,
sets forth,
discloses,
analyzes,

explains,
and excellent is the rebirth of him."

---

[1] See above, p. 51.

[2] Average, moderately good = both *majjhima,* lit. middling.

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
II. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

Sutta 14

Hīn-ā-dhimuttika Suttaṃ

Low Tastes[1]

---

[108]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"Through an element it is, brethren,
that beings flow together,
meet together.

Beings of low tastes
flow together,
meet together
with them of low tastes.

They of virtuous tastes
flow together,
meet together
with them of virtuous tastes.

In the past, brethren, through an element it was,
that beings flowed together,
met together.

Beings of low tastes
flowed together,
met together
with them of low tastes.

Beings of virtuous tastes
flowed together,
met together
with them of virtuous tastes.

In the future, brethren, through an element it will be,
that beings flow together,
meet together.

Beings of low tastes
will flow together,

meet together
with them of low tastes.

Beings of virtuous tastes
will flow together,
meet together
with them of virtuous tastes.

In the present, brethren, through an element it is,
that beings flow together,
meet together.

Beings of low tastes
flow together,
meet together
with them of low tastes.

Beings of virtuous tastes
flow together,
meet together
with them of virtuous tastes."

---

[1] *Adhimutti*

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
II. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

Sutta 15

Kammam [Caṇkama] Suttaṃ

Conduct[1]

---

[108]

THUS have I heard.

The Exalted One was once staying at Rājagaha
on the hill Vulture's Peak.

Now at that time the venerable Sāriputta
with many brethren
was walking to and fro
not far from the Exalted One.

And the venerable Mahā-Moggallāna
with many brethren
was walking to and fro
not far from the Exalted One.

And the venerable Mahā-Kassapa
with many brethren
was walking to and fro
not far from the Exalted One.

And the venerable Anuruddha
with many brethren
was walking to and fro
not far from the Exalted One.

And the venerable Puṇṇa Mantānī's son
with many brethren
was walking to and fro
not far from the Exalted One.

And the venerable Upāli
with many brethren
was walking to and fro
not far from the Exalted One.

And the venerable Ānanda
with many brethren
was walking to and fro
not far from the Exalted One.

And the venerable Devadatta
with many brethren
was walking to and fro
not far from the Exalted One.

Then the Exalted One addressed the brethren:[2] -

"Do ye see Sāriputta, brethren,
walking to and fro with many brethren?"

"Even so, lord."

"All of those brethren are of great wisdom."

Do ye see Moggallāna, brethren,
so walking to and fro with many brethren?"

"Even so, lord."

[109] "All of those brethren are of great will-potency.

Do ye see Kassapa, brethren,
so walking to and fro with many brethren?"

"Even so, lord."

"All of those brethren keep the stricter observances.[3]

Do ye see Anuruddha, brethren,
so walking to and fro with many brethren?"

"Even so, lord."

"All of those brethren have the deva-sight.[4]

Do ye see Puṇṇa Mantānī's son, brethren,
so walking to and fro with many brethren?"

"Even so, lord."

"All of those brethren are of righteous converse.

Do ye see Upāli, brethren,
so walking to and fro with many brethren?"

"Even so, lord."

"All of those brethren know the Vinaya by heart.[5]

Do ye see Ānanda, brethren,
so walking to and fro with many brethren?"

"Even so, lord."

"All of those brethren have learnt much.[6]

Do ye see Devadatta, brethren,
so walking to and fro with many brethren?"

"Even so, lord."

"All of those brethren have evil wants.

Through an element it is, brethren,
that beings flow together,
meet together.

Beings of low tastes
flow together,
meet together
with them of low tastes.

They of virtuous tastes
flow together,
meet together
with them of virtuous tastes.

In the past, brethren, through an element it was,
that beings flowed together,
met together.

Beings of low tastes
flowed together,
met together
with them of low tastes.

Beings of virtuous tastes
flowed together,
met together
with them of virtuous tastes.

In the future, brethren, through an element it will be,
that beings flow together,
meet together.

Beings of low tastes
will flow together,
meet together
with them of low tastes.

Beings of virtuous tastes
will flow together,
meet together
with them of virtuous tastes.

In the present, brethren, through an element it is,
that beings flow together,
meet together.

Beings of low tastes
flow together,
meet together
with them of low tastes.

Beings of virtuous tastes
flow together,
meet together
with them of virtuous tastes."

---

[1] *Kammaṃ*.

[2] The following acknowledgments made by the Head may be compared with the longer list in *A*. i, 23 *f*. There is consonance in the commendation.

[3] *Dhutanga*. In the Milinda trans. 'extra vows.'

[4] Clairvoyance.

[5] Lit. 'Vinaya-bearers.'

[6] Lit. 'much-heard.' As we might say 'well read.'

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
II. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

Sutta 16

Sa-Gātha Suttaṃ

[Sutta] with Verses

---

[109]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"Through an element it is, brethren,
that beings flow together,
meet together.

Beings of low tastes
flow together,
meet together
with them of low tastes.

In the past, brethren, through an element it was,
that beings flowed together,
met together.

Beings of low tastes
flowed together,
met together
with them of low tastes.

In the future, brethren, through an element it will be,
that beings flow together,
meet together.

Beings of low tastes
will flow together,
meet together
with them of low tastes.

In the present, brethren, through an element it is,
that beings flow together,
meet together.

Beings of low tastes
flow together,
meet together
with them of low tastes.

Just, brethren, as muck flows together,
meets together with muck,
urine with urine,
pus with pus,
blood with blood,
through an element it is, brethren,
that beings flow together,
meet together.

Beings of low tastes
flow together,
meet together
with them of low tastes.

In the past, brethren, through an element it was,
that beings flowed together,
met together.

Beings of low tastes
flowed together,
met together
with them of low tastes.

In the future, brethren, through an element it will be,
that beings flow together,
meet together.

Beings of low tastes
will flow together,
meet together
with them of low tastes.

In the present, brethren, through an element it is,
that beings flow together,
meet together.

Beings of low tastes
flow together,
meet together
with them of low tastes.

§

[110] Through an element it is, brethren,
that beings flow together,
meet together.

They of virtuous tastes
flow together,
meet together
with them of virtuous tastes.

In the past, brethren, through an element it was,
that beings flowed together,
met together.

Beings of virtuous tastes
flowed together,
met together
with them of virtuous tastes.

In the future, brethren, through an element it will be,
that beings flow together,
meet together.

Beings of virtuous tastes
will flow together,
meet together
with them of virtuous tastes.

In the present, brethren, through an element it is,
that beings flow together,
meet together.

Beings of virtuous tastes
flow together,
meet together
with them of virtuous tastes.

Just, brethren, as milk flows together,
meets together with milk,
oil with oil,
ghee with ghee,
honey with honey,
molasses with molasses,
even so through an element it is, brethren,
that beings flow together,
meet together.

They of virtuous tastes
flow together,
meet together
with them of virtuous tastes.

In the past, brethren, through an element it was,
that beings flowed together,
met together.

Beings of virtuous tastes
flowed together,
met together
with them of virtuous tastes.

In the future, brethren, through an element it will be,
that beings flow together,
meet together.

Beings of virtuous tastes
will flow together,
meet together
with them of virtuous tastes.

In the present, brethren, through an element it is,
that beings flow together,
meet together.

Beings of virtuous tastes
flow together,
meet together
with them of virtuous tastes.

This said the Exalted One.

The Well-farer so saying,
the Master said this yet further:-

Lust's jungle, of association born,
By not associating is cut down.
As one who, mounted on a puny plank,
Is in mid-ocean whelmed beneath the waves,
So even he of blameless life doth sink
When thrown together with the man of sloth.
Wherefore from such let him keep well apart -
The sluggard and the poor in energy.
Let him consort with those who live aloof,
With noble, eager, contemplative souls,
With men of constant quickened energies,
Yea, let him hold communion with the wise.[1]

---

[1] = *Pss. of the Brethren,* verses 147, 148, save for the first two lines. The translation is here made a little more correct.

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
II. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

Sutta 17

Asaddha Suttaṃ

Unbelievers

---

[110]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"Through an element it is, brethren,
that beings flow together,
meet together.

Unbelievers flow together, meet together with unbelievers,
the unconscientious with the unconscientious,
the indiscreet with the indiscreet,
the untaught with the untaught,
the lazy with the lazy,
the muddleminded with the muddleminded,
the unwise with the unwise.

In the past, brethren, through an element it was,
that beings flowed together,
met together.

Unbelievers flowed together, met together with unbelievers,
the unconscientious with the unconscientious,
the indiscreet with the indiscreet,
the untaught with the untaught,
the lazy with the lazy,
the muddleminded with the muddleminded,
the unwise with the unwise.

In the future, brethren, through an element it will be,
that beings flow together,
meet together.

Unbelievers will flow together, meet together with unbelievers,
the unconscientious with the unconscientious,
the indiscreet with the indiscreet,
the untaught with the untaught,
the lazy with the lazy,
the muddleminded with the muddleminded,
the unwise with the unwise.

In the present, brethren, through an element it is,
that beings flow together,
meet together.

Unbelievers flow together, meet together with unbelievers,
the unconscientious with the unconscientious,
the indiscreet with the indiscreet,
the untaught with the untaught,
the lazy with the lazy,
the muddleminded with the muddleminded,
the unwise with the unwise.

Through an element it is, brethren,
that beings flow together,
meet together.

Believers flow together, meet together with believers,
the conscientious with the conscientious,
the discreet with the discreet,
the educated with the educated,
the energetic with **[111]** the energetic,
the levelheaded with the levelheaded,
the wise with the wise.

In the past, brethren, through an element it was,
that beings flowed together,
met together.

Believers flowed together, met together with believers,
the conscientious with the conscientious,
the discreet with the discreet,
the educated with the educated,

the energetic with the energetic,
the levelheaded with the levelheaded,
the wise with the wise.

In the future, brethren, through an element it will be,
that beings will flow together,
meet together.

Believers will flow together, meet together with believers,
the conscientious with the conscientious,
the discreet with the discreet,
the educated with the educated,
the energetic with the energetic,
the levelheaded with the levelheaded,
the wise with the wise.

In the present, brethren, through an element it is,
that beings flow together,
meet together.

Believers flow together, meet together with believers,
the conscientious with the conscientious,
the discreet with the discreet,
the educated with the educated,
the energetic with the energetic,
the levelheaded with the levelheaded,
the wise with the wise."

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
II. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

Sutta 18

Asaddha-Mmulaka Panca [Assaddha-Mulakatika Pancaka] Suttaṃ

The Five Based on Unbelievers

---

[111]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"Through an element it is, brethren,
that beings flow together,
meet together.

Unbelievers flow together, meet together with unbelievers,
the unconscientious with the unconscientious,
the unwise with the unwise.

Believers flow together, meet together with believers,
the conscientious with the conscientious,
the wise with the wise.

In the past, brethren, through an element it was,
that beings flowed together,
met together.

Unbelievers flowed together, met together with unbelievers,
the unconscientious with the unconscientious,
the unwise with the unwise.

Believers flowed together, met together with believers,
the conscientious with the conscientious,
the wise with the wise.

In the future, brethren, through an element it will be,
that beings flow together,
meet together.

Unbelievers will flow together, meet together with unbelievers,
the unconscientious with the unconscientious,
the unwise with the unwise.

Believers will flow together, meet together with believers,
the conscientious with the conscientious,
the wise with the wise.

In the present, brethren, through an element it is,
that beings flow together,
meet together.

Unbelievers flow together, meet together with unbelievers,
the unconscientious with the unconscientious,
the unwise with the unwise.

Believers flow together, meet together with believers,
the conscientious with the conscientious,
the wise with the wise.

§

"Through an element it is, brethren,
that beings flow together,
meet together.

Unbelievers flow together, meet together with unbelievers,
the indiscreet with the indiscreet,
the unwise with the unwise.

Believers flow together, meet together with believers,
the discreet with the discreet,
the wise with the wise.

In the past, brethren, through an element it was,
that beings flowed together,
met together.

Unbelievers flowed together, met together with unbelievers,
the indiscreet with the indiscreet,
the unwise with the unwise.

Believers flowed together, met together with believers,
the discreet with the discreet,
the wise with the wise.

In the future, brethren, through an element it will be,
that beings flow together,
meet together.

Unbelievers will flow together, meet together with unbelievers,
the indiscreet with the indiscreet,
the unwise with the unwise.

Believers will flow together, meet together with believers,
the discreet with the discreet,
the wise with the wise.

In the present, brethren, through an element it is,
that beings flow together,
meet together.

Unbelievers flow together, meet together with unbelievers,
the indiscreet with the indiscreet,
the unwise with the unwise.

Believers flow together, meet together with believers,
the discreet with the discreet,
the wise with the wise.

§

"Through an element it is, brethren,
that beings flow together,
meet together.

Unbelievers flow together, meet together with unbelievers,
the untaught with the untaught,
the unwise with the unwise.

Believers flow together, meet together with believers,
the educated with the educated,
the wise with the wise.

In the past, brethren, through an element it was,
that beings flowed together,
met together.

Unbelievers flowed together, met together with unbelievers,
the untaught with the untaught,
the unwise with the unwise.

Believers flowed together, met together with believers,
the educated with the educated,
the wise with the wise.

In the future, brethren, through an element it will be,
that beings flow together,
meet together.

Unbelievers will flow together, meet together with unbelievers,
the untaught with the untaught,
the unwise with the unwise.

Believers will flow together, meet together with believers,
the educated with the educated,
the wise with the wise.

In the present, brethren, through an element it is,
that beings flow together,
meet together.

Unbelievers flow together, meet together with unbelievers,
the untaught with the untaught,
the unwise with the unwise.

Believers flow together, meet together with believers,
the educated with the educated,
the wise with the wise.

§

"Through an element it is, brethren,
that beings flow together,
meet together.

Unbelievers flow together, meet together with unbelievers,
the lazy with the lazy,
the unwise with the unwise.

Believers flow together, meet together with believers,
the energetic with the energetic,
the wise with the wise.

In the past, brethren, through an element it was,
that beings flowed together,
met together.

Unbelievers flowed together, met together with unbelievers,
the lazy with the lazy,
the unwise with the unwise.

Believers flowed together, met together with believers,
the energetic with the energetic,
the wise with the wise.

In the future, brethren, through an element it will be,
that beings flow together,
meet together.

Unbelievers will flow together, meet together with unbelievers,
the lazy with the lazy,
the unwise with the unwise.

Believers will flow together, meet together with believers,
the energetic with the energetic,
the wise with the wise.

In the present, brethren, through an element it is,
that beings flow together,
meet together.

Unbelievers flow together, meet together with unbelievers,
the lazy with the lazy,
the unwise with the unwise.

Believers flow together, meet together with believers,
the energetic with the energetic,
the wise with the wise.

§

"Through an element it is, brethren,
that beings flow together,
meet together.

Unbelievers flow together, meet together with unbelievers,
the muddleminded with the muddleminded,
the unwise with the unwise.

Believers flow together, meet together with believers,
the levelheaded with the levelheaded,
the wise with the wise.

In the past, brethren, through an element it was,
that beings flowed together,
met together.

Unbelievers flowed together, met together with unbelievers,
the muddleminded with the muddleminded,
the unwise with the unwise.

Believers flowed together, met together with believers,
the levelheaded with the levelheaded,
the wise with the wise.

In the future, brethren, through an element it will be,
that beings flow together,
meet together.

Unbelievers will flow together, meet together with unbelievers,
the muddleminded with the muddleminded,
the unwise with the unwise.

Believers will flow together, meet together with believers,
the levelheaded with the levelheaded,
the wise with the wise.

In the present, brethren, through an element it is,
that beings flow together,
meet together.

Unbelievers flow together, meet together with unbelievers,
the muddleminded with the muddleminded,
the unwise with the unwise.

Believers flow together, meet together with believers,
the levelheaded with the levelheaded,
the wise with the wise."

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
II. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

Sutta 19

Ahirika-Mulaka Catukka [Ahirika-Mūlakatika-Catukka] Suttaṃ

The Four Based on 'The Unconscientiousness'

---

[111]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"Through an element it is, brethren,
that beings flow together,
meet together.

The unconscientious flow together,
meet together with the unconscientious,
the indiscreet with the indiscreet,
the unwise with the unwise.

The conscientious flow together,
meet together with the conscientious,
the discreet with the discreet,
the wise with the wise.

In the past, brethren,
through an element it was,
that beings flowed together,
met together.

The unconscientious flowed together,
met together the unconscientious,
the indiscreet with the indiscreet,
the unwise with the unwise.

The conscientious flowed together,
met together with the conscientious,
the discreet with the discreet,
the wise with the wise.

In the future, brethren,
through an element it will be,
that beings flow together,
meet together.

The unconscientious will flow together,
meet together the unconscientious,
the indiscreet with the indiscreet,
the unwise with the unwise.

The conscientious will flow together,
meet together with the conscientious,
the discreet with the discreet,
the wise with the wise.

In the present, brethren,
through an element it is,
that beings flow together,
meet together.

The unconscientious flow together,
meet together the unconscientious,
the indiscreet with the indiscreet,
the unwise with the unwise.

The conscientious flow together,
meet together with the conscientious,
the discreet with the discreet,
the wise with the wise.

§

"Through an element it is, brethren,
that beings flow together,
meet together.

The unconscientious flow together,
meet together the unconscientious,

the untaught with the untaught,
the unwise with the unwise.

The conscientious flow together,
meet together with the conscientious,
the educated with the educated,
the wise with the wise.

In the past, brethren,
through an element it was,
that beings flowed together,
met together.

The unconscientious flowed together,
met together the unconscientious,
the untaught with the untaught,
the unwise with the unwise.

The conscientious flowed together,
met together with the conscientious,
the educated with the educated,
the wise with the wise.

In the future, brethren,
through an element it will be,
that beings flow together,
meet together.

The unconscientious will flow together,
meet together the unconscientious,
the untaught with the untaught,
the unwise with the unwise.

The conscientious will flow together,
meet together with the conscientious,
the educated with the educated,
the wise with the wise.

In the present, brethren,
through an element it is,
that beings flow together,
meet together.

The unconscientious flow together,
meet together the unconscientious,
the untaught with the untaught,
the unwise with the unwise.

The conscientious flow together,
meet together with the conscientious,
the educated with the educated,
the wise with the wise.

§

"Through an element it is, brethren,
that beings flow together,
meet together.

The unconscientious flow together,
meet together the unconscientious,
the lazy with the lazy,
the unwise with the unwise.

The conscientious flow together,
meet together with the conscientious,
the energetic with the energetic,
the wise with the wise.

In the past, brethren,
through an element it was,

that beings flowed together,
met together.

The unconscientious flowed together,
met together the unconscientious,
the lazy with the lazy,
the unwise with the unwise.

The conscientious flowed together,
met together with the conscientious,
the energetic with the energetic,
the wise with the wise.

In the future, brethren,
through an element it will be,
that beings flow together,
meet together.

The unconscientious will flow together,
meet together the unconscientious,
the lazy with the lazy,
the unwise with the unwise.

The conscientious will flow together,
meet together with the conscientious,
the energetic with the energetic,
the wise with the wise.

In the present, brethren,
through an element it is,
that beings flow together,
meet together.

The unconscientious flow together,
meet together the unconscientious,
the lazy with the lazy,
the unwise with the unwise.

The conscientious flow together,
meet together with the conscientious,
the energetic with the energetic,
the wise with the wise.

§

"Through an element it is, brethren,
that beings flow together,
meet together.

The unconscientious flow together,
meet together the unconscientious,
the muddleminded with the muddleminded,
the unwise with the unwise.

The conscientious flow together,
meet together with the conscientious,
the levelheaded with the levelheaded,
the wise with the wise.

In the past, brethren,
through an element it was,
that beings flowed together,
met together.

The unconscientious flowed together,
met together the unconscientious,
the muddleminded with the muddleminded,
the unwise with the unwise.

The conscientious flowed together,
met together with the conscientious,

the levelheaded with the levelheaded,
the wise with the wise.

In the future, brethren,
through an element it will be,
that beings flow together,
meet together.

The unconscientious will flow together,
meet together the unconscientious,
the muddleminded with the muddleminded,
the unwise with the unwise.

The conscientious will flow together,
meet together with the conscientious,
the levelheaded with the levelheaded,
the wise with the wise.

In the present, brethren,
through an element it is,
that beings flow together,
meet together.

The unconscientious flow together,
meet together the unconscientious,
the muddleminded with the muddleminded,
the unwise with the unwise.

The conscientious flow together,
meet together with the conscientious,
the levelheaded with the levelheaded,
the wise with the wise.

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
II. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

Sutta 20

Anottāpa-Mūlaka Tīni [Anottāpa-Mūlaka-Tikattaya] Suttaṃ

The Three Based on 'The Indiscreet',

---

[111]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"Through an element it is, brethren,
that beings flow together,
meet together.

The indiscreet flow together,
meet together the indiscreet,
the untaught with the untaught,
the unwise with the unwise.

The discreet flow together,
meet together with the discreet,
the educated with the educated,
the wise with the wise.

In the past, brethren,
through an element it was,
that beings flowed together,
met together.

The indiscreet flowed together,
met together the indiscreet,
the untaught with the untaught,
the unwise with the unwise.

The discreet flowed together,
met together with the discreet,
the educated with the educated,
the wise with the wise.

In the future, brethren,
through an element it will be,
that beings flow together,
meet together.

The indiscreet will flow together,
meet together the indiscreet,
the untaught with the untaught,
the unwise with the unwise.

The discreet will flow together,
meet together with the discreet,
the educated with the educated,
the wise with the wise.

In the present, brethren,
through an element it is,
that beings flow together,
meet together.

The indiscreet flow together,
meet together the indiscreet,
the untaught with the untaught,
the unwise with the unwise.

The discreet flow together,
meet together with the discreet,
the educated with the educated,
the wise with the wise.

§

"Through an element it is, brethren,
that beings flow together,
meet together.

The indiscreet flow together,
meet together the indiscreet,

the lazy with the lazy,
the unwise with the unwise.

The discreet flow together,
meet together with the discreet,
the energetic with the energetic,
the wise with the wise.

In the past, brethren,
through an element it was,
that beings flowed together,
met together.

The indiscreet flowed together,
met together the indiscreet,
the lazy with the lazy,
the unwise with the unwise.

The discreet flowed together,
met together with the discreet,
the energetic with the energetic,
the wise with the wise.

In the future, brethren,
through an element it will be,
that beings flow together,
meet together.

The indiscreet will flow together,
meet together the indiscreet,
the lazy with the lazy,
the unwise with the unwise.

The discreet will flow together,
meet together with the discreet,
the energetic with the energetic,
the wise with the wise.

In the present, brethren,
through an element it is,
that beings flow together,
meet together.

The indiscreet flow together,
meet together the indiscreet,
the lazy with the lazy,
the unwise with the unwise.

The discreet flow together,
meet together with the discreet,
the energetic with the energetic,
the wise with the wise.

§

"Through an element it is, brethren,
that beings flow together,
meet together.

The indiscreet flow together,
meet together the indiscreet,
the muddleminded with the muddleminded,
the unwise with the unwise.

The discreet flow together,
meet together with the discreet,
the levelheaded with the levelheaded,
the wise with the wise.

In the past, brethren,
through an element it was,

that beings flowed together,
met together.

The indiscreet flowed together,
met together the indiscreet,
the muddleminded with the muddleminded,
the unwise with the unwise.

The discreet flowed together,
met together with the discreet,
the levelheaded with the levelheaded,
the wise with the wise.

In the future, brethren,
through an element it will be,
that beings flow together,
meet together.

The indiscreet will flow together,
meet together the indiscreet,
the muddleminded with the muddleminded,
the unwise with the unwise.

The discreet will flow together,
meet together with the discreet,
the levelheaded with the levelheaded,
the wise with the wise.

In the present, brethren,
through an element it is,
that beings flow together,
meet together.

The indiscreet flow together,
meet together the indiscreet,
the muddleminded with the muddleminded,
the unwise with the unwise.

The discreet flow together,
meet together with the discreet,
the levelheaded with the levelheaded,
the wise with the wise.

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
II. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

Sutta 21

Appa-s-Sutena Dvi [Appa-s-Suta-Mūlaka-Tika-Dvaya] Suttaṃ

The Two by the term 'The Uneducated,'

---

[111]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"Through an element it is, brethren,
that beings flow together,
meet together.

The untaught flow together,
meet together with the untaught,
the lazy with the lazy,
the unwise with the unwise.

The educated flow together,
meet together with the educated,
the energetic with the energetic,
the wise with the wise.

In the past, brethren,
through an element it was,
that beings flowed together,
met together.

The untaught flowed together,
met together with the untaught,
the lazy with the lazy,
the unwise with the unwise.

The educated flowed together,
met together with the educated,
the energetic with the energetic,
the wise with the wise.

In the future, brethren,
through an element it will be,
that beings flow together,
meet together.

The untaught will flow together,
meet together with the untaught,
the lazy with the lazy,
the unwise with the unwise.

The educated will flow together,
meet together with the educated,
the energetic with the energetic,
the wise with the wise.

In the present, brethren,
through an element it is,
that beings flow together,
meet together.

The untaught flow together,
meet together with the untaught,
the lazy with the lazy,
the unwise with the unwise.

The educated flow together,
meet together with the educated,
the energetic with the energetic,
the wise with the wise.

§

"Through an element it is, brethren,
that beings flow together,
meet together.

The untaught flow together,
meet together with the untaught,

the muddleminded with the muddleminded,
the unwise with the unwise.

The educated flow together,
meet together with the educated,
the levelheaded with the levelheaded,
the wise with the wise.

In the past, brethren,
through an element it was,
that beings flowed together,
met together.

The untaught flowed together,
met together with the untaught,
the muddleminded with the muddleminded,
the unwise with the unwise.

The educated flowed together,
met together with the educated,
the levelheaded with the levelheaded,
the wise with the wise.

In the future, brethren,
through an element it will be,
that beings flow together,
meet together.

The untaught will flow together,
meet together with the untaught,
the muddleminded with the muddleminded,
the unwise with the unwise.

The educated will flow together,
meet together with the educated,
the levelheaded with the levelheaded,
the wise with the wise.

In the present, brethren,
through an element it is,
that beings flow together,
meet together.

The untaught flow together,
meet together with the untaught,
the muddleminded with the muddleminded,
the unwise with the unwise.

The educated flow together,
meet together with the educated,
the levelheaded with the levelheaded,
the wise with the wise."

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
II. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

Sutta 22

Kusita [Kusita-Mulaka-Tik'Eka] Suttaṃ

The Lazy

---

[111]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"Through an element it is, brethren,
that beings flow together,
meet together.

The lazy flow together,
meet together with the lazy,
the muddleminded with the muddleminded,
the unwise with the unwise.

The energetic flow together,
meet together with the energetic,
the levelheaded with the levelheaded,
the wise with the wise.

In the past, brethren,
through an element it was,
that beings flowed together,
met together.

The lazy flowed together,
met together the lazy,
the muddleminded with the muddleminded,
the unwise with the unwise.

The energetic flowed together,
met together with the energetic,
the levelheaded with the levelheaded,
the wise with the wise.

In the future, brethren,
through an element it will be,
that beings flow together,
meet together.

The lazy will flow together,
meet together with the lazy,
the muddleminded with the muddleminded,
the unwise with the unwise.

The energetic will flow together,
meet together with the energetic,
the levelheaded with the levelheaded,
the wise with the wise.

In the present, brethren,
through an element it is,
that beings flow together,
meet together.

The lazy flow together,
meet together with the lazy,
the muddleminded with the muddleminded,
the unwise with the unwise.

The energetic flow together,
meet together with the energetic,
the levelheaded with the levelheaded,
the wise with the wise."

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
III. Kamma-Patha Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

3. Courses of Action

Sutta 23

Asamāhita Suttaṃ

The Unconcentrated

---

[111]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"Through an element it is, brethren,
that beings flow together,
meet together.

Unbelievers flow together,
meet together with unbelievers,
the unconscientious with the unconscientious,
the indiscreet with the indiscreet,
the unconcentrated with the unconcentrated,
the unwise with the unwise.

Believers flow together,
meet together with believers,
the conscientious with the conscientious,
the discreet with the discreet,
the concentrated with the concentrated,
the wise with the wise."

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
III. Kamma-Patha Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

3. Courses of Action

Sutta 24

Du-s-Sīla Suttaṃ

The Vicious

---

[112]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"Through an element it is, brethren,
that beings flow together,
meet together.

Unbelievers flow together,
meet together with unbelievers,
the unconscientious with the unconscientious,
the indiscreet with the indiscreet,
the vicious with the vicious,
the unwise with the unwise.

Believers flow together,
meet together with believers,
the conscientious with the conscientious,
the discreet with the discreet,
the virtuous with the virtuous,
the wise with the wise."

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
III. Kamma-Patha Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

3. Courses of Action

Sutta 25

Pañca Sikkhāpadani Suttaṃ

The Five Moral Precepts[1]

---

[112]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"Through an element it is, brethren,
that beings flow together,
meet together.

Unbelievers flow together,
meet together with unbelievers,
they who take life with they who take life,
they who take what is not given with they who take what is not given,
they who wrongly act in desires of sense with they who wrongly act in desires of sense,
the liars with the liars
those given to strong drink with those given to strong drink.

In the past, brethren,
through an element it was,
that beings flowed together,
met together.

Unbelievers flowed together,
met together with unbelievers,
those who took life with those who took life,
those who took what is not given with those who took what is not given,
those who wrongly acted in desires of sense with those who wrongly acted in desires of sense,
the liars with the liars
those given to strong drink with those given to strong drink.

In the future, brethren,
through an element it will be,
that beings flow together,
meet together.

Unbelievers will flow together,
meet together with unbelievers,
they who take life with they who take life,
they who take what is not given with they who take what is not given,
they who wrongly act in desires of sense with they who wrongly act in desires of sense,
the liars with the liars
those given to strong drink with those given to strong drink.

In the present, brethren,
through an element it is,
that beings flow together,
meet together.

Unbelievers flow together,
meet together with unbelievers,
they who take life with they who take life,
they who take what is not given with they who take what is not given,
they who wrongly act in desires of sense with they who wrongly act in desires of sense,
the liars with the liars
those given to strong drink with those given to strong drink.

§

"Through an element it is, brethren,
that beings flow together,
meet together.

Believers flow together,
meet together with believers,
they who abstain from taking life with they who abstain from taking taking life,

they who abstain from taking what is not given with they who abstain from taking what is not given,
they who abstain from wrongly acting in desires of sense with they who abstain from wrongly acting in desires of sense,
they who are not liars with they who are not liars
those who abstain from strong drink with those who abstain from strong drink.

In the past, brethren,
through an element it was,
that beings flowed together,
met together.

Believers flowed together,
met together with believers,
they who abstained from taking life with they who abstained from taking taking life,
they who abstained from taking what is not given with they who abstained from taking what is not given,
they who abstained from wrongly acting in desires of sense with they who abstained from wrongly acting in desires of sense,
they who were not liars with they who were not liars
those who abstained from strong drink with those who abstained from strong drink.

In the future, brethren,
through an element it will be,
that beings flow together,
meet together.

Believers will flow together,
meet together with believers,
they who abstain from taking life with they who abstain from taking taking life,
they who abstain from taking what is not given with they who abstain from taking what is not given,

they who abstain from wrongly acting in desires of sense with they who abstain from wrongly acting in desires of sense,
they who are not liars with they who are not liars
those who abstain from strong drink with those who abstain from strong drink.

In the present, brethren,
through an element it is,
that beings flow together,
meet together.

Believers flow together,
meet together with believers,
they who abstain from taking life with they who abstain from taking taking life,
they who abstain from taking what is not given with they who abstain from taking what is not given,
they who abstain from wrongly acting in desires of sense with they who abstain from wrongly acting in desires of sense,
they who are not liars with they who are not liars
those who abstain from strong drink with those who abstain from strong drink."

---

[1] *Sikkhāpadāni*. *Pañcasīlani* or *pañcasīla* seems to be a later term.

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
III. Kamma-Patha Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

3. Courses of Action

Sutta 26

Satta Kamma-Patha Suttaṃ

The Seven Courses of Action

---

[112]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"Through an element it is, brethren,
that beings flow together,
meet together.

Unbelievers flow together,
meet together with unbelievers,
they who take life with they who take life,
they who take what is not given with they who take what is not given,
they who wrongly act in desires of sense with they who wrongly act in desires of sense,
the liars with the liars
those given to slander with those given to slander

those given to abuseive speech with those given to abusive speech
those given to idle talk with those given to idle talk.

Believers flow together,
meet together with believers,
they who abstain from taking life with they who abstain from taking taking life,
they who abstain from taking what is not given with they who abstain from taking what is not given,
they who abstain from wrongly acting in desires of sense with they who abstain from wrongly acting in desires of sense,
they who are not liars with they who are not liars
those who abstain from slander with those those who abstain from slander

those those who abstain from abuseive speech with those those who abstain from abusive speech
those those who abstain from idle talk with those those who abstain from idle talk."

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
III. Kamma-Patha Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

3. Courses of Action

Sutta 27

Dasa Kamma-Patha Suttaṃ

The Ten Courses of Action

---

[112]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"Through an element it is, brethren,
that beings flow together,
meet together.

Unbelievers flow together,
meet together with unbelievers,
they who take life with they who take life,
they who take what is not given with they who take what is not given,
they who wrongly act in desires of sense with they who wrongly act in desires of sense,
the liars with the liars,
those given to slander with those given to slander,

those given to abuseive speech with those given to abusive speech,
those given to idle talk with those given to idle talk,
the covetous with those that are covetous,
the malicious with those that are malicious,
those of wrong views with those of wrong views.[1]

Believers flow together,
meet together with believers,
they who abstain from taking life with they who abstain from taking taking life,
they who abstain from taking what is not given with they who abstain from taking what is not given,
they who abstain from wrongly acting in desires of sense with they who abstain from wrongly acting in desires of sense,
they who are not liars with they who are not liars
those who abstain from slander with those those who abstain from slander

those those who abstain from abuseive speech with those those who abstain from abusive speech

those those who abstain from idle talk with those those who abstain from idle talk,
those not covetous with those that are not covetous,
those not malicious with those that are not malicious,
those of right views with those of right views."

---

[1] *Cf. Dialogues,* iii, 247, (#iii.), (#iv.).

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
III. Kamma-Patha Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

3. Courses of Action

Sutta 28

Aṭṭh'Aṇgika Suttaṃ

The Eightfold

---

[112]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"Through an element it is, brethren,
that beings flow together,
meet together.

They of wrong views with them of wrong views;
they of wrong aims with them of wrong aims,
they of wrong speech with them of wrong speech,
they of wrong conduct with them of wrong conduct,
they of wrong livelihood with them of wrong livelihood,
they of wrong endeavour with them of wrong endeavour,
they of wrong mindfulness with them of wrong mindfulness,
they of wrong concentration with them of wrong concentration.

They of right views with them of right views,
they of right aims with them of right aims,
they of right speech with them of right speech,
they of right conduct with them of right conduct,
they of right livelihood with them of right livelihood,
they of right endeavour with them of right endeavour,
they of right mindfulness with them of right mindfulness,
they of right concentration with them of right concentration."

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
III. Kamma-Patha Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

3. Courses of Action

Sutta 29

Das'Aṇgika Suttaṃ

Ten Factors

---

[113]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"Through an element it is, brethren,
that beings flow together,
meet together.

They of wrong views with them of wrong views;
they of wrong aims with them of wrong aims,
they of wrong speech with them of wrong speech,
they of wrong conduct with them of wrong conduct,
they of wrong livelihood with them of wrong livelihood,
they of wrong endeavour with them of wrong endeavour,
they of wrong mindfulness with them of wrong mindfulness,
they of wrong concentration with them of wrong concentration,
they of wrong knowledge[1] with them of wrong knowledge,
they of wrong emancipation with them of wrong emancipation.

They of right views with them of right views,
they of right aims with them of right aims,
they of right speech with them of right speech,
they of right conduct with them of right conduct,
they of right livelihood with them of right livelihood,
they of right endeavour with them of right endeavour,
they of right mindfulness with them of right mindfulness,
they of right concentration with them of right concentration,
they of right knowledge with them of right knowledge,
they of right emancipation with them of right emancipation."

---

[1] *Cf*. *S*. iii, 109 [Ed.? the 8]; v, 1, [again only the 8] 15, 18, 20, 23, 334. Mentioned also in *A*. v several times, and in D. iii, 290 *f*.

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
IV. Catuttha Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

4. [Untitled]

Sutta 30

Catu-Dhātu Suttaṃ

The Four

---

[113]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī
in Jeta Grove,
the Anāthapiṇḍika Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"There are these four elements, brethren.

Which are the four?

Earth-element,
water-element,
heat-element,
air-element:
these are the four."

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
IV. Catuttha Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

4. [Untitled]

Sutta 31

Pubba Suttaṃ

Before

---

[113]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī in Jeta Grove, the Anāthapiṇḍika Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"Before my enlightenment, brethren,
to me,
being unenlightened and Bodhisat only,
this occurred: -

'What is the satisfaction,
what the misery,
what the escape
that comes to us
in connection with the earth-element?

What is the satisfaction,
what the misery,
what the escape
that comes to us
in connection with the water-element?

What is the satisfaction,
what the misery,
what the escape
that comes to us
in connection with the heat-element?

What is the satisfaction,
what the misery,
what the escape
that comes to us
in connection with the air-element?'[1]

§

To me it occurred
that the pleasure,
the happiness
arising **[114]** through the earth-element
is the satisfaction that comes
in connection with the earth-element.

To me it occurred
that the transience,
the suffering,
the changeful nature
arising through the earth-element
is the misery that comes
in connection with the earth-element.

To me it occurred
that the suppression of passion and desire,
the elimination thereof
in connection with the earth-element
is the escape that comes
in connection with the earth-element.

■

To me it occurred
that the pleasure,
the happiness
arising through the water-element
is the satisfaction that comes
in connection with the water-element.

To me it occurred
that the transience,
the suffering,
the changeful nature

arising through the water-element
is the misery that comes
in connection with the water-element.

To me it occurred
that the suppression of passion and desire,
the elimination thereof
in connection with the water-element
is the escape that comes
in connection with the water-element.

■

To me it occurred
that the pleasure,
the happiness
arising through the heat-element
is the satisfaction that comes
in connection with the earth-element.

To me it occurred
that the transience,
the suffering,
the changeful nature
arising through the heat-element
is the misery that comes
in connection with the heat-element.

To me it occurred
that the suppression of passion and desire,
the elimination thereof
in connection with the heat-element
is the escape that comes
in connection with the heat-element.

■

To me it occurred
that the pleasure,
the happiness
arising through the air-element
is the satisfaction that comes
in connection with the air-element.

To me it occurred
that the transience,
the suffering,
the changeful nature
arising through the earth-element
is the misery that comes
in connection with the air-element.

To me it occurred
that the suppression of passion and desire,
the elimination thereof
in connection with the earth-element
is the escape that comes
in connection with the air-element.

§

So long as I, brethren,
had not fully come to know
even as it really is
the satisfaction as such,
the misery as such,
the escape as such
that there is in the four elements,
so long did I not discern
what it was to be enlightened

with supreme enlightenment
with regard to the world and its deities -
its Maras,
its Brahmas -
and to the generations of recluses and brahmins,
devas[2] and men.

But when I, brethren,
had fully come to know
even as it really is
the satisfaction as such,
the misery as such,
the escape as such
that there is in the four elements,
then did I discern
what it is to be enlightened
with supreme enlightenment
with regard to the world and its deities,
its Maras,
its Brahmas,
and to the generations of recluses and brahmins,
devas and men.

And knowledge, insight arose in me
that sure is my emancipation of mind.

'This is the last birth!

Now is there no more rebecoming!'"

---

[1] In his comments B. reads into these four the more abstract meanings - extension, cohesion, calorific property, mobility - that they came to have in later Abhidhamma. He refers throughout to their presence in the human

body. The three characteristics here discerned in the four elements are also discerned in the senses, *S*. iv, 7-13; v, 194, 203 *f.;* in the bodily and mental factors in general, *ib*. iii, 81, 160 etc.; in feeling in particular, *ib*. iv, 208, 234; in sense-desires, *M*. i, 85, 92. Suttas 31, 32 occur in *A*. i, 258 *f*. and 33 in *A*. i, 260, where 'the elements' are replaced by 'the world.'

[2] Deities and devas are in the text both *deva: - sa-devake, sa-deva-manussāya*. We have no word that does not mislead, for to the Buddhist devas were not gods in the Vedic or the Greek or Christian sense, nor were they 'spirits,' since they were not 'discarnate.'

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
IV. Catuttha Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

4. [Untitled]

Sutta 32

Acarim [Assāda-Pariyesana] Suttaṃ

I Walked

---

[114]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī in Jeta Grove, the Anāthapiṇḍika Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"I walked seeking the satisfaction, brethren,
that comes from the earth-element.

I found that satisfaction, brethren,
that comes from the earth-element
so that by insight
I saw it well.

I walked seeking the misery, brethren,
that comes from the earth-element.

I found that misery, brethren,
that comes from the earth-element
so that by insight
I saw it well.

I walked seeking the escape, brethren,
from the earth-element.

I found the escape, brethren,
from the earth-element.
so that by insight
I saw it well.

■

I walked seeking the satisfaction, brethren,
that comes from the water-element.

I found that satisfaction, brethren,
that comes from the water-element
so that by insight
I saw it well.

I walked seeking the misery, brethren,
that comes from the water-element.

I found that misery, brethren,
that comes from the water-element
so that by insight
I saw it well.

I walked seeking the escape, brethren,
from the water-element.

I found the escape, brethren,
from the water-element,
so that by insight
I saw it well.

■

I walked seeking the satisfaction, brethren,
that comes from the heat-element.

I found that satisfaction, brethren,
that comes from the heat-element
so that by insight
I saw it well.

I walked seeking the misery, brethren,
that comes from the heat-element.

I found that misery, brethren,
that comes from the heat-element
so that by insight
I saw it well.

I walked seeking the escape, brethren,
from the water-element.

I found the escape, brethren,
from the heat-element,
so that by insight
I saw it well.

■

I walked seeking the satisfaction, brethren,
that comes from the air-element.

I found that satisfaction, brethren,
that comes from the air-element
so that by insight
I saw it well.

I walked seeking the misery, brethren,
that comes from the air-element.

I found that misery, brethren,
that comes from the air-element
so that by insight
I saw it well.

I walked seeking the escape, brethren,
from the water-element.

I found the escape, brethren,
from the air-element,
so that by insight
I saw it well.

§

So long as I, brethren,
had not fully come to know
even as it really is
the satisfaction as such,
the misery as such,
the escape as such
that there is in the four elements,
so long did I not discern
what it was to be enlightened
with supreme enlightenment
with regard to the world and its deities -
its Maras,
its Brahmas -
and to the generations of recluses and brahmins,
devas and men.

But when I, brethren,
had fully come to know
even as it really is
the satisfaction as such,
the misery as such,
the escape as such
that there is in the four elements,
then did I discern
what it is to be enlightened
with supreme enlightenment
with regard to the world and its deities,
its Maras,
its Brahmas,
and to the generations of recluses and brahmins,
devas and men.

And knowledge, insight arose in me
that sure is my emancipation of mind.

'This is the last birth!

Now is there no more rebecoming!'"

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
IV. Catuttha Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

4. [Untitled]

Sutta 33

Yo No Cedaṃ [No Cedaṃ] Suttaṃ

If There Were Not This

---

[115]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī in Jeta Grove, the Anāthapiṇḍika Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"If there were not, brethren,
this satisfaction that comes from the earth-element,
beings would not lust after the earth-element.

But inasmuch as there is,
this satisfaction that comes from the earth-element,
beings lust after the earth-element.

If it were not, brethren,
that misery comes from the earth-element,
beings would not be repelled by the earth-element.

But inasmuch as there is,
that misery comes from the earth-element,
beings are repelled by the earth-element.

If it were not, brethren, that there is
escape from the earth-element,
beings could not escape from the earth-element.

But inasmuch as that there is
escape from the earth-element,
beings do escape from the earth-element.

■

"If there were not, brethren,
this satisfaction that comes from the water-element,
beings would not lust after the water-element.

But inasmuch as there is,
this satisfaction that comes from the water-element,
beings lust after the water-element.

If it were not, brethren,
that misery comes from the water-element,
beings would not be repelled by the water-element.

But inasmuch as there is,
that misery comes from the water-element,
beings are repelled by the water-element.

If it were not, brethren, that there is
escape from the water-element,
beings could not escape from the water-element.

But inasmuch as that there is
escape from the water-element,
beings do escape from the water-element.

■

"If there were not, brethren,
this satisfaction that comes from the heat-element,
beings would not lust after the heat-element.

But inasmuch as there is,
this satisfaction that comes from the heat-element,
beings lust after the heat-element.

If it were not, brethren,
that misery comes from the heat-element,
beings would not be repelled by the heat-element.

But inasmuch as there is,
that misery comes from the heat-element,
beings are repelled by the heat-element.

If it were not, brethren, that there is
escape from the heat-element,
beings could not escape from the heat-element.

But inasmuch as that there is
escape from the heat-element,
beings do escape from the heat-element.

■

"If there were not, brethren,
this satisfaction that comes from the air-element,
beings would not lust after the air-element.

But inasmuch as there is,
this satisfaction that comes from the air-element,
beings lust after the air-element.

If it were not, brethren,
that misery comes from the air-element,
beings would not be repelled by the air-element.

But inasmuch as there is,
that misery comes from the air-element,
beings are repelled by the air-element.

If it were not, brethren, that there is
escape from the air-element,
beings could not escape from the air-element.

But inasmuch as that there is
escape from the air-element,
beings do escape from the air-element.

§

In so far, brethren, as beings
have not fully come to know,
even as it really is,
the satisfaction as such,
the misery as such,
the escape as such
in these four elements,
they have not lived aloof,
detached,
separate,
disassociated,
with the barriers to the mind
done away with,
from the world and its deities -
its Maras,
its Brahmas -
and from the generations of recluses and brahmins,
devas and men.

But when, brethren,
beings have fully come to know,
as it really is,
the satisfaction as such,
the misery as such,
the escape as such
in these four elements,
then do beings live aloof,
detached,
separate,
disassociated,
with the barriers to the mind
done away with,
from the world and its deities -
its Maras,
its Brahmas -

and from the generations of recluses and brahmins,
devas and men."

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
IV. Catuttha Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

4. [Untitled]

Sutta 34

Dukkha [Dukkha-Lakkhaṇa] Suttaṃ

Pain

---

[115]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī in Jeta Grove, the Anāthapiṇḍika Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"If this earth-element, brethren,
were entirely painful,
beset with pain,
immersed in pain,
not immersed in happiness,
beings would not be lusting after the earth-element.

But inasmuch as this earth-element, brethren,
is pleasant,
beset with pleasure,
immersed in **[116]** pleasure,
not in pain,
therefore it is
that beings get lusting after the earth-element.

■

If this water-element, brethren,
were entirely painful,
beset with pain,
immersed in pain,
not immersed in happiness,
beings would not be lusting after the water-element.

But inasmuch as this water-element, brethren,
is pleasant,
beset with pleasure,
immersed in pleasure,
not in pain,
therefore it is
that beings get lusting after the water-element.

■

If this heat-element, brethren,
were entirely painful,
beset with pain,
immersed in pain,
not immersed in happiness,
beings would not be lusting after the heat-element.

But inasmuch as this heat-element, brethren,
is pleasant,
beset with pleasure,
immersed in pleasure,
not in pain,
therefore it is
that beings get lusting after the heat-element.

■

If this air-element, brethren,
were entirely painful,
beset with pain,
immersed in pain,
not immersed in happiness,
beings would not be lusting after the air-element.

But inasmuch as this air-element, brethren,
is pleasant,
beset with pleasure,
immersed in pleasure,
not in pain,
therefore it is
that beings get lusting after the air-element.

§

If this earth-element, brethren,
were entirely pleasant,
beset with pleasure,
immersed in pleasure,
not immersed in pain,
beings would not be repelled by the earth-element.

But inasmuch as the earth-element
is painful,
is beset with pain,
immersed in pain,
not immersed in pleasure,
therefore it is that beings are repelled by the earth-element.

■

If this water-element, brethren,
were entirely pleasant,
beset with pleasure,
immersed in pleasure,
not immersed in pain,
beings would not be repelled by the water-element.

But inasmuch as the water-element
is painful,
is beset with pain,
immersed in pain,
not immersed in pleasure,
therefore it is that beings are repelled by the water-element.

■

If this heat-element, brethren,
were entirely pleasant,
beset with pleasure,
immersed in pleasure,

not immersed in pain,
beings would not be repelled by the heat-element.

But inasmuch as the heat-element
is painful,
is beset with pain,
immersed in pain,
not immersed in pleasure,
therefore it is that beings are repelled by the heat-element.

■

If this air-element, brethren,
were entirely pleasant,
beset with pleasure,
immersed in pleasure,
not immersed in pain,
beings would not be repelled by the air-element.

But inasmuch as the air-element
is painful,
is beset with pain,
immersed in pain,
not immersed in pleasure,
therefore it is that beings are repelled by the air-element."

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
IV. Catuttha Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

4. [Untitled]

Sutta 35

Abhinandana Suttaṃ

Taking Delight In

---

[116]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī in Jeta Grove, the Anāthapiṇḍika Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"He who takes delight, brethren, in the earth-element,
takes delight in pain.

He who takes delight in pain,
he, I say,
is not set wholly free from pain.

■

He who takes delight, brethren, in the water-element,
takes delight in pain.

He who takes delight in pain,
he, I say,
is not set wholly free from pain.

■

He who takes delight, brethren, in the heat-element,
takes delight in pain.

He who takes delight in pain,
he, I say,
is not set wholly free from pain.

■

He who takes delight, brethren, in the air-element,
takes delight in pain.

He who takes delight in pain,
he, I say,
is not set wholly free from pain.

§

He who takes no delight in the earth-element,
takes no delight in pain.

He who takes no delight in pain,
he, I say,
is set wholly free from pain.[1]

■

He who takes no delight in the water-element,
takes no delight in pain.

He who takes no delight in pain,
he, I say,
is set wholly free from pain.

■

He who takes no delight in the heat-element,
takes no delight in pain.

He who takes no delight in pain,
he, I say,
is set wholly free from pain.

■

He who takes no delight in the air-element,
takes no delight in pain.

He who takes no delight in pain,
he, I say,

is set wholly free from pain.

---

[1] Most of these Suttas are repeated with amplifications in chap. xxxv, 2. 'Pain' must not be understood here as actual suffering, bodily or mental, but as the liability to suffering inherent in our present life-as 'ill.' *Cf*. my *Bud. Psych.,* p. 83*f*. To be 'set wholly free from' this (*parimutto, cf*. *Dialogues,* i, 96, 1, 2; *Milinda* ii, 217) is to be quit of desire to prolong life in any of the worlds. So above, p. 24. And 'delight in pain' must mean: delight in things wherein liability to suffering may become actualized.

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
IV. Catuttha Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

4. [Untitled]

Sutta 36

Uppāda Suttaṃ

Uprising

---

[116]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī in Jeta Grove, the Anāthapiṇḍika Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"That, brethren, which is the uprising,
the persisting,
the rebirth,
the manifestation of the earth-element,
that is the uprising,
the persisting,
the rebirth,
the manifestation of pain.

That, brethren, which is the uprising,
the persisting,
the rebirth,
the manifestation of the water-element,
that is the uprising,
the persisting,
the rebirth,
the manifestation of pain.

That, brethren, which is the uprising,
the persisting,
the rebirth,
the manifestation of the fire-element,
that is the uprising,
the persisting,
the rebirth,
the manifestation of pain.

That, brethren, which is the uprising,
the persisting,
the rebirth,
the manifestation of the air-element,
that is the uprising,

the persisting,
the rebirth,
the manifestation of pain.

§

That which is the ceasing,
the quelling,
the going out of the earth-element,
that is the ceasing,
the quelling,
the going out of pain.

That which is the ceasing,
the quelling,
the going out of the water-element,
that is the ceasing,
the quelling,
the going out of pain.

That which is the ceasing,
the quelling,
the going out of the fire-element,
that is the ceasing,
the quelling,
the going out of pain.

That which is the ceasing,
the quelling,
the going out of the air-element,
that is the ceasing,
the quelling,
the going out of pain."

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
IV. Catuttha Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

4. [Untitled]

Sutta 37

Samaṇa-Brāhmaṇa Suttaṃ

Recluses and Brahmins (1)

---

[117]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī in Jeta Grove, the Anāthapiṇḍika Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"There are these four elements, brethren.

Which are the four?

Earth-element,
water-element,
heat-element,
air-element.

Verily, any recluses or brahmins whatever
who do not understand,
even as it really is,
the satisfaction,
the misery,
the escape
with regard to these four elements,
they for me
are not approved of among recluses as recluses
nor among brahmins as brahmins,
nor have those venerable ones
come even in this life
fully to know of themselves,
to realize,
to live
in the attainment of,
the good of
being recluse or brahmin.

But any recluses or brahmins whatever
who do understand,
even as it really is,
the satisfaction,
the misery,

the escape
with regard to these four elements,
they for me
are approved of among recluses as recluses
or among brahmins as brahmins,
and those venerable ones have come
even in this life
fully to know of themselves,
to realize,
to live
in the attainment of,
the good of
being recluse or brahmin."

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
IV. Catuttha Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

4. [Untitled]

Sutta 38

Dutiya Samaṇa-Brāhmaṇa Suttaṃ

Recluses and Brahmins (2)

---

[117]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī in Jeta Grove, the Anāthapiṇḍika Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"There are these four elements, brethren.

Which are the four?

Earth-element,
water-element,
heat-element,
air-element.

Yea, any recluses or brahmins whatever
who do not understand,
even as it really is,
the coming to pass
and the going away,
of any one of the four elements,
they for me
are not approved of among recluses as recluses
nor among brahmins as brahmins,
nor have those venerable ones
come even in this life
fully to know of themselves,
to realize,
to live
in the attainment of,
the good of
being recluse or brahmin.

But any recluses or brahmins whatever
who do understand,
even as it really is,
the coming to pass
and the going away,
of any one of the four elements,

they for me
are approved of among recluses as recluses
or among brahmins as brahmins,
and those venerable ones have come
even in this life
fully to know of themselves,
to realize,
to live
in the attainment of,
the good of
being recluse or brahmin."

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ
IV. Catuttha Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

14. The Kindred Sayings on Element

4. [Untitled]

Sutta 39

Tatiya Samaṇa-Brāhmaṇa Suttaṃ

Recluses and Brahmins (3)

---

[117]

THUS have I heard.

On a certain occasion the Exalted One was staying near Sāvatthī in Jeta Grove, the Anāthapiṇḍika Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"There are these four elements, brethren.

Which are the four?

Earth-element,
water-element,
heat-element,
air-element.

Yea, any recluses or brahmins whatever
who do not understand,
even as it really is,
the nature of the earth-element,
the coming to pass of the earth-element,
the ceasing of the earth-element,
the way going to the ceasing of the earth-element,
they for me
are not approved of among recluses as recluses
nor among brahmins as brahmins,
nor have those venerable ones
come even in this life
fully to know of themselves,
to realize,
to live
in the attainment of,
the good of
being recluse or brahmin.

■

Yea, any recluses or brahmins whatever
who do not understand,
even as it really is,

the nature of the water-element,
the coming to pass of the water-element,
the ceasing of the water-element,
the way going to the ceasing of the water-element,
they for me
are not approved of among recluses as recluses
nor among brahmins as brahmins,
nor have those venerable ones
come even in this life
fully to know of themselves,
to realize,
to live
in the attainment of,
the good of
being recluse or brahmin.

■

Yea, any recluses or brahmins whatever
who do not understand,
even as it really is,
the nature of the fire-element,
the coming to pass of the fire-element,
the ceasing of the fire-element,
the way going to the ceasing of the fire-element,
they for me
are not approved of among recluses as recluses
nor among brahmins as brahmins,
nor have those venerable ones
come even in this life
fully to know of themselves,
to realize,
to live
in the attainment of,
the good of
being recluse or brahmin.

■

Yea, any recluses or brahmins whatever
who do not understand,
even as it really is,
the nature of the air-element,
the coming to pass of the air-element,
the ceasing of the air-element,
the way going to the ceasing of the air-element,
they for me
are not approved of among recluses as recluses
nor among brahmins as brahmins,
nor have those venerable ones
come even in this life
fully to know of themselves,
to realize,
to live
in the attainment of,
the good of
being recluse or brahmin.

§

But any recluses or brahmins whatever
who do understand,
even as it really is,
the nature of the earth-element,
the coming to pass of the earth-element,
the ceasing of the earth-element,
the way going to the ceasing of the earth-element,
they for me
are approved of among recluses as recluses

or among brahmins as brahmins,
and those venerable ones have come
even in this life
fully to know of themselves,
to realize,
to live
in the attainment of,
the good of
being recluse or brahmin.

■

But any recluses or brahmins whatever
who do understand,
even as it really is,
the nature of the water-element,
the coming to pass of the water-element,
the ceasing of the water-element,
the way going to the ceasing of the water-element,
they for me
are approved of among recluses as recluses
or among brahmins as brahmins,
and those venerable ones have come
even in this life
fully to know of themselves,
to realize,
to live
in the attainment of,
the good of
being recluse or brahmin.

■

But any recluses or brahmins whatever
who do understand,
even as it really is,

the nature of the fire-element,
the coming to pass of the fire-element,
the ceasing of the fire-element,
the way going to the ceasing of the fire-element,
they for me
are approved of among recluses as recluses
or among brahmins as brahmins,
and those venerable ones have come
even in this life
fully to know of themselves,
to realize,
to live
in the attainment of,
the good of
being recluse or brahmin.

■

But any recluses or brahmins whatever
who do understand,
even as it really is,
the nature of the air-element,
the coming to pass of the air-element,
the ceasing of the air-element,
the way going to the ceasing of the air-element,
they for me
are approved of among recluses as recluses
or among brahmins as brahmins,
and those venerable ones have come
even in this life
fully to know of themselves,
to realize,
to live
in the attainment of,
the good of
being recluse or brahmin."

Saṃyutta Nikāya
II. Nidāna Vagga
15. Anamat'agga-Saṃyuttaṃ
I. Paṭhama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

15. Kindred Sayings on the Incalculable Beginning

1. [Untitled]

Sutta 1

Tiṇa-Kaṭṭha Suttaṃ

Grass and Brushwood

---

[118]

THUS have I heard: —

The Exalted One was once staying at Sāvatthi
in Jeta Grove, the Anāthapiṇḍika Park.

Now there the Exalted One addressed the brethren: —

"Brethren!"

"Lord"[1] they made response.

The Exalted One said this: —

"Incalculable is the beginning,[2] brethren, of this faring on.[3]

The earliest point[4] is not revealed
of the running on, the faring on,
of beings[5] cloaked in ignorance,
tied to craving.

If a man, brethren, were to prune out
the grasses, sticks, boughs and twigs in this India
and collecting them together,
should make a pile
laying them in a stack of squares[6]
saying for each:

'This is my mother;
this is my mother's mother.'

Brethren, the grasses, sticks, boughs, twigs in this India
would be used up, ended
or ever the mothers of that man's mother
were come to an end.

[119] Why is that?

Incalculable is the beginning, brethren, of this faring on.

The earliest point is not revealed
of the faring on, running on,
of beings cloaked in ignorance,
tied to craving.

Thus many a day, brethren,
have ye been suffering ill,

have ye been suffering pain,[7]
have ye been suffering disaster,
have the charnel-fields been growing.

Thus far enough is there, brethren,
for you to be repelled
by all the things of this world,[8]
enough to lose all passion for them,
enough to be delivered therefrom.

---

[1] *Bhadante*, p. 1.

[2] *Ana-mata-'gga*. *Ana* is negative prefix. *Mata* = thought, judged. *Agga* = beginning. Comy.: — *avidita-'ggo*. Cf. Rhys Davids and Stede, *Pali-English Dictionary; Pss. of the Sisters,* ver. 495*f*.

[3] *Saṇsāro*

[4] *Pubba-koṭi*. Or past, or former extreme. B. paraphrases: — The first boundary is not seen, the beginning of which is the first point. Nor is the last extreme revealed. Just in the middle beings are passing on.

[5] Lit.: of beings running on, faring on.

[6] *Caturangulaṇ caturangulaṇ ghaṭikaṇ C*. is silent. *Cf. Dialogues*, i, 10(6), where a game of tip-cat is so called.

[7] *Tibbaṇ*.

[8] *Sabba-sankhāresu*. Usually explained as all that has arisen from conditions. But I doubt whether this more philosophical import was any more present to the mind of the Sutta editors than it is to-day to any

Buddhist, when on the occasion of a death, he utters the usual exclamation *Aniccā vata saṅkhāra!*

Saṃyutta Nikāya
II. Nidāna Vagga
15. Anamat'agga-Saṃyuttaṃ
I. Paṭhama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

15. Kindred Sayings on the Incalculable Beginning

1. [Untitled]

Sutta 2

Paṭhavī Suttaṃ

Earth

---

[119]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Incalculable is the beginning, brethren,
of this faring on.

The earliest point is not revealed
of the running on, the faring on,
of beings cloaked in ignorance,
tied to craving.

If a man, brethren,
were to make this great earth
into clay balls
each the size only of a kola kernel
and laid them down saying:

'This is my father,
this is my father's father.'

Brethren, this great earth would be used up,
ended
or ever the fathers of that man's father
were come to an end.

Why is that?

Incalculable is the beginning, brethren, of this faring on.

The earliest point is not revealed
of the faring on, running on,
of beings cloaked in ignorance,
tied to craving.

Thus many a day, brethren,
have ye been suffering ill,

have ye been suffering pain,
have ye been suffering disaster,
have the charnel-fields been growing.

Thus far enough is there, brethren,
for you to be repelled
by all the things of this world,
enough to lose all passion for them,
enough to be delivered therefrom."

Saṃyutta Nikāya
II. Nidāna Vagga
15. Anamat'agga-Saṃyuttaṃ
I. Paṭhama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

15. Kindred Sayings on the Incalculable Beginning

1. [Untitled]

Sutta 3

Assu Suttaṃ

Tears

---

[120]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

2. "Incalculable is the beginning, brethren, of this faring on.

The earliest point is not revealed
of the running on, the faring on,
of beings cloaked in ignorance,
tied to craving.

3. As to that what think ye, brethren?

Which is greater: -
the flood of tears[1] shed by you
crying and weeping
as ye fare on,
run on this long while,[2]
united as ye have been
with the undesirable,
sundered as ye have been
from the desirable,
or the waters in the four seas?"

4. "As we allow, lord,
that we have been taught by the Exalted One,
it is this that is greater:
the flood of tears shed by us
crying and weeping
as we fare on,
run on this long while,
united as we have been
with the undesirable,
separated as we have been
from the desirable -
not the waters in the four seas."

5. "Well said!

Well said, brethren!

Well do ye allow that so
has the doctrine been taught by me.

6. Truly the flood of tears shed by you
crying and weeping
as ye fare on,
run on this long while,
united as ye have been
with the undesirable,
sundered as ye have been
from the desirable is greater -
not the waters in the four seas.

■

7. For many a long day, brethren,
have ye experienced the death of mother.[ed1]

Greater is the flood of tears shed by you
crying and weeping over the death of mother,
as ye fare on,
run on this many a long day,
united with the undesirable,
sundered from the desirable,
than are the waters in the four seas.

■

8. For many a long day, brethren,
have ye experienced the death of father.

Greater is the flood of tears shed by you
crying and weeping over the death of father,

as ye fare on,
run on this many a long day,
united with the undesirable,
sundered from the desirable,
than are the waters in the four seas.

■

9. For many a long day, brethren,
have ye experienced the death of brother.

Greater is the flood of tears shed by you
crying and weeping over the death of brother,
as ye fare on,
run on this many a long day,
united with the undesirable,
sundered from the desirable,
than are the waters in the four seas.

■

10. For many a long day, brethren,
have ye experienced the death of sister.

Greater is the flood of tears shed by you
crying and weeping over the death of sister,
as ye fare on,
run on this many a long day,
united with the undesirable,
sundered from the desirable,
than are the waters in the four seas.

■

11. For many a long day, brethren,
have ye experienced the death of son.

Greater is the flood of tears shed by you
crying and weeping over the death of son,
as ye fare on,
run on this many a long day,
united with the undesirable,
sundered from the desirable,
than are the waters in the four seas.

■

12. For many a long day, brethren,
have ye experienced the death of daughter.

Greater is the flood of tears shed by you
crying and weeping over the death of daughter,
as ye fare on,
run on this many a long day,
united with the undesirable,
sundered from the desirable,
than are the waters in the four seas.

■

13. For many a long day, brethren,
have ye experienced the the ruin of kinsfolk.

Greater is the flood of tears shed by you
crying and weeping over the the ruin of kinsfolk,
as ye fare on,
run on this many a long day,
united with the undesirable,
sundered from the desirable,
than are the waters in the four seas.

■

14. For many a long day, brethren,
have ye experienced the the ruin of wealth.

Greater is the flood of tears shed by you
crying and weeping over the the ruin of wealth,
as ye fare on,
run on this many a long day,
united with the undesirable,
sundered from the desirable,
than are the waters in the four seas.

■

15. For many a long day, brethren,
have ye experienced the the calamity of disease.

Greater is the flood of tears shed by you
crying and weeping over the the calamity of disease,
as ye fare on,
run on this many a long day,
united with the undesirable,
sundered from the desirable,
than are the waters in the four seas.

16. Why is that?

Incalculable is the beginning, brethren, of this faring on.

The earliest point is not revealed
of the faring on, running on,
of beings cloaked in ignorance,
tied to craving.

17. Thus far enough is there, brethren,
for you to be repelled
by all the things of this world,

enough to lose all passion for them,
enough to be delivered therefrom."

---

[1] *Assu-pasanna*.

[2] *Cf. Pss. of the Sisters,* verses 496, 497: -

"Call ye to mind how it was said that tears
And milk and blood flow on world without end.

Remember the four oceans as compared
With all the flow of tears and milk and blood."

The 'milk' Sutta follows; the 'blood' Sutta (overlooked in that translation) is the one called *Just thirty,* § 13.

[ed1] This has been expanded in accordance with the CSCD version of this sutta. The PTS version has: Mātu-, Putta-, Dhitu-, Ñativyasanam; Bhogavyasanam; rogavyasanam: Mother, son daughter, kinsfolk, wealth, disese. The CSCD: mātu-, pitu-, bhātu-, bhagini-, putta-, dhītu-, ñātibyasanaṃ-, bhogabyasanaṃ-, rogabyasanaṃ.

Saṃyutta Nikāya
II. Nidāna Vagga
15. Anamat'agga-Saṃyuttaṃ
I. Paṭhama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

15. Kindred Sayings on the Incalculable Beginning

1. [Untitled]

Sutta 4

Khīram Suttaṃ

Milk

---

[121]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Incalculable is the beginning, brethren,
of this faring on.

The earliest point is not revealed
of the running on, the faring on,
of beings cloaked in ignorance,
tied to craving.

As to that what think ye brethren?

Which is greater:

- the mother's milk[1]
that ye have drunk
as ye have fared on,
run on this long while,
or the water in the four seas?"

"As we allow, lord,
that we have been taught by the Exalted One,
it is this, lord, that is greater:
the mother's milk drunk by us
as we have fared on,
run on this long while,
and not the water in the four seas."

"Well said!

Well said, brethren!

Well do ye allow that
so has the doctrine been taught by me.

Truly the mother's milk that ye have drunk
as ye have fared on,
run on this long while is greater,
and not the water in the four seas.

Why is this?

Incalculable is the beginning, brethren,
of this faring on.

The earliest point is not revealed
of the faring on, running on,
of beings cloaked in ignorance,
tied to craving.

Thus many a day, brethren,
have ye been suffering ill,
have ye been suffering pain,
have ye been suffering disaster,
have the charnel-fields been growing.

Thus far enough is there, brethren,
for you to be repelled
by all the things of this world,
enough to lose all passion for them,
enough to be delivered therefrom."

---

[1] Lit.: mother's breast.

Saṃyutta Nikāya
II. Nidāna Vagga
15. Anamat'agga-Saṃyuttaṃ
I. Paṭhama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

15. Kindred Sayings on the Incalculable Beginning

1. [Untitled]

Sutta 5

Pabbata Suttaṃ

The Hill

---

[121]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now a certain brother came to the Exalted One,
and saluting him
sat down at one side.

Seated at one side
he said this to the Exalted One:

"How long, lord, is an aeon?"

"Long, brother, is an aeon.

It is not easy to reckon how long
by saying so many years,
so many centuries,
so many thousand centuries."

"Can it be told, lord, by a parable?"

"It can, brother", said the Exalted One.

"Suppose, brother, there were a great crag,
a hill one yojana wide,
one yojana across,
one yojana high
without chasms or clefts,
a solid mass.

And a man at the end of every hundred years
were to stroke it **[122]** once each time
with a Kasi cloth.

Well, that mountain
in this way
would be sooner done away with
and ended
than would an aeon.

So long, brother, is an aeon.

And of aeons thus long
more than one has passed,

more than a hundred have passed,
more than a thousand,
more than a hundred thousand.

Why is this?

Incalculable is the beginning, brother, of this faring on.

The earliest point is not revealed
of the faring on, running on,
of beings cloaked in ignorance,
tied to craving.

Thus many a day, brother,
have ye been suffering ill,
have ye been suffering pain,
have ye been suffering disaster,
have the charnel-fields been growing.

Thus far enough is there, brother,
for you to be repelled
by all the things of this world,
enough to lose all passion for them,
enough to be delivered therefrom."

Saṃyutta Nikāya
II. Nidāna Vagga
15. Anamat'agga-Saṃyuttaṃ
I. Paṭhama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

15. Kindred Sayings on the Incalculable Beginning

1. [Untitled]

Sutta 6

Sāsapā Suttaṃ

Mustard Seed

---

[122]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now a certain brother came to the Exalted One,
and saluting him
sat down at one side.

Seated at one side
he said this to the Exalted One:

"How long, lord, is an aeon?"

"Long, brother, is an aeon.

It is not easy to reckon how long
by saying so many years,
so many centuries,
so many thousand centuries."

"Can it be told, lord, by a parable?"

"It can, brother", said the Exalted One.

"Suppose, brother, there were a city of iron [walls]
one yojana in length,
one in width,
one yojana high,
filled up with mustard-seed
[to the top as if] turban-bound.[1]

Therefrom a man were to take out
at the end of every hundred years
a mustard-seed.

That great pile of mustard-seed, brother,
would in this way
be sooner done away with and ended
than an aeon.

So long, brother, is an aeon.

And of aeons thus long
more than one has passed,
more than a hundred have passed,

more than a thousand,
more than a hundred thousand.

Why is this?

Incalculable is the beginning, brother, of this faring on.

The earliest point is not revealed
of the faring on, running on,
of beings cloaked in ignorance,
tied to craving.

Thus many a day, brother,
have ye been suffering ill,
have ye been suffering pain,
have ye been suffering disaster,
have the charnel-fields been growing.

Thus far enough is there, brother,
for you to be repelled
by all the things of this world,
enough to lose all passion for them,
enough to be delivered therefrom.

---

[1] *Cuḷikābaddhaṇ* = top-knot-bound - a quaint conceit meet for such a fanciful simile.

Saṃyutta Nikāya
II. Nidāna Vagga
15. Anamat'agga-Saṃyuttaṃ
I. Paṭhama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

15. Kindred Sayings on the Incalculable Beginning

1. [Untitled]

Sutta 7

Sāvakā Suttaṃ

Disciples

---

[122]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now many brethren came to the Exalted One,
saluted him
and took seats at one side.

So seated they said to him:

"How many aeons, lord, have passed and gone by?"

[123] "Many, brethren, are the aeons passed and gone by.

Them it is not easy to count up:
so many aeons,
so many hundreds,
so many thousands,
so many hundred thousand aeons."

"Can it be done, lord, by a parable?"

"It can, brethren," said the Exalted One.

"Suppose that there were four disciples
who went on living here for a century,
and they were to recollect each day
a hundred thousand aeons.[1]

The aeons should be just recalled by them.

And at the lapse of the century
they were to die.

Even so many aeons, brethren,
have passed and gone by.

Them it is not easy to count up:
so many aeons,
so many hundreds,
so many thousands,
so many hundred thousand aeons."

Why is this?

Incalculable is the beginning, brethren, of this faring on.

The earliest point is not revealed
of the faring on, running on,
of beings cloaked in ignorance,
tied to craving.

Thus many a day, brethren,
have ye been suffering ill,
have ye been suffering pain,
have ye been suffering disaster,
have the charnel-fields been growing.

Thus far enough is there, brethren,
for you to be repelled
by all the things of this world,
enough to lose all passion for them,
enough to be delivered therefrom."

---

[1] Making a sum of 400,000 a day.

[ed]: 4 X 365 X 100,000 X 100 + (25 leap-days X 100000 X 4 = 10,000,000) = 14,610,000,000 aeons. Fourteen-billion-six-hundred-and-ten-million aeons.
Modern science (2019) estimates the age of the universe to be between 13.772 billion and 13.82 billion years old.

Saṃyutta Nikāya
II. Nidāna Vagga
15. Anamat'agga-Saṃyuttaṃ
I. Paṭhama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

15. Kindred Sayings on the Incalculable Beginning

1. [Untitled]

Sutta 8

Gaṇgā Suttaṃ

Ganges

---

[123]

Thus have I heard:

The Exalted One was once staying at Rājagaha
at the Bamboo Grove.

Now a certain brahmin came to the Exalted One saluted him and sat down beside him.

"How many aeons, Master Gotama, have passed and gone by?"

"Many, brahmin, are the aeons passed and gone by."

Them it is not easy to count up:
so many aeons,
so many hundreds,
so many thousands,
so many hundred thousand aeons."

"Can it be done, Master Gotama, by a parable?"

"It can, brahmin," said the Exalted One.

"Take whence the river Ganges has its source
and where it reaches the sea.

The sand that lies between,
that is not easy to count -
so many [grains of] sand,
so many hundreds,
so many thousands,
so many hundred thousand grains of sand.[1]

More than that
are **[124]** the aeons that have passed and gone by.

Even so many aeons, brethren,
have passed and gone by.

Them it is not easy to count up:
so many aeons,
so many hundreds,
so many thousands,
so many hundred thousand aeons.

Why is this?

Incalculable is the beginning, brethren, of this faring on.

The earliest point is not revealed
of the faring on, running on,
of beings cloaked in ignorance,
tied to craving.

Thus many a day, brethren,
have ye been suffering ill,
have ye been suffering pain,
have ye been suffering disaster,
have the charnel-fields been growing.

Thus far enough is there, brethren,
for you to be repelled
by all the things of this world,
enough to lose all passion for them,
enough to be delivered therefrom."

When he had thus said,
that brahmin said to the Exalted One:

"Excellent, master Gotama!

Excellent, master Gotama!

Just as if a man were to set up
that which had been thrown down,
or were to reveal
that which was hidden away,
or were to point out the right road
to him who had gone astray,
or were to bring a lamp into the darkness,
so that those who had eyes could see shapes, -
even so, lord, has the lord Gotama shown me
his doctrine in various ways.

May master Gotama accept me as a follower
who from this day forth
as long as life shall last
has taken refuge under him!"

---

[1] That is 500 yojanas, reckons the Commentary. Our gazetteers reckon the river as 1,455 miles in length. This gives us the disputed length of the yojana as nearly three miles (2 91/100 miles). I do not know whether this is borne out by Buddhaghosa's estimate of the distance from Benares to Gaya as 18 yojanas. There are a few others. Rhys Davids concludes, from the distance given in the Mahāvaṃsa from Anurādhapura to Mahintale as one yojana, in favour of 7-1/2 miles (*Ancient Coins and Measures of Ceylon*).

Saṃyutta Nikāya
II. Nidāna Vagga
15. Anamat'agga-Saṃyuttaṃ
I. Paṭhama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

15. Kindred Sayings on the Incalculable Beginning

1. [Untitled]

Sutta 9

Daṇḍa Suttaṃ

The Stick

---

[124]

Thus have I heard:

The Exalted One was once staying near Sāvatthi at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Incalculable is the beginning, brethren, of this faring on.

The earliest point is not revealed
of the running on, the faring on,
of beings cloaked in ignorance,
tied to craving.

Just as a stick, brethren,
thrown up into the air,
falls now on the butt-end,
now on its side,
now on its tip,
even so do beings,
cloaked in ignorance,
tied by craving,
running on,
faring on,
go now from this world to the other world,
now from the other world to this.

How is this?

Incalculable is the beginning, brethren, of this faring on.

The earliest point is not revealed
of the faring on, running on,
of beings cloaked in ignorance,
tied to craving.

Thus many a day, brethren,
have ye been suffering ill,
have ye been suffering pain,

have ye been suffering disaster,
have the charnel-fields been growing.

Thus far enough is there, brethren,
for you to be repelled
by all the things of this world,
enough to lose all passion for them,
enough to be delivered therefrom."

Saṃyutta Nikāya
II. Nidāna Vagga
15. Anamat'agga-Saṃyuttaṃ
I. Paṭhama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

15. Kindred Sayings on the Incalculable Beginning

1. [Untitled]

Sutta 10

Eka-Puggala Suttaṃ

A Person

---

[124]

Thus have I heard:

The Exalted One was at Rājagaha
on Vulture's Peak.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Incalculable is the beginning, brethren,
of this faring on.

The earliest point is not revealed
of the running on, the faring on,
of beings cloaked in ignorance,
tied to craving.

The bones of one single person, brethren,
running on, faring **[125]** on for an aeon
would be a cairn,
a pile,
a heap
as great as Mount Vepulla,
were there a collector of those bones
and the collection were not destroyed.

How is this?

Incalculable is the beginning, brethren, of this faring on.

The earliest point is not revealed
of the faring on, running on,
of beings cloaked in ignorance,
tied to craving.

Thus many a day, brethren,
have ye been suffering ill,
have ye been suffering pain,
have ye been suffering disaster,
have the charnel-fields been growing.

Thus far enough is there, brethren,
for you to be repelled
by all the things of this world,
enough to lose all passion for them,
enough to be delivered therefrom."

This spake the Exalted One.

The Wellfarer saying this, the Master said this further:

The pile of bones of [all the bodies of] one man
Who has alone one aeon lived,

Were heaped a mountain high - so said the mighty seer -
Yea, reckoned high as Vipula

To north of Vulture's Peak, crag-fort of Magadha.[1]
When he with perfect insight sees

The Ariyan Truths: - what suffering is and how it comes
And how it may be overpassed,

The Ariyan Eightfold Path, the way all ill to abate -
Seven times at most reborn, a man

Yet running on, through breaking every fetter down,
Endmaker doth become of ill.

---

[1] *Cf. Pss. of the Sisters,* pp. 66, 172; *Pss. of the Brethren,* ver. 545. Above, vol. i, p. 92; *cf. Buddhist India,* p. 37. The parable and verses occur in *Iti-Vuttaka,* § 24. 'To north': *Comy.*: *Gijjhakāṭassa uttara-passe ṭhito*. Vipula is here spelt Vepulla.

Saṃyutta Nikāya
II. Nidāna Vagga
15. Anamat'agga-Saṃyuttaṃ
II. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

15. Kindred Sayings on the Incalculable Beginning

2. [Untitled]

Sutta 11

Duggata Suttaṃ

Hard Lot

---

[125]

The Exalted One was once staying at Sāvatthī.

There he addressed the brethren:-

"Incalculable is the beginning, brethren,
of this faring on.

[126] The earliest point is not revealed of the running on,
the faring on of beings cloaked in ignorance,
tied to craving.

When, brethren, ye behold a hard lot,[1]
[or] that which is hard to come to,
then should ye thus judge:

'We too have suffered on this wise
down that long time.'

How is this?

Incalculable is the beginning, brethren, of this faring on.

The earliest point is not revealed of the running on,
the faring on of beings cloaked in ignorance,
tied to craving.

Thus far enough is there, brethren,
for you to be repelled by all the things of this world,
enough to lose all passion for them,
enough to be delivered therefrom."

---

[1] Explained as poverty in the C.

Saṃyutta Nikāya
II. Nidāna Vagga
15. Anamat'agga-Saṃyuttaṃ
II. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

15. Kindred Sayings on the Incalculable Beginning

2. [Untitled]

Sutta 12

Sukhita Suttaṃ

Happy

---

[126]

The Exalted One was once staying at Sāvatthī.

There he addressed the brethren: —

"Incalculable is the beginning, brethren,
of this faring on.

The earliest point is not revealed
of the running on,
the faring on
of beings cloaked in ignorance,
tied to craving.

When, brethren, ye behold that which is happy, prosperous,[1]
then should ye thus judge:

'We too have enjoyed[2] on this wise
down that long time.'

How is this?

Incalculable is the beginning, brethren,
of this faring on.

The earliest point is not revealed
of the running on,
the faring on
of beings cloaked in ignorance,
tied to craving.

Thus far enough is there, brethren,
for you to be repelled by all the things of this world,
enough to lose all passion for them,
enough to be delivered therefrom.

---

[1] Lit.: equipped. Explained as rich etc., in the C.

[2] The same word as that rendered 'suffered' in § 11: — *paccanubhūtaṇ*.

Saṃyutta Nikāya
II. Nidāna Vagga
15. Anamat'agga-Saṃyuttaṃ
II. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

15. Kindred Sayings on the Incalculable Beginning

2. [Untitled]

Sutta 13

Tiṃ Samatta Suttaṃ

Thirty Only

---

[126]

Thus have I heard:

The Exalted One was at Rājagaha
at the Bamboo Grove:

Now thirty brethren only,
from Pāvā,[1]
all forest dwellers,

all almsmen,
all rag-robed,
all three-garment-men,[2]
all not yet fetter-free
came to the Exalted One
and saluting him
sat down at the side of him.

Now he thought:

"These thirty from Pāvā
all forest-dwellers,
all almsmen,
all rag-robed,
all three-garment-men,
all not yet fetter-free,
what if I were now so to teach them such a doctrine,
that at this very sitting
their hearts were to be liberated,
without grasping,
from the intoxicants?"

So he addressed them:

"Brethren!"

"Lord!"[3] they responded.

The Exalted One said this:

"Incalculable is the beginning, brethren,
of this faring on.

[127] The earliest point is not revealed
of the running on,
the faring on

of beings cloaked in ignorance,
tied by craving.

As to that what think ye, brethren?

Which is the greater?

The blood that has flowed,
that has been shed
by the loss of your heads
as ye have run on,
fared on
this long while,
or the waters in the four seas?"

"As we allow, lord,
that we have been taught by the Exalted One,
it is this that is greater,
even the blood that has flowed,
that has been shed
by the loss of our heads
as we have run on,
fared on
this long while,
and not the waters of the four seas."

"Well said!

Well said, brethren!

Well do ye allow
that I have thus taught you the doctrine.

Even the blood that has flowed,
that has been shed
by the loss of your heads
as you have run on,

fared on
this long while,
that is greater,
and not the waters of the four seas.

For many a long day
did blood flow,
was blood shed
by the loss of your heads
when ye were oxen,
born as oxen,
more blood than there are waters in the four seas.

For many a long day
did blood flow,
was blood shed
by the loss of your heads
when ye were buffaloes,
born as buffaloes,
more blood than there are waters in the four seas.

For many a long day
did blood flow,
was blood shed
by the loss of your heads
when ye were rams
born as rams,
more blood than there are waters in the four seas.

For many a long day
did blood flow,
was blood shed
by the loss of your heads
when ye were goats,
born as goats,
more blood than there are waters in the four seas.

For many a long day
did blood flow,
was blood shed
by the loss of your heads
when ye were as wild beasts,[4]
born as wild beasts,
more blood than there are waters in the four seas.

For many a long day
did blood flow,
was blood shed
by the loss of your heads
when ye were fowls,
born as fowls,
more blood than there are waters in the four seas.

For many a long day
did blood flow,
was blood shed
by the loss of your heads
when ye were swine
born as swine,
more blood than there are waters in the four seas.

For many a long day
did blood flow,
was blood shed
by the loss of your heads
when ye were seized as robbers,
more blood than there are waters in the four seas.

For many a long day
did blood flow,
was blood shed
by the loss of your heads

when ye were seized as village-plunderers,
more blood than there are waters in the four seas.

For many a long day
did blood flow,
was blood shed
by the loss of your heads
when ye were seized as highwaymen,
more blood than there are waters in the four seas.

For many a long day
did blood flow,
was blood shed
by the loss of your heads
when ye were seized as adulterers,
more blood than there are waters in the four seas.

How is this?

Incalculable is the beginning, brethren,
of this faring on.

The earliest point is not revealed
of beings running on,
faring on,
cloaked in ignorance,
tied to craving.

Thus many a day, brethren,
have ye been suffering ill,
have ye been suffering pain,
have ye been suffering disaster,
have the charnel-fields been growing.

Thus far enough is there, brethren,
for you to be repelled
by all the things of this world,

enough to lose all passion for them,
enough to be delivered therefrom."

The Exalted One spake this.

Pleased at heart
those brethren took delight
in that which was spoken by the Exalted One.

And during the speaking of this catechism
the hearts **[128]** of the thirty Pāvā brothers were set free,
without any grasping,
from the intoxicants.

---

[1] See *Dialogues,* ii, 183 f.; iii, 201.

[2] *Cf. Pss. of the Brethren,* p. 317, n. 2.

[3] *Bhadante*.

[4] *Miga* means both this and 'deer.'

Saṃyutta Nikāya
II. Nidāna Vagga
15. Anamat'agga-Saṃyuttaṃ
II. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

15. Kindred Sayings on the Incalculable Beginning

2. [Untitled]

Sutta 14

Mātā Suttaṃ

Mother

---

[128]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Incalculable is the beginning, brethren,
of this faring on.

The earliest point is not revealed
of the running on,
the faring on
of beings cloaked in ignorance,
tied by craving.

Not an easy thing is it, brethren,
to find a being
who during this long many-a-day
has not at one time been a mother.

How is this?

Incalculable is the beginning, brethren,
of this faring on.

The earliest point is not revealed
of beings running on,
faring on,
cloaked in ignorance,
tied to craving.

Thus many a day, brethren,
have ye been suffering ill,
have ye been suffering pain,
have ye been suffering disaster,
have the charnel-fields been growing.

Thus far enough is there, brethren,
for you to be repelled

by all the things of this world,
enough to lose all passion for them,
enough to be delivered therefrom."

Saṃyutta Nikāya
II. Nidāna Vagga
15. Anamat'agga-Saṃyuttaṃ
II. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

15. Kindred Sayings on the Incalculable Beginning

2. [Untitled]

Sutta 15

Pitā Suttaṃ

Father

---

[128]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Incalculable is the beginning, brethren,
of this faring on.

The earliest point is not revealed
of the running on,
the faring on
of beings cloaked in ignorance,
tied by craving.

Not an easy thing is it, brethren,
to find a being
who during this long many-a-day
has not at one time been a father.

How is this?

Incalculable is the beginning, brethren,
of this faring on.

The earliest point is not revealed
of beings running on,
faring on,
cloaked in ignorance,
tied to craving.

Thus many a day, brethren,
have ye been suffering ill,
have ye been suffering pain,
have ye been suffering disaster,
have the charnel-fields been growing.

Thus far enough is there, brethren,
for you to be repelled

by all the things of this world,
enough to lose all passion for them,
enough to be delivered therefrom."

Saṃyutta Nikāya
II. Nidāna Vagga
15. Anamat'agga-Saṃyuttaṃ
II. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

15. Kindred Sayings on the Incalculable Beginning

2. [Untitled]

Sutta 16

Bhātā Suttaṃ

Brother

---

[128]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Incalculable is the beginning, brethren,
of this faring on.

The earliest point is not revealed
of the running on,
the faring on
of beings cloaked in ignorance,
tied by craving.

Not an easy thing is it, brethren,
to find a being
who during this long many-a-day
has not at one time been a brother.

How is this?

Incalculable is the beginning, brethren,
of this faring on.

The earliest point is not revealed
of beings running on,
faring on,
cloaked in ignorance,
tied to craving.

Thus many a day, brethren,
have ye been suffering ill,
have ye been suffering pain,
have ye been suffering disaster,
have the charnel-fields been growing.

Thus far enough is there, brethren,
for you to be repelled

by all the things of this world,
enough to lose all passion for them,
enough to be delivered therefrom."

Saṃyutta Nikāya
II. Nidāna Vagga
15. Anamat'agga-Saṃyuttaṃ
II. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

15. Kindred Sayings on the Incalculable Beginning

2. [Untitled]

Sutta 17

Bhagini Suttaṃ

Sister

---

[128]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Incalculable is the beginning, brethren,
of this faring on.

The earliest point is not revealed
of the running on,
the faring on
of beings cloaked in ignorance,
tied by craving.

Not an easy thing is it, brethren,
to find a being
who during this long many-a-day
has not at one time been a sister.

How is this?

Incalculable is the beginning, brethren,
of this faring on.

The earliest point is not revealed
of beings running on,
faring on,
cloaked in ignorance,
tied to craving.

Thus many a day, brethren,
have ye been suffering ill,
have ye been suffering pain,
have ye been suffering disaster,
have the charnel-fields been growing.

Thus far enough is there, brethren,
for you to be repelled

by all the things of this world,
enough to lose all passion for them,
enough to be delivered therefrom."

Saṃyutta Nikāya
II. Nidāna Vagga
15. Anamat'agga-Saṃyuttaṃ
II. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

15. Kindred Sayings on the Incalculable Beginning

2. [Untitled]

Sutta 18

Putto Suttaṃ

Son

---

[128]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Incalculable is the beginning, brethren,
of this faring on.

The earliest point is not revealed
of the running on,
the faring on
of beings cloaked in ignorance,
tied by craving.

Not an easy thing is it, brethren,
to find a being
who during this long many-a-day
has not at one time been a son.

How is this?

Incalculable is the beginning, brethren,
of this faring on.

The earliest point is not revealed
of beings running on,
faring on,
cloaked in ignorance,
tied to craving.

Thus many a day, brethren,
have ye been suffering ill,
have ye been suffering pain,
have ye been suffering disaster,
have the charnel-fields been growing.

Thus far enough is there, brethren,
for you to be repelled

by all the things of this world,
enough to lose all passion for them,
enough to be delivered therefrom."

Saṃyutta Nikāya
II. Nidāna Vagga
15. Anamat'agga-Saṃyuttaṃ
II. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

15. Kindred Sayings on the Incalculable Beginning

2. [Untitled]

Sutta 19

Dhītā Suttaṃ

Daughter

---

[128]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Incalculable is the beginning, brethren,
of this faring on.

The earliest point is not revealed
of the running on,
the faring on
of beings cloaked in ignorance,
tied by craving.

Not an easy thing is it, brethren,
to find a being
who during this long many-a-day
has not at one time been a daughter.

How is this?

Incalculable is the beginning, brethren,
of this faring on.

The earliest point is not revealed
of beings running on,
faring on,
cloaked in ignorance,
tied to craving.

Thus many a day, brethren,
have ye been suffering ill,
have ye been suffering pain,
have ye been suffering disaster,
have the charnel-fields been growing.

Thus far enough is there, brethren,
for you to be repelled

by all the things of this world,
enough to lose all passion for them,
enough to be delivered therefrom."

Saṃyutta Nikāya
II. Nidāna Vagga
15. Anamat'agga-Saṃyuttaṃ
II. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

15. Kindred Sayings on the Incalculable Beginning

2. [Untitled]

Sutta 20

Vepulla-Pabbata Suttaṃ

Mount Vipula

---

[128]

Thus have I heard:

The Exalted One was at Rājagaha
on Vulture's Peak.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Incalculable is the beginning, brethren,
of this faring on.

The earliest point is not revealed
of the running on, the faring on,
of beings cloaked in ignorance,
tied to craving.

§

There was once a time, brethren,
when this Mount Vipula[1]
was given the name East Ridge.

At that time
the people [here] were given the name of Tivaras,
and the measure of their life
was forty thousand years.

It took those Tivaras **[129]** four days
to climb Mount East Ridge
and four days to descend it.

At that time Kakusandha,
Exalted One,
Arahant,
Buddha Supreme,
had arisen in the world.

And he had a pair of disciples as chief,
Vidhura and Sañjīva,
a comely pair.[2]

Behold, brethren,
how both the name of this hill has disappeared,
how those people have died
and how that Exalted One
has passed utterly away!

So impermanent, brethren,
are the things of this world,
so transient are they,
so comfortless are they.

Thus far enough is there, brethren,
for you to feel repelled
by all the things of this world,
enough to lose all passion for them,
enough to be liberated therefrom.

■

There was once a time, brethren,
when this Mount Vipula
was given the name of Vankaka.[3]

At that time the people [here]
were given the name of Rohitassas,
and the measure of their life
was thirty thousand years.

It took those Rohitassas
three days to climb Mount Vankaka
and three days to descend it.

At that time Konāgamana,
Exalted One,
Arahant,
Buddha Supreme,
had arisen in the world.

And he had a pair of disciples as chief,
Bhiyyosa and Uttara,
a comely pair.

Behold, brethren,
how both the name of this hill has disappeared,
how those people have died
and how that Exalted One
has passed utterly away!

So impermanent, brethren,
are the things of this world,
so transient are they,
so comfortless are they.

Thus far enough is there, brethren,
for you to feel repelled
by all the things of this world,
enough to lose all passion for them,
enough to be liberated therefrom.

■

There was once a time, brethren,
when this Mount Vipula
was given the name of Fairside.

At that time the people [here]
were given the name of Suppiyas,
and the measure of their life
was twenty thousand years.

It took those Suppiyas
two days to climb Mount Fairside
and two days to descend it.

At that time Kassapa,
Exalted One,
Arahant,
Buddha Supreme
had arisen in the world.

And he had a pair of disciples as chief,
Tissa and Bhāradvāja,
a comely pair.

[130] Behold, brethren,
how both the name of this hill has disappeared,
how those people have died
and how that Exalted One
has passed utterly away!

So impermanent, brethren,
are the things of this world,
so transient are they,
so comfortless are they.

Thus far enough is there, brethren,
for you to feel repelled
by all the things of this world,
enough to lose all passion for them,
enough to be liberated therefrom.

■

But now, brethren, to this Mount Vipula
has come just the name 'Vipula.'

But now, brethren, to these people
has come just the name 'Magadhese'.

The measure of the age of the Magadhese
is small,
very limited,
fleeting.

He who lives long
lives for a hundred years
or but little more.

The men of Magadha
climb Mount Vipula
in a little while,
descend it in a little while.

But now, brethren,
I have arisen in the world,
Arahant,
Buddha Supreme.

But I have a pair of disciples as chief,
Sāriputta and Moggallāna,
a comely pair.

There will come a time, brethren,
when both the name of this hill will disappear,
when these people will die
and when I shall pass utterly away.

So impermanent, brethren,
are the things of this world,
so transient are they,
so comfortless are they.

Thus far enough is there, brethren,
for you to feel repelled
by all the things of this world,
enough to lose all passion for them,
enough to be liberated therefrom."

The Exalted One spake this;
the Wellfarer so speaking,
the Master spake this further:

East Ridge this mountain for the Tivaras,
And Crooked Crest for Rohitassa folk,
Fairside its name among the Suppiyas,
Now for the Magadhese't is Vipula.

Alas! impermanent is all this world.
Growth is its very nature and decay.
Things spring to being and again they cease.
Happy the mastery of them and the peace.[4]

---

[1] Or Vepulla. On the surviving wrecks of these great hills round Rāgagaha, see *Pss. of the Sisters,* pp. 28, 66; *Pss. of the Brethren,* p. 364; Cunningham's *Archceological Survey* (Rājgir), iii, Pl. xli. There wae evidently a settlement or 'vihara' on Vulture's Peak.

[2] These three chief pairs are given in the Nidana (introductory narrative) to the *Jātakas*. Rhys Davids, *Buddhist Birth Stories,* p. 50*f*. The *Comy.* renders *bhaddayugaṃ* by *sundarayugaṃ*.

[3] = 'Crooked.' *Cf. Therīgāthā Comy.*, p. 15.

[4] Above, i, 197.

Saṃyutta Nikāya
II. Nidāna Vagga
16. Kassapa Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

16. Kindred Sayings on Kassapa

Sutta 1

Saṇtuṭṭha Suttaṃ

Contented

[3] Knowing 'escape' spoken of above, he enjoys it as sufficing against cold. *Comy.*

Saṃyutta Nikāya
II. Nidāna Vagga
16. Kassapa Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

16. Kindred Sayings on Kassapa

Sutta 2

Anottāpi Suttaṃ

Careless

---

[195] **[132]**

Thus have I heard:

The venerable Mahā-Kassapa and the venerable Sāriputta were once staying near Benares
at Isipatana at the Deerpark.

Now the venerable Sāriputta had arisen at eventide from meditation
and he came to Mahā-Kassapa.

After exchanging greetings and talk of courtesy and friendliness
he sat down by Mahā-Kassapa and said:

"It is said, friend Kassapa,
that without ardour[1]
and without care[2]
a man is incapable of enlightenment,
incapable of Nibbāna,
incapable of reaching the uttermost safety,[3]
but that with ardour and with care
he is capable of enlightenment,
capable of Nibbāna,
capable of reaching the uttermost safety.

Now how far is this so
that without ardour
and without care
a man is incapable of enlightenment,
incapable of Nibbāna,
incapable of reaching the uttermost safety,
but that with ardour and with care
he is capable of enlightenment,
capable of Nibbāna,
capable of reaching the uttermost safety?"

■

"When, friend, a brother thinks thus:

'Bad and evil states that have not arisen,
were they to arise,
would conduce to my hurt'
- and no ardour is aroused.

'Bad and evil states that have arisen,
if they are not eliminated,
would conduce to my hurt,'
- and no ardour is aroused.

'Good states that have not arisen,
were they not to arise,
would conduce to my hurt,'
- and no ardour is aroused.

'Good states that have arisen,
were they to cease,
would conduce to my hurt,'
- and no ardour is aroused.|| ||

This is to be without ardour.

■

And how, friend, is a man without care?

"When, friend, a brother thinks thus:

'Bad and evil states that have not arisen,
were they to arise,
would conduce to my hurt'
- and no care is aroused.

'Bad and evil states that have arisen,
if they are not eliminated,
would conduce to my hurt,'
- and no care is aroused.

'Good states that have not arisen,
were they not to arise,
would conduce to my hurt,'
- and no care is aroused.

'Good states that have arisen,
were they to cease,
would conduce to my hurt,'
- and no care is aroused.|| ||

This is to be without care.

Thus it is, friend,
that a man who is without ardour,
without **[133]** care,
is incapable of enlightenment,
incapable of Nibbāna,
incapable of the uttermost security.

§

And how, friend, is he ardent?

When, friend, a brother thinks thus:

'Bad and evil states that have not arisen,
were they to arise,
would conduce to my hurt'
- and ardour is aroused.

'Bad and evil states that have arisen,
if they are not eliminated,
would conduce to my hurt,'
- and ardour is aroused.

'Good states that have not arisen,
were they not to arise,
would conduce to my hurt,'
- and ardour is aroused.

'Good states that have arisen,
were they to cease,

would conduce to my hurt,'
- and ardour is aroused.|| ||

This is to have ardour.

■

And how, friend, is he careful?

"When, friend, a brother thinks thus:

'Bad and evil states that have not arisen,
were they to arise,
would conduce to my hurt'
- and care is aroused.

'Bad and evil states that have arisen,
if they are not eliminated,
would conduce to my hurt,'
- and care is aroused.

'Good states that have not arisen,
were they not to arise,
would conduce to my hurt,'
- and care is aroused.

'Good states that have arisen,
were they to cease,
would conduce to my hurt,'
- and care is aroused.|| ||

This is to have care.

Thus it is, friend,
that a man who is ardent
and careful
is capable of enlightenment,

is capable of Nibbāna,
is capable of the uttermost safety."[4]

---

[1] *Anātājpī:* deprived of that energy which burns up the lower nature. *Comy.*

[2] *Anottāpīi:* deprived of fear lest the lower nature arise and the good do not arise. *Comy.*

[3] *Yogakkhema*.

[4] I have condensed the repetitions of the formula: 'When, friend, a brother thinks thus,' etc. [Ed.: Expanded here] The efforts to be made are known as the Four Right Endeavours: - *e.g., Dialogues* iii, 215; *M*. ii, 11, 26; *S*. iii, 96; v. 244 *f*.: *A*. ii, 15; *Bud. Psy. Eth.,* p. 358; *Vibh*. p. 208 *f.; Visuddhi Magga,* p. 679.

Saṃyutta Nikāya
II. Nidāna Vagga
16. Kassapa Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

16. Kindred Sayings on Kassapa

Sutta 3

Cand'Ūpama Suttaṃ

Comparable to the Moon

---

[197] **[133]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Be ye comparable to the moon, brethren,
when ye go among the families,[1]
drawing back
in both heart and demeanour,
ever as new-comers
unobtrusive among the families.[2]

Just as a man would contemplate a decayed well,
or a precipice,
or a river-swamp,
drawing back
in both heart and demeanour,
even so be ye among the families.

Kassapa, brethren,
is comparable to the moon
when he goes among the families,
drawing back
in both heart and demeanour,
ever as a new-comer
unobtrusive among the families.

What think ye, brethren, as to that?

What manner of brother
is worthy to go among the families?"

"For us, lord, things have the Exalted One as their root,
their guide,
their resort.

Well indeed were it
if the meaning of this that he has spoken
were to manifest itself in the Exalted One.

Hearing it from him
the brethren will bear it in mind."[3]

Then the Exalted One waved his hand in space.

"Just as this hand, brethren,
does not sink down in space,
nor is seized,
nor bound,
even so that brother, whose heart
when he **[134]** goes among the families
does not sink down,
or get seized
or bound,
but thinks:

'Let them who desire gains,
gain!

Let them who desire merit,
work merit!'

Let a man be pleased and joyous,
at the gains of others,
even as he is pleased and joyous
at his own gains!

This manner of brother
is worthy to go among the families.

Kassapa, brethren,
when he goes among the families
does not let his heart sink down,
or get seized,
or bound.

He thinks:

'Let them who desire gains,
gain!

Let them who desire merit,
work merit!'

Let a man be pleased and joyous
at the gains of others,
even as he is pleased and joyous
at his own gains!'

Such a brother, brethren,
is worthy to go among the families.

§

What think ye, brethren,
as to this?

Of what manner of brother
is the teaching of doctrine impure?

Of what manner of brother
is the teaching of the doctrine pure?"

"For us, lord,
things have the Exalted One as their root,
their guide,
their resort.

Well, indeed, were it
if the meaning of this that he has spoken
were to manifest itself in the Exalted One.

Hearing it from him
the brethren will bear it in mind."

"Well then, brethren, listen,
give your mind thoroughly,
I will speak."

"Even so, lord,"
they responded.

The Exalted One said this:

Any brother, brethren,
who teaches doctrine with such a mind:

'0 that they may hear my doctrine,
and hearing it may be satisfied,
and being satisfied
may give expression to their satisfaction!'

of this manner of brother
the teaching of doctrine is impure.

But that brother who teaches doctrine to others
with such a mind:

'0 that they may hear my doctrine, -
for it is the doctrine
which the Exalted One hath so well declared,
relating to the present,
not a matter of time;
the doctrine that says:
"Come, see!"
that leads on,
that is to be understood by the wise
each man for himself, -
and hearing it,

may acknowledge the doctrine,
and acknowledging it,
may practise
that they may so attain!'

he thus teaches doctrine to others
because of the fair order of the Norm,
he teaches doctrine to others
out of pity,
out of caring for them,
[135] because of his compassion for them.

Of such manner of brother
the teaching of doctrine is very pure.

Kassapa, brethren, teaches the doctrine
with such a mind:

'0 that they may hear my doctrine, -
for it is the doctrine
which the Exalted One hath so well declared,
relating to the present,
not a matter of time;
the doctrine that says:
"Come, see!"
that leads on,
that is to be understood by the wise
each man for himself, -
and hearing it,
may acknowledge the doctrine,
and acknowledging it,
may practise
that they may so attain!'

he thus teaches doctrine to others
because of the fair order of the Norm,

he teaches doctrine to others
out of pity,
out of caring for them,
because of his compassion for them.

Of such manner of brother
the teaching of doctrine is very pure.

Verily by Kassapa, brethren,
will I exhort you,
or by one like Kassapa.

By them exhorted
ye are to practise
that ye may so attain."

---

[1] Or clans *(kula)*.

[2] Quoted in the *Milinda,* ii, 319. On the conduct prescribed see also *Pss. of the Brethren,* verses 124, 494, 495; Ps. ccxxxviii. On that of Kassapa, verse 1051 *f.; Uddāna,* p. 4.

[3] *Cf*. above, p. 19.

Saṃyutta Nikāya
II. Nidāna Vagga
16. Kassapa Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

16. Kindred Sayings on Kassapa

Sutta 4

Kul'Ūpaga Suttaṃ

Visiting the Families

---

[200] **[135]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"What think ye as to this, brethren?

What manner of brother is worthy,
and what manner of brother is unworthy
to go among the families?"

"For us, lord, things have the Exalted One as their root,
their guide,
their resort.

Well indeed were it
if the meaning of this that he has spoken
were to manifest itself in the Exalted One.

Hearing it from him
the brethren will bear it in mind."

"Well then, brethren, listen,
give your mind thoroughly,
I will speak."

"Even so, lord,"
they responded.

The Exalted One said this:

"Verily, brethren, if a brother go among the families with such a mind:

'Let them only give!

Let them not refuse to give!

Let them only give to me abundantly,
not scantily!

Let them give me excellent things only,
not poor things!

Let them only give quickly,
not tardily!

Let them only give to me respectfully,
not disrespectfully!'

He, going among the families
with such thoughts,
if they give not,
is vexed,
and he feels pain and sorrow because of that.

He, going among the families
with such thoughts,
if they give scantily,
is vexed,
and he feels pain and sorrow because of that.

He, going among the families
with such thoughts,
if they give poor things,
is vexed,
and he feels pain and sorrow because of that.

He, going among the families
with such thoughts,
if they give tardily,
is vexed,
and he feels pain and sorrow because of that.

He, going among the families
with such thoughts,
if they give disrespectfully,

is vexed,
and he feels pain and sorrow because of that.

This manner of brother
is unworthy to go among the families.

■

But that brother who goes among the families
with such a mind:

'How could I possibly think
on this occasion
with regard to others,

"Let them only give!

Let them not refuse to give!

Let them only give to me abundantly,
not scantily.

Let them only give to me excellent things,
not poor things.

Let them only give to me quickly,
not tardily.

Let them only give to me respectfully,
not disrespectfully!"'

He, when they give not,
is not vexed,
nor does he feel pain and sorrow because of that.

So, too, if they give scantily,
is not vexed,
nor does he feel pain and sorrow because of that.

He, when they give poor things,
is not vexed,
nor does he feel pain and sorrow because of that.

He, when they give tardily,
is not vexed,
nor does he feel pain and sorrow because of that.

He, when they give disrespectfully,
is not vexed,
nor does he feel pain and sorrow because of that.

Such a manner of brother
is worthy to go among the families.

§

Kassapa, brethren, is of such a mind
as he goes among the families:

'How could I possibly think
on this occasion
with regard to others:

"Let them only give!

Let them not refuse to give!

Let them only give to me abundantly,
not scantily.

Let them only give to me excellent things,
not poor things.

Let them only give to me quickly,
not tardily.

Let them only give to me respectfully,
not disrespectfully!"'

He, when they give not,
is not vexed,
nor does he feel pain and sorrow because of that.

So, too, if they give scantily,
is not vexed,
nor does he feel pain and sorrow because of that.

He, when they give poor things,
is not vexed,
nor does he feel pain and sorrow because of that.

He, when they give tardily,
is not vexed,
nor does he feel pain and sorrow because of that.

He, when they give disrespectfully,
is not vexed,
nor does he feel pain and sorrow because of that.

Such a manner of brother
is worthy to go among the families.

Verily, brethren, by **[136]** Kassapa will I exhort you,
or by one like Kassapa.

By them exhorted
ye are to practise
that ye may so attain."

Saṃyutta Nikāya
II. Nidāna Vagga
16. Kassapa Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

16. Kindred Sayings on Kassapa

Sutta 5

Jiṇṇa Suttaṃ

Grown Old

---

[202] **[136]**

Thus have I heard:

The Exalted One was at Rājagaha
at the Bamboo Grove:

Now the venerable Mahā-Kassapa came into the presence of the Exalted One,
saluted him,
and sat down at his side.

To him so seated
the Exalted One said this:

"Thou art old, Kassapa,
and these coarse cast-off rags
are past wearing
and irksome to thee.

Wherefore do thou, Kassapa,
wear the raiment [given] by householders
and enjoy their invitations
and abide near me."

"I, lord, for many a day
have been a forest dweller
and have commended forest life;
have been an almsman
and have commended alms-living;
have been a rag-robe wearer
and have commended rag-robe wearing;
have been a three-garment man
and have commended the triple-raiment;
have wanted little
and have commended few wants;
have been contented
and have commended contentment;
have dwelt in seclusion
and have commended seclusion;
have held aloof from society
and have commended such aloofness;
have lived in strenuous energy
and have commended strenuous energy."

"But what advantage dost thou, Kassapa,
discern in this
that for many a day

thou hast been a forest dweller
and have commended forest life;
have been an almsman
and have commended alms-living;
have been a rag-robe wearer
and have commended rag-robe wearing;
have been a three-garment man
and have commended the triple-raiment;
have wanted little
and have commended few wants;
have been contented
and have commended contentment;
have dwelt in seclusion
and have commended seclusion;
have held aloof from society
and have commended such aloofness;
have lived in strenuous energy
and have commended strenuous energy?"

"Discerning two advantages, lord,
have I for many a day
been a forest dweller
and have commended forest life;
have been an almsman
and have commended alms-living;
have been a rag-robe wearer
and have commended rag-robe wearing;
have been a three-garment man
and have commended the triple-raiment;
have wanted little
and have commended few wants;
have been contented
and have commended contentment;
have dwelt in seclusion
and have commended seclusion;
have held aloof from society

and have commended such aloofness;
have lived in strenuous energy
and have commended strenuous energy:

Discerning mine own present happiness
and being filled with compassion
for them who will come after us.

For surely these may fall into error.

But let them say:

'They who were disciples of the Buddha
and of the followers of the Buddha[1]
were for many a day
forest dwellers
and commended forest life;
they were almsmen
and commended alms-living;
they were rag-robe wearers
and commended rag-robe wearing;
they were three-garment men
and commended the triple-raiment;
they were of few wants
and commended few wants;
they were contented
and commended contentment;
they dwelt in seclusion
and commended seclusion;
they held aloof from society
and commended such aloofness;
they lived in strenuous energy,
and they commended strenuous energy,'|| ||

So saying they will practise that
so they **[137]** may attain this end.

This for many a day
will be for their good
and for their happiness.

These are the two advantages, lord,
the which discerning
I have for many a day
lived on this wise."

"Well said, well said, Kassapa.

For the good of many,
truly, hast thou thus practised,
for the happiness of many folk,
out of compassion for the world,
for the salvation,
the good,
the happiness
of devas and of men.

Wherefore, Kassapa,
wear thou thy coarse rag-robes
that are past wearing,
go thy rounds for alms
and dwell in the forest."[2]

---

[1] *Buddhānubuddhasāvakā*. B. is silent, though extremely wordy on the former advantage.

[2] Buddhaghosa judges that the Master intentionally afforded his great follower opportunity here to 'roar his lion's roar.'

Saṃyutta Nikāya
II. Nidāna Vagga
16. Kassapa Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

16. Kindred Sayings on Kassapa

Sutta 6

Paṭhama Ovāda Suttaṃ

Exhortation (1)

---

[203] **[137]**

Thus have I heard:

The Exalted One was at Rājagaha
at the Bamboo Grove:

Now the venerable Mahā-Kassapa came into the presence of the Exalted One,
saluted him,
and sat down at his side.

To him so seated
the Exalted One said this:

"Exhort the brethren, Kassapa.

Give them discourse on doctrine, Kassapa.

Either I, Kassapa, or thou
must exhort the brethren.

Either I or thou[1]
must give them discourse on doctrine."

"Just now, lord,
it is difficult to speak to[2] the brethren.

They are in a state
that makes it difficult to speak to them.

They are intractable,
they pay no deference to instruction.[3]

For instance, lord,
I saw Bhaṇḍa,
the brother who is the colleague of Ānanda,
and Abhiñjika,
who is the colleague of Anuruddha
out-talking each other thus:

'Come, brother,
which will speak the more?
which will speak the better?
which will speak the longer?'"

Then the Exalted One addressed a brother:

"Come thou, brother!

tell my word to Bhaṇḍa,
the brother who dwelleth with Ānanda
and Abhiñjika,
the brother who dwelleth with Anuruddha:

"The Master would speak to you."

[138] "Even so, lord,"
responded that brother,
and he went into the presence of Bhaṇḍa,
the brother who dwelleth with Ānanda
and Abhiñjika,
the brother who dwelleth with Anuruddha and said:

"The Master, friends, would speak to you."

"Even so, friend", they responded
and they went into the presence of the Exalted one.

Having come into the prsence of the Exalted one
they saluted him,
and sat down down beside him.

To them thus seated
the Exalted One said this:

"Is it true what they say, brethren,
that ye have been out-talking each other thus:

'Come, brother,
which will speak the more?
which will speak the better?
which will speak the longer?'"

"Even so, lord."

"Do ye affirm, brethren,
that I have been teaching you
to out-talk each other in this way:

'Come, brother,
which will speak the more?
which will speak the better?
which will speak the longer?'"

"Not so, lord."

"If as ye say, brethren,
ye do not affirm that I have been teaching you thus:

'Come, brother,
which will speak the more?
which will speak the better?
which will speak the longer?',

whatever then,
futile men that ye are,
have ye come to know,
have ye come to see,
in a Doctrine and a Discipline so well declared,
wherein ye are in orders,
that ye should be out-talking each other
as to what ye have learnt,
saying:

'Come, brother,
which will speak the more?
which will speak the better?
which will speak the longer?'".

Then those brethren,[4]
falling prone at the feet of the Exalted One,
spake thus:

"Transgression hath overcome us, lord,
so foolish,
so stupid,
so wrong were we,
in that we,
who are in orders
under a Doctrine and Discipline so well declared,
did out-talk one another therein, saying:

'Come, brother,
which will speak the more?
which will speak the better?
which will speak the longer.'

May the Exalted One accept
this our confession, lord,
for restraint in the future."

"Verily, brethren, hath transgression overcome you,
so foolish,
so stupid,
so wrong were ye
in that ye, who are in orders
under a Doctrine and Discipline so well declared,
did out-talk each other, saying:

'Come, brother,
which will speak the more?
which will speak the better?
which will speak the longer.'

But inasmuch as ye, brethren,
have seen your transgression as transgression,
and have made confession,
as is right,
we do accept this from you.

For this, brethren, it is to grow in the Ariyan Discipline,
when having **[139]** seen transgression as transgression
we make confession as is right,
and in future practise self-restraint."

---

[1] 'Why not Sāriputta or Moggallāna? He knew they would not survive him.' *Comy*. It seems more probable, from Kassapa's (and hence from the Mastsr's) advanced age, that the 'great twin brethren' had already passed away.

[2] *Dubbaco*.

[3] *Apadakkhiṇaggāhī*.

[4] *Cf*. above, p. 91 f.

Saṃyutta Nikāya
II. Nidāna Vagga
16. Kassapa Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

16. Kindred Sayings on Kassapa

Sutta 7

Dutiya Ovāda Suttaṃ

Exhortation (2)

---

[205] **[139]**

Thus have I heard:

The Exalted One was at Rājagaha
at the Bamboo Grove:

Now the venerable Mahā-Kassapa came into the presence of the Exalted One,
saluted him,
and sat down at his side.

To him so seated
the Exalted One said this:

"Exhort the brethren, Kassapa.

Give them discourse on doctrine, Kassapa.

Either I, Kassapa, or thou
must exhort the brethren.

Either I or thou
must give them discourse on doctrine."

"Just now, lord,
it is difficult to speak to the brethren.

They are in a state
that makes it difficult to speak to them.

They are intractable;
they pay no deference to instruction.

In whomsoever, lord, there is no faith
in that which is good,
in whomsoever there is no inward shame[1]
in that which is good,
in whomsoever there is no outward discretion
as to that which is good,
in whom there is no energy
as to that which is good,
in whom there is no insight
as to that which is good,
of him, come day come night,
decline in that which is good
is to be looked for,
not growth.

Just as the moon, lord,
during the dark fortnight
come night come day
wanes in beauty,
wanes in roundness,
wanes in splendour,
wanes in the height and compass of its orbit,
even so lord, in whomsoever there is no faith
in that which is good,
in whomsoever there is no inward shame
in that which is good,
in whomsoever there is no outward discretion
as to that which is good,
in whom there is no energy
as to that which is good,
in whom there is no insight
as to that which is good,
of him, come day come night,
decline in that which is good
is to be looked for,
not growth.

That a man is unbelieving -
this, lord, is a state of decline.

That a man has no inward shame -
this, lord, is a state of decline.

That a man has no external discretion -
this, lord, is a state of decline.

That a man is slothful,
dull of wit,
hot-tempered,
splenetic -
this is a state of decline.

To say, the brethren do not exhort -
this, lord, is a state of decline.

§

In whomsoever, lord, there is faith
in that which is good,
in whomsoever there is inward shame
in that which is good,
in whomsoever there is outward discretion
as to that which is good,
in whom there is energy
as to that which is good,
in whom there is insight
as to that which is good,
of him, come day come night,
growth in that which is good
is to be looked for,
not decline.

[140] Just as the moon, lord,
during the bright fortnight
come night come day
waxes in beauty,
in roundness,
in splendour,
in the height and compass of its orbit,
even so in whomsoever, lord, there is faith
in that which is good,
in whomsoever there is inward shame
in that which is good,
in whomsoever there is outward discretion

as to that which is good,
in whom there is energy
as to that which is good,
in whom there is insight
as to that which is good,
of him, come day come night,
growth in that which is good
is to be looked for,
not decline.

That a man is believing -
this, lord, is not a state of decline.

That a man have inward shame -
this, lord, is not a state of decline.

That a man have external discretion -
this, lord, is not a state of decline.

That a man have strenuous energy -
this, lord, is not a state of decline.

That a man have insight -
this, lord, is not a state of decline.

That a man have mildness -
this, lord, is not a state of decline.

That a man have amity -
this, lord, is not a state of decline.

To say 'the brethren exhort'-
this, lord, is not a state of decline."

§

"Well said! Well said, Kassapa!

In whomsoever, Kassapa, there is no faith
in that which is good,
in whomsoever there is no inward shame
in that which is good,
in whomsoever there is no outward discretion
as to that which is good,
in whom there is no energy
as to that which is good,
in whom there is no insight
as to that which is good,
of him, come day come night,
decline in that which is good
is to be looked for,
not growth.

Just as the moon, Kassapa,
during the dark fortnight
come night come day
wanes in beauty,
wanes in roundness,
wanes in splendour,
wanes in the height and compass of its orbit,
even so Kassapa, in whomsoever there is no faith
in that which is good,
in whomsoever there is no inward shame
in that which is good,
in whomsoever there is no outward discretion
as to that which is good,
in whom there is no energy
as to that which is good,
in whom there is no insight
as to that which is good,

of him, come day come night,
decline in that which is good
is to be looked for,
not growth.

That a man is unbelieving -
this, Kassapa, is a state of decline.

That a man has no inward shame -
this, Kassapa, is a state of decline.

That a man has no external discretion -
this, Kassapa, is a state of decline.

That a man is slothful,
dull of wit,
hot-tempered,
splenetic -
this is a state of decline.

To say, the brethren do not exhort -
this, Kassapa, is a state of decline.

■

In whomsoever, Kassapa, there is faith
in that which is good,
in whomsoever there is inward shame
in that which is good,
in whomsoever there is outward discretion
as to that which is good,
in whom there is energy
as to that which is good,
in whom there is insight
as to that which is good,
of him, come day come night,
growth in that which is good

is to be looked for,
not decline.

Just as the moon, Kassapa,
during the bright fortnight
come night come day
waxes in beauty,
in roundness,
in splendour,
in the height and compass of its orbit,
even so in whomsoever, Kassapa, there is faith
in that which is good,
in whomsoever there is inward shame
in that which is good,
in whomsoever there is outward discretion
as to that which is good,
in whom there is energy
as to that which is good,
in whom there is insight
as to that which is good,
of him, come day come night,
growth in that which is good
is to be looked for,
not decline.

That a man is believing -
this, Kassapa, is not a state of decline.

That a man have inward shame -
this, Kassapa, is not a state of decline.

That a man have external discretion -
this, Kassapa, is not a state of decline.

That a man have strenuous energy -
this, Kassapa, is not a state of decline.

That a man have insight -
this, Kassapa, is not a state of decline.

That a man have mildness -
this, Kassapa, is not a state of decline.

That a man have amity -
this, Kassapa, is not a state of decline.

To say 'the brethren exhort'-
this, Kassapa, is not a state of decline."

---

[1] Or conscientiousness *(kiri)*.

Saṃyutta Nikāya
II. Nidāna Vagga
16. Kassapa Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

16. Kindred Sayings on Kassapa

Sutta 8

Tatiya Ovāda Suttaṃ

Exhortation (3)

---

[208] **[140]**

Thus have I heard:

The Exalted One was at Rājagaha
at the Bamboo Grove:

Now the venerable Mahā-Kassapa came into the presence of the Exalted One,
saluted him,
and sat down at his side.

To him so seated
the Exalted One said this:

"Exhort the brethren, Kassapa.

Give them discourse on doctrine, Kassapa.

Either I, Kassapa, or thou
must exhort the brethren.

Either I or thou
must give them discourse on doctrine."

"Just now, lord,
it is difficult to speak to the brethren.

They are in a state that makes it difficult to speak to them.

They are intractable; they pay no deference to instruction."

"Yea, Kassapa, there was a time
when the senior brethren were forest dwellers
and commenders of the forest life,
almsmen were they
and they commended going for alms,
rag-robe wearers were they
and they commended rag-robe wearing,
three-garment men were they
and they commended the triple-raiment;
of little wants were they,
and they commended few wants;
contented were they,
and they commended contentment;
secluded were they,
and they commended seclusion;
aloof from society were they,
and they commended such aloofness;

strenuous in energy were they,
and they commended such strenuous energy.

Then the brother who was a forest dweller
and commender of the forest life,
almsman
and commendeder of going for alms,
rag-robe wearer
and commendeder of rag-robe wearing,
three-garment man
and commendeder of the triple-raiment;
of little wants,
and commendeder of few wants;
contented,
and commendeder of contentment;
secluded,
and commendeder of seclusion;
aloof from society,
and commendeder of such aloofness;
strenuous in energy,
and commendeder of such strenuous energy,
the senior brethren would invite to a seat,
saying:

'Come brother!

Who may this brother be?

Welcome indeed is this brother!

Anxious to learn truly is this brother!

Come, brother, take this seat.'

■

Then, Kassapa, the novice **[141]** who was a forest dweller
and commender of the forest life,
almsman
and commendeder of going for alms,
rag-robe wearer
and commendeder of rag-robe wearing,
three-garment man
and commendeder of the triple-raiment;
of little wants,
and commendeder of few wants;
contented,
and commendeder of contentment;
secluded,
and commendeder of seclusion;
aloof from society,
and commendeder of such aloofness;
strenuous in energy,
and commendeder of such strenuous energy,
the senior brethren would invite to a seat,
saying:

'Come brother!

Who may this brother be?

Welcome indeed is this brother!

Anxious to learn truly is this brother!

Come, brother, take this seat.'

They practised that they might so attain;
that made for many a day
for their good,
for their happiness.

But now, Kassapa, the senior brethren
are neither forest dwellers,
nor do they commend forest life;
they are neither almsmen,
nor do they commend going for alms;
they are neither rag-robe men,
nor do they commend rag-robe wearing;
they are neither three-garment men,
nor do they commend the triple-raiment;
they are neither of little wants,
nor do they commend few wants;
they are neither contented,
nor do they commend contentment;
they are neither secluded,
nor do they commend seclusion;
they are neither aloof from society,
nor do they commend such aloofness;
they are neither strenuous in energy,
nor do they commend such strenuous energy.

So it is that the brother who is known,
is of repute,
one who gets presents of raiment,
alms,
lodging
and medical requisites -
him it is that the senior brethren invite to a seat,
saying:

'Come brother!

Who may this brother be?

Welcome indeed is this brother!

Anxious to learn truly is this brother!

Come, brother, take this seat.'

So it is, Kassapa, the novice who is known,
is of repute,
one who gets presents of raiment,
alms,
lodging
and medical requisites -
him it is that the senior brethren invite to a seat,
saying:

'Come brother!

Who may this brother be?

Welcome indeed is this brother!

Anxious to learn truly is this brother!

Come, brother, take this seat.'

They practise that they may so attain.

That makes for many a day
for their hurt
and for their sorrow.

If anyone, Kassapa, were to say,

'They who lead the religious life
are harassed by its own dangers;
they who lead the religious life
are fighters of that which assails it,'[1]
he would thereby be saying that which is right.

---

[1] See **brahmacārī*. The dangers 'within the fold,' B. explains, are excessive desire for material comforts.

**brahmacārī*. The inflexions in this sentence are puzzling. One would think the text should read '*upaddutā brahmacārino ... abhibhūta brahmacārino*. The printed S. text of the *Comy*. says, that Burmese texts read *abhitthanā* for *abhibhavanā*. This does not help. p. 141. [Ed.: from Index II]

Saṃyutta Nikāya
II. Nidāna Vagga
16. Kassapa Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

16. Kindred Sayings on Kassapa

Sutta 9

Jhān-ā-bhiññā Suttaṃ

Jhāna and Super-Knowledge

---

[210] **[141]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"I, brethren,
according as I desire [can],
aloof from sense and evil,
attain to
and abide in First Jhāna,
wherein thought is applied and sustained,
which is born of solitude
and filled with zest and pleasant emotion.

Kassapa too, brethren, can
according as he desires,
aloof from sense and evil,
attain to
and abide in First Jhāna,
wherein thought is applied and sustained,
which is born of solitude
and filled with zest and pleasant emotion.

■

[1] **[142]** I, brethren,
according as I desire,
from the subsiding of thought applied and sustained,
[can] attain to
and abide in Second Jhāna,
which is inward tranquillizing,
uplifting of will,
where is no applying and sustaining of thought,
which is born of concentration
and filled with zest and pleasant emotion.

Kassapa too, brethren,
according as he desires,
from the subsiding of thought applied and sustained,

[can] attain to
and abide in Second Jhāna,
which is inward tranquillizing,
uplifting of will,
where is no applying and sustaining of thought,
which is born of concentration
and filled with zest and pleasant emotion.

■

I, brethren,
according as I desire,
from the fading out of zest,
[can] attain to
and abide in Third Jhāna,
abiding with even mind,
mindful and discerning,
aware in the body
of that pleasant emotion
whereof the Ariyans declare:

'Happy doth he abide with even, lucid mind!'

Kassapa too, brethren, can
according as he desires,
from the fading out of zest,
[can] attain to
and abide in Third Jhāna,
abiding with even mind,
mindful and discerning,
aware in the body
of that pleasant emotion
whereof the Ariyans declare:

'Happy doth he abide with even, lucid mind!'

■

I, brethren,
according as I desire,
from putting away both pleasant and painful emotion,
by the dying out
of the joy and sorrow I felt before,
[can] attain to
and abide in Fourth Jhāna,
that utterly pure lucidity
and indifference of mind,
wherein is neither happiness nor unhappiness.

Kassapa too, brethren, can
according as he desires,
from putting away both pleasant and painful emotion,
by the dying out
of the joy and sorrow he felt before,
[can] attain to
and abide in Fourth Jhāna,
that utterly pure lucidity
and indifference of mind,
wherein is neither happiness nor unhappiness.

■

I, brethren,
according as I desire,
by passing entirely beyond the awareness of visible shapes,
by the dying out of the awareness of resistances,
by paying no heed to the awareness of diversity,
[can] attain to
and abide in
the conceptual sense of space as infinite,
thinking:

'Infinite is space.'

Kassapa too, brethren, can
according as he desires,
by passing entirely beyond the awareness of visible shapes,
by the dying out of the awareness of resistances,
by paying no heed to the awareness of diversity,
[can] attain to
and abide in
the conceptual sense of space as infinite,
thinking:

'Infinite is space.'

■

I, brethren,
according as I desire,
when I have wholly passed beyond the sense of space as infinite,
[can] attain to
and abide in
the sense of consciousness as infinite, thinking

'Infinite is consciousness.'

Kassapa too, brethren, can
according as he desires,
when he has wholly passed beyond the sense of space as infinite,
[can] attain to
and abide in
the sense of consciousness as infinite, thinking

'Infinite is consciousness.'

■

I, brethren,
according as I desire,
when I have wholly passed beyond the sense of consciousness as infinite,

[can] attain to
and abide in
the sense of nothingness, thinking,

'There is nothing.'

Kassapa too, brethren, can
according as he desires,
when he has wholly passed beyond the sense of consciousness as infinite,
[can] attain to
and abide in
the sense of nothingness, thinking,

'There is nothing.'

■

I, brethren,
according as I desire,
when I have wholly passed beyond the sense of nothingness,
[can] attain to
and abide in
the sense of neither percipience nor non-percipience.

Kassapa too, brethren, can
according as he desires,
when he has wholly passed beyond the sense of nothingness,
[can] attain to
and abide in
the sense of neither percipience nor non-percipience.

■

[143] I, brethren,
according as I desire,
when I have passed wholly beyond the sense of neither percipience nor non-percipience,

[can] attain to
and abide in [that state in which there is]
ceasing of percipience and feeling.

Kassapa too, brethren, can
according as he desires,[2]
when he has passed wholly beyond the sense of neither percipience nor non-percipience,
[can] attain to
and abide in [that state in which there is]
ceasing of percipience and feeling.

§

I, brethren,
according as I desire,
enjoy manifold mystic power:[3]

Being one I become many,
being many I become one;
here visible
there invisible
I go without let or hindrance through wall,
through rampart,
through hill,
as if through air;
I dive into earth
and up again
as if in water;
I walk on water
without cleaving it
as on earth;

I travel seated cross-legged through air
as if I were a bird on the wing;
I can handle and stroke with the hand
this moon and sun,
mighty and powerful though they be;
I can control the body
even to Brahma world.

Kassapa too, brethren, can
according as he desires,
enjoy manifold mystic power:

Being one he becomes many,
being many he becomes one;
here visible
there invisible
he goes without let or hindrance through wall,
through rampart,
through hill,
as if through air;
he dives into earth
and up again
as if in water;
he walks on water
without cleaving it
as on earth;
he travels seated cross-legged through air
as if he were a bird on the wing;
he can handle and stroke with the hand
this moon and sun,
mighty and powerful though they be;
he can control the body
even to Brahma world.

■

I, brethren, according as I desire,
with with purified hearing of devas
passing that of men,
can hear sounds both of devas and of men
whether far or near.

Kassapa too, brethren, can
according as he desires,
with with purified hearing of devas
passing that of men,
can hear sounds both of devas and of men
whether far or near.

■

I, brethren,
according as I desire,
know in mind
the mind[4] of other beings,
other persons,
I know the passionate heart as passionate,
the dispassionate heart as dispassionate,
I know the heart of hate as hating,
the heart of amity as amiable;
I know the dull heart as dull,
the intelligent heart as intelligent;
I know the confused mind as confused,
the intent mind as tense,
the lofty mind as such,
the mean mind as mean,
the far-seeing mind as far-seeing mind,
the cramped vision as cramped vision,
the concentrated mind as concentrated mind,
the desultory mind as desultory mind,
the freed mind as freed,
the bound mind as bound.

Kassapa, brethren
according as he desires,
knows in mind
the mind of other beings,
other persons,
he knows the passionate heart as passionate,
the dispassionate heart as dispassionate,
he knows the heart of hate as hating,
the heart of amity as amiable;
he knows the dull heart as dull,
the intelligent heart as intelligent;
he knows the confused mind as confused,
the intent mind as tense,
the lofty mind as such,
the mean mind as mean,
the far-seeing mind as far-seeing mind,
the cramped vision as cramped vision,
the concentrated mind as concentrated mind,
the desultory mind as desultory mind,
the freed mind as freed,
the bound mind as bound.

■

I, brethren,
according as I desire,
can remember my divers former lives,
that is to say,
one birth,
or two,
or three,
or four,
or five births,
or ten,
twenty,
thirty,

forty,
fifty births,
or a hundred,
a thousand
or even a hundred thousand,
or **[144]** even more than one seon of involution
or more than one aeon of evolution,
or more than one of both involution and evolution:
'Such an one was I by name,
of such a clan,
of such a social status,
so was I nourished,
such happy and painful experiences were mine,
so did the span of life end,
deceasing thence
so did I come to be,
there too was I such by name,
of such a clan,
of such a social station,
so was I nourished,
such happy and painful experiences were mine,
so did the span of life end,
deceasing thence
so did I come to be here:'
I can thus call to mind
in circumstance
and detail
my former lives.

Kassapa, brethren
according as he desires,
can remember his divers former lives,
that is to say,
one birth,
or two,
or three,

or four,
or five births,
or ten,
twenty,
thirty,
forty,
fifty births,
or a hundred,
a thousand
or even a hundred thousand,
or even more than one seon of involution
or more than one aeon of evolution,
or more than one of both involution and evolution:
'Such an one was I by name,
of such a clan,
of such a social status,
so was I nourished,
such happy and painful experiences were mine,
so did the span of life end,
deceasing thence
so did I come to be,
there too was I such by name,
of such a clan,
of such a social station,
so was I nourished,
such happy and painful experiences were mine,
so did the span of life end,
deceasing thence
so did I come to be here:'
he can thus call to mind
in circumstance
and detail
his former lives.

■

I, brethren,
according as I desire,
can behold with purified deva-vision
past that of man,
beings as they decease
and come to be
mean or excellent,
fair or foul,
I can know them going
according to their deeds
to weal or woe,
thinking:

'Lo! these good people
whose deeds were evil,
whose speech was evil,
whose thoughts were evil,
abusers of Ariyans,
having wrong views
and undertaking the acts that [come from] wrong views -
they at the breaking up of the body,
after death
have come to be
in the Waste,
the Woeful Way,
the Downfall,
hell.

Lo! those good people
whose deeds were good,
whose speech was good,
whose thoughts were good,
who abused not Ariyans,
of right views
and who undertook the acts that [come from] right views -
they at the breaking up of the body,

after death
have come to be in a good destiny,
in a bright world.'

Thus do I behold beings
with pure deva-sight
passing that of men,
how they decease,
and come to be
mean or excellent,
fair or foul,
I know them
as going according to their actions
to weal or woe.

Kassapa, brethren,
according as he desires,
can behold with purified deva-vision
past that of man,
beings as they decease
and come to be
mean or excellent,
fair or foul,
he can know them going
according to their deeds
to weal or woe,
thinking:

'Lo! these good people
whose deeds were evil,
whose speech was evil,
whose thoughts were evil,
abusers of Ariyans,
having wrong views
and undertaking the acts that [come from] wrong views -
they at the breaking up of the body,

after death
have come to be
in the Waste,
the Woeful Way,
the Downfall,
hell.

Lo! those good people
whose deeds were good,
whose speech was good,
whose thoughts were good,
who abused not Ariyans,
of right views
and who undertook the acts that [come from] right views -
they at the breaking up of the body,
after death
have come to be in a good destiny,
in a bright world.'

Thus does he behold beings
with pure deva-sight
passing that of men,
how they decease,
and come to be
mean or excellent,
fair or foul,
he knows them
as going according to their actions
to weal or woe.

■

And I, brethren,
by the withering of the intoxicants,
have entered into
and abide in

that sane and immune[5] emancipation of will,
that emancipation of insight
which I have come thoroughly to know
and to realize for myself
even in this present life.

[145] Kassapa too, brethren,
by the withering of the intoxicants,
has entered into
and abides in
that sane and immune emancipation of will,
emancipation of insight
which he has come thoroughly to know
and to realize for himself
even in this present life."

---

[1] The formulas are repeated in full for Kassapa. [Ed.: expanded here.] On the Jhānas *cf*. my *Buddhist Psychology,* pp. 107-19.

[2] Thus far the four Rūpa-Jhānas and four Arūpa-Jhānas. Now follow the six Super-knowledges *(abhiññā)*.

[3] *Cf*. above, p. 86 f.

[4] Or, 'know by will the will' *(ceto)*.

[5] *Anāsava*. Being cleansed of the *Āsava* poisons, he is both healthy and not liable to be re-infected. *Cf*. *Pss*. *of the Brethren,* passim.

Saṃyutta Nikāya
II. Nidāna Vagga
16. Kassapa Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

16. Kindred Sayings on Kassapa

Sutta 10

Bhikkhun'Upassaya Suttaṃ

The Sisters' Quarters

---

[214] **[145]**

Thus have I heard:

The venerable Mahā-Kassapa was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now the venerable Ānanda,
robing himself at an early hour
and taking his bowl and robe,
went into the presence of the venerable Mahā-Kassapa,
saluted him,
and sat down beside him.

So seated he said to the venerable Mahā-Kassapa:

"Let us go, your reverence,[1]
to a certain sisters' settlement."

"Go thou, friend Ānanda,
thou art a man of many duties,
of much work."[2]

And a second time Ānanda said to the venerable Mahā-Kassapa:

"Let us go, your reverence,
to a certain sisters' settlement."

And a second time the venerable Mahā-Kassapa responded:

"Go thou, friend Ānanda,
thou art a man of many duties,
of much work."

And a third time Ānanda said to the venerable Mahā-Kassapa:

"Let us go, your reverence,
to a certain sisters' settlement."

Then the venerable Mahā-Kassapa
at that early hour
robing himself
and taking bowl and robe,
with Ānanda walking as attendant behind him,
went to that certain sisters' settlement
and sat down on the seat made ready.

Then a number of sisters came before Mahā-Kassapa,
and saluted him
and sat down beside him.

And those sisters so seated
the venerable Mahā-Kassapa instructed by a religious talk,
enlightening,
inciting,
and inspiring them.[3]

Thereupon he rose from his seat and departed.

Now the sister Fat Tissa was not pleased,
and gave vent to words of displeasure:

"What! does Father[4] Mahā-Kassapa deem he is to speak doctrine
in the presence of Father Ānanda
the learned sage?[5]

It is as if the needle-pedlar
were to deem he could sell a needle
to the needlemaker!"

[146] Now the venerable Mahā-Kassapa heard
that Fat Tissa the sister
was talking like this.

And he said to the venerable Ānanda:

"How, now, friend Ānanda,
am I the needle-pedlar
and you the needlemaker,
or am I the needlemaker
and you the needle-pedlar?"

"Be indulgent, your reverence,
women are foolish."

"Come, come, friend Ānanda,
let not the Order inquire further concerning thee.[6]

As to this,
what thinkest thou, friend Ānanda?

Was it thou whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire [can],
aloof from sense and evil,
attain to
and abide in First Jhāna,
wherein thought is applied and sustained,
which is born of solitude
and filled with zest and pleasant emotion.

Ānanda too, brethren, can
according as he desires,
aloof from sense and evil,
attain to
and abide in First Jhāna,
wherein thought is applied and sustained,
which is born of solitude
and filled with zest and pleasant emotion?'"

"Not so, your reverence."

"Or, was it I whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire [can],
aloof from sense and evil,
attain to
and abide in First Jhāna,
wherein thought is applied and sustained,
which is born of solitude
and filled with zest and pleasant emotion.

Kassapa too, brethren, can
according as he desires,
aloof from sense and evil,
attain to
and abide in First Jhāna,
wherein thought is applied and sustained,
which is born of solitude
and filled with zest and pleasant emotion.'

■

Was it thou whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire,
from the subsiding of thought applied and sustained,
[can] attain to
and abide in Second Jhāna,
which is inward tranquillizing,
uplifting of will,
where is no applying and sustaining of thought,
which is born of concentration
and filled with zest and pleasant emotion.

Ānanda too, brethren, can
according as he desires,
from the subsiding of thought applied and sustained,
[can] attain to
and abide in Second Jhāna,
which is inward tranquillizing,
uplifting of will,
where is no applying and sustaining of thought,
which is born of concentration
and filled with zest and pleasant emotion?'"

"Not so, your reverence."

"Or, was it I whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire,
from the subsiding of thought applied and sustained,
[can] attain to
and abide in Second Jhāna,
which is inward tranquillizing,
uplifting of will,
where is no applying and sustaining of thought,
which is born of concentration
and filled with zest and pleasant emotion.

Kassapa too, brethren,
according as he desires,
from the subsiding of thought applied and sustained,
[can] attain to
and abide in Second Jhāna,
which is inward tranquillizing,
uplifting of will,
where is no applying and sustaining of thought,
which is born of concentration
and filled with zest and pleasant emotion.'

■

Was it thou whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire,
from the fading out of zest,
[can] attain to
and abide in Third Jhāna,
abiding with even mind,
mindful and discerning,
aware in the body

of that pleasant emotion
whereof the Ariyans declare:

"Happy doth he abide with even, lucid mind!"

Ānanda too, brethren, can
according as he desires,
from the fading out of zest,
[can] attain to
and abide in Third Jhāna,
abiding with even mind,
mindful and discerning,
aware in the body
of that pleasant emotion
whereof the Ariyans declare:

"Happy doth he abide with even, lucid mind!?'"

"Not so, your reverence."

"Or, was it I whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire,
from the fading out of zest,
[can] attain to
and abide in Third Jhāna,
abiding with even mind,
mindful and discerning,
aware in the body
of that pleasant emotion
whereof the Ariyans declare:

"Happy doth he abide with even, lucid mind!"

Kassapa too, brethren, can
according as he desires,

from the fading out of zest,
[can] attain to
and abide in Third Jhāna,
abiding with even mind,
mindful and discerning,
aware in the body
of that pleasant emotion
whereof the Ariyans declare:

"Happy doth he abide with even, lucid mind!"

■

Was it thou whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire,
from putting away both pleasant and painful emotion,
by the dying out
of the joy and sorrow I felt before,
[can] attain to
and abide in Fourth Jhāna,
that utterly pure lucidity
and indifference of mind,
wherein is neither happiness nor unhappiness.

Ānanda too, brethren, can
according as he desires,
from putting away both pleasant and painful emotion,
by the dying out
of the joy and sorrow he felt before,
[can] attain to
and abide in Fourth Jhāna,
that utterly pure lucidity
and indifference of mind,
wherein is neither happiness nor unhappiness?'"

"Not so, your reverence."

"Or, was it I whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire,
from putting away both pleasant and painful emotion,
by the dying out
of the joy and sorrow I felt before,
[can] attain to
and abide in Fourth Jhāna,
that utterly pure lucidity
and indifference of mind,
wherein is neither happiness nor unhappiness.

Kassapa too, brethren, can
according as he desires,
from putting away both pleasant and painful emotion,
by the dying out
of the joy and sorrow he felt before,
[can] attain to
and abide in Fourth Jhāna,
that utterly pure lucidity
and indifference of mind,
wherein is neither happiness nor unhappiness.'

■

Was it thou whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire,
by passing entirely beyond the awareness of visible shapes,
by the dying out of the awareness of resistances,
by paying no heed to the awareness of diversity,
[can] attain to
and abide in

the conceptual sense of space as infinite,
thinking:

"Infinite is space."

Ānanda too, brethren, can
according as he desires,
by passing entirely beyond the awareness of visible shapes,
by the dying out of the awareness of resistances,
by paying no heed to the awareness of diversity,
[can] attain to
and abide in
the conceptual sense of space as infinite,
thinking:

"Infinite is space."'?"

"Not so, your reverence."

"Or, was it I whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire,
by passing entirely beyond the awareness of visible shapes,
by the dying out of the awareness of resistances,
by paying no heed to the awareness of diversity,
[can] attain to
and abide in
the conceptual sense of space as infinite,
thinking:

"Infinite is space."

Kassapa too, brethren, can
according as he desires,
by passing entirely beyond the awareness of visible shapes,
by the dying out of the awareness of resistances,

by paying no heed to the awareness of diversity,
[can] attain to
and abide in
the conceptual sense of space as infinite,
thinking:

"Infinite is space."'

■

Was it thou whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire,
when I have wholly passed beyond the sense of space as infinite,
[can] attain to
and abide in
the sense of consciousness as infinite, thinking

"Infinite is consciousness."

Ānanda too, brethren, can
according as he desires,
when he has wholly passed beyond the sense of space as infinite,
[can] attain to
and abide in
the sense of consciousness as infinite, thinking

"Infinite is consciousness."'?"

"Not so, your reverence."

"Or, was it I whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire,
when I have wholly passed beyond the sense of space as infinite,

[can] attain to
and abide in
the sense of consciousness as infinite, thinking

"Infinite is consciousness."

Kassapa too, brethren, can
according as he desires,
when he has wholly passed beyond the sense of space as infinite,
[can] attain to
and abide in
the sense of consciousness as infinite, thinking

"Infinite is consciousness."

■

Was it thou whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire,
when I have wholly passed beyond the sense of consciousness as infinite,
[can] attain to
and abide in
the sense of nothingness, thinking,

"There is nothing."

Ānanda too, brethren, can
according as he desires,
when he has wholly passed beyond the sense of consciousness as infinite,
[can] attain to
and abide in
the sense of nothingness, thinking,

"There is nothing."'?"

"Not so, your reverence."

"Or, was it I whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire,
when I have wholly passed beyond the sense of consciousness as infinite,
[can] attain to
and abide in
the sense of nothingness, thinking,

"There is nothing."

Kassapa too, brethren, can
according as he desires,
when he has wholly passed beyond the sense of consciousness as infinite,
[can] attain to
and abide in
the sense of nothingness, thinking,

"There is nothing."

■

Was it thou whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire,
when I have wholly passed beyond the sense of nothingness,
[can] attain to
and abide in
the sense of neither percipience nor non-percipience.

Ānanda too, brethren, can
according as he desires,
when he has wholly passed beyond the sense of nothingness,
[can] attain to

and abide in
the sense of neither percipience nor non-percipience?'"

"Not so, your reverence."

"Or, was it I whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire,
when I have wholly passed beyond the sense of nothingness,
[can] attain to
and abide in
the sense of neither percipience nor non-percipience.

Kassapa too, brethren, can
according as he desires,
when he has wholly passed beyond the sense of nothingness,
[can] attain to
and abide in
the sense of neither percipience nor non-percipience.'

■

Was it thou whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire,
when I have passed wholly beyond the sense of neither percipience nor non-percipience,
[can] attain to
and abide in [that state in which there is]
ceasing of percipience and feeling.

Ānanda too, brethren, can
according as he desires,
when he has passed wholly beyond the sense of neither percipience nor non-percipience,

[can] attain to
and abide in [that state in which there is]
ceasing of percipience and feeling?'"

"Not so, your reverence."

"Or, was it I whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire,
when I have passed wholly beyond the sense of neither percipience nor non-percipience,
[can] attain to
and abide in [that state in which there is]
ceasing of percipience and feeling.

Kassapa too, brethren, can
according as he desires,
when he has passed wholly beyond the sense of neither percipience nor non-percipience,
[can] attain to
and abide in [that state in which there is]
ceasing of percipience and feeling.'

§

Was it thou whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire,
enjoy manifold mystic power:

Being one I become many,
being many I become one;
here visible
there invisible
I go without let or hindrance through wall,
through rampart,
through hill,
as if through air;
I dive into earth
and up again
as if in water;
I walk on water
without cleaving it
as on earth;
I travel seated cross-legged through air
as if I were a bird on the wing;
I can handle and stroke with the hand
this moon and sun,
mighty and powerful though they be;
I can control the body
even to Brahma world.

Ānanda too, brethren, can
according as he desires,
enjoy manifold mystic power:

Being one he becomes many,
being many he becomes one;
here visible
there invisible
he goes without let or hindrance through wall,
through rampart,
through hill,
as if through air;
he dives into earth
and up again

as if in water;
he walks on water
without cleaving it
as on earth;
he travels seated cross-legged through air
as if he were a bird on the wing;
he can handle and stroke with the hand
this moon and sun,
mighty and powerful though they be;
he can control the body
even to Brahma world?'"

"Not so, your reverence."

"Or, was it I whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire,
enjoy manifold mystic power:

Being one I become many,
being many I become one;
here visible
there invisible
I go without let or hindrance through wall,
through rampart,
through hill,
as if through air;
I dive into earth
and up again
as if in water;
I walk on water
without cleaving it
as on earth;
I travel seated cross-legged through air
as if I were a bird on the wing;

I can handle and stroke with the hand
this moon and sun,
mighty and powerful though they be;
I can control the body
even to Brahma world."

Kassapa too, brethren, can
according as he desires,
enjoy manifold mystic power:

Being one he becomes many,
being many he becomes one;
here visible
there invisible
he goes without let or hindrance through wall,
through rampart,
through hill,
as if through air;
he dives into earth
and up again
as if in water;
he walks on water
without cleaving it
as on earth;
he travels seated cross-legged through air
as if he were a bird on the wing;
he can handle and stroke with the hand
this moon and sun,
mighty and powerful though they be;
he can control the body
even to Brahma world.'

■

Was it thou whom the Exalted One brought before the Order, saying:

'I, brethren, according as I desire,
with with purified hearing of devas
passing that of men,
can hear sounds both of devas and of men
whether far or near.

Ānanda too, brethren, can
according as he desires,
with with purified hearing of devas
passing that of men,
can hear sounds both of devas and of men
whether far or near?'

"Not so, your reverence."

"Or, was it I whom the Exalted One brought before the Order, saying:

'I, brethren, according as I desire,
with with purified hearing of devas
passing that of men,
can hear sounds both of devas and of men
whether far or near.

Kassapa too, brethren, can
according as he desires,
with with purified hearing of devas
passing that of men,
can hear sounds both of devas and of men
whether far or near.'

■

Was it thou whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire,
know in mind

the mind of other beings,
other persons,
I know the passionate heart as passionate,
the dispassionate heart as dispassionate,
I know the heart of hate as hating,
the heart of amity as amiable;
I know the dull heart as dull,
the intelligent heart as intelligent;
I know the confused mind as confused,
the intent mind as tense,
the lofty mind as such,
the mean mind as mean,
the far-seeing mind as far-seeing mind,
the cramped vision as cramped vision,
the concentrated mind as concentrated mind,
the desultory mind as desultory mind,
the freed mind as freed,
the bound mind as bound.

Ānanda too, brethren, can
according as he desires,
knows in mind
the mind of other beings,
other persons,
he knows the passionate heart as passionate,
the dispassionate heart as dispassionate,
he knows the heart of hate as hating,
the heart of amity as amiable;
he knows the dull heart as dull,
the intelligent heart as intelligent;
he knows the confused mind as confused,
the intent mind as tense,
the lofty mind as such,
the mean mind as mean,
the far-seeing mind as far-seeing mind,
the cramped vision as cramped vision,

the concentrated mind as concentrated mind,
the desultory mind as desultory mind,
the freed mind as freed,
the bound mind as bound?'"

"Not so, your reverence."

"Or, was it I whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire,
know in mind
the mind of other beings,
other persons,
I know the passionate heart as passionate,
the dispassionate heart as dispassionate,
I know the heart of hate as hating,
the heart of amity as amiable;
I know the dull heart as dull,
the intelligent heart as intelligent;
I know the confused mind as confused,
the intent mind as tense,
the lofty mind as such,
the mean mind as mean,
the far-seeing mind as far-seeing mind,
the cramped vision as cramped vision,
the concentrated mind as concentrated mind,
the desultory mind as desultory mind,
the freed mind as freed,
the bound mind as bound.

Kassapa, brethren
according as he desires,
knows in mind
the mind of other beings,
other persons,

he knows the passionate heart as passionate,
the dispassionate heart as dispassionate,
he knows the heart of hate as hating,
the heart of amity as amiable;
he knows the dull heart as dull,
the intelligent heart as intelligent;
he knows the confused mind as confused,
the intent mind as tense,
the lofty mind as such,
the mean mind as mean,
the far-seeing mind as far-seeing mind,
the cramped vision as cramped vision,
the concentrated mind as concentrated mind,
the desultory mind as desultory mind,
the freed mind as freed,
the bound mind as bound.'

■

Was it thou whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire,
can remember my divers former lives,
that is to say,
one birth,
or two,
or three,
or four,
or five births,
or ten,
twenty,
thirty,
forty,
fifty births,
or a hundred,

a thousand
or even a hundred thousand,
or even more than one seon of involution
or more than one aeon of evolution,
or more than one of both involution and evolution:
"Such an one was I by name,
of such a clan,
of such a social status,
so was I nourished,
such happy and painful experiences were mine,
so did the span of life end,
deceasing thence
so did I come to be,
there too was I such by name,
of such a clan,
of such a social station,
so was I nourished,
such happy and painful experiences were mine,
so did the span of life end,
deceasing thence
so did I come to be here:"
I can thus call to mind
in circumstance
and detail
my former lives

Ānanda too, brethren, can
according as he desires,
can remember his divers former lives,
that is to say,
one birth,
or two,
or three,
or four,
or five births,
or ten,

twenty,
thirty,
forty,
fifty births,
or a hundred,
a thousand
or even a hundred thousand,
or even more than one seon of involution
or more than one aeon of evolution,
or more than one of both involution and evolution:
"Such an one was I by name,
of such a clan,
of such a social status,
so was I nourished,
such happy and painful experiences were mine,
so did the span of life end,
deceasing thence
so did I come to be,
there too was I such by name,
of such a clan,
of such a social station,
so was I nourished,
such happy and painful experiences were mine,
so did the span of life end,
deceasing thence
so did I come to be here:"
he can thus call to mind
in circumstance
and detail
his former lives?'"

"Not so, your reverence."

"Or, was it I whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire,
can remember my divers former lives,
that is to say,
one birth,
or two,
or three,
or four,
or five births,
or ten,
twenty,
thirty,
forty,
fifty births,
or a hundred,
a thousand
or even a hundred thousand,
or even more than one seon of involution
or more than one aeon of evolution,
or more than one of both involution and evolution:
"Such an one was I by name,
of such a clan,
of such a social status,
so was I nourished,
such happy and painful experiences were mine,
so did the span of life end,
deceasing thence
so did I come to be,
there too was I such by name,
of such a clan,
of such a social station,
so was I nourished,
such happy and painful experiences were mine,
so did the span of life end,
deceasing thence
so did I come to be here:"

I can thus call to mind
in circumstance
and detail
my former lives.

Kassapa, brethren
according as he desires,
can remember his divers former lives,
that is to say,
one birth,
or two,
or three,
or four,
or five births,
or ten,
twenty,
thirty,
forty,
fifty births,
or a hundred,
a thousand
or even a hundred thousand,
or even more than one seon of involution
or more than one aeon of evolution,
or more than one of both involution and evolution:
"Such an one was I by name,
of such a clan,
of such a social status,
so was I nourished,
such happy and painful experiences were mine,
so did the span of life end,
deceasing thence
so did I come to be,
there too was I such by name,
of such a clan,
of such a social station,

so was I nourished,
such happy and painful experiences were mine,
so did the span of life end,
deceasing thence
so did I come to be here:"
he can thus call to mind
in circumstance
and detail
his former lives.'

■

Was it thou whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire,
can behold with purified deva-vision
past that of man,
beings as they decease
and come to be
mean or excellent,
fair or foul,
I can know them going
according to their deeds
to weal or woe,
thinking:

"Lo! these good people
whose deeds were evil,
whose speech was evil,
whose thoughts were evil,
abusers of Ariyans,
having wrong views
and undertaking the acts that [come from] wrong views -
they at the breaking up of the body,
after death

have come to be
in the Waste,
the Woeful Way,
the Downfall,
hell.

Lo! those good people
whose deeds were good,
whose speech was good,
whose thoughts were good,
who abused not Ariyans,
of right views
and who undertook the acts that [come from] right views -
they at the breaking up of the body,
after death
have come to be in a good destiny,
in a bright world."

Thus do I behold beings
with pure deva-sight
passing that of men,
how they decease,
and come to be
mean or excellent,
fair or foul,
I know them
as going according to their actions
to weal or woe.

Ānanda too, brethren, can
according as he desires,
can behold with purified deva-vision
past that of man,
beings as they decease
and come to be
mean or excellent,

fair or foul,
he can know them going
according to their deeds
to weal or woe,
thinking:

"Lo! these good people
whose deeds were evil,
whose speech was evil,
whose thoughts were evil,
abusers of Ariyans,
having wrong views
and undertaking the acts that [come from] wrong views -
they at the breaking up of the body,
after death
have come to be
in the Waste,
the Woeful Way,
the Downfall,
hell.

Lo! those good people
whose deeds were good,
whose speech was good,
whose thoughts were good,
who abused not Ariyans,
of right views
and who undertook the acts that [come from] right views -
they at the breaking up of the body,
after death
have come to be in a good destiny,
in a bright world."

Thus does he behold beings
with pure deva-sight
passing that of men,

how they decease,
and come to be
mean or excellent,
fair or foul,
he knows them
as going according to their actions
to weal or woe?'"

"Not so, your reverence."

"Or, was it I whom the Exalted One brought before the Order, saying:

'I, brethren,
according as I desire,
can behold with purified deva-vision
past that of man,
beings as they decease
and come to be
mean or excellent,
fair or foul,
I can know them going
according to their deeds
to weal or woe,
thinking:

"Lo! these good people
whose deeds were evil,
whose speech was evil,
whose thoughts were evil,
abusers of Ariyans,
having wrong views
and undertaking the acts that [come from] wrong views -
they at the breaking up of the body,
after death
have come to be
in the Waste,

the Woeful Way,
the Downfall,
hell.

Lo! those good people
whose deeds were good,
whose speech was good,
whose thoughts were good,
who abused not Ariyans,
of right views
and who undertook the acts that [come from] right views -
they at the breaking up of the body,
after death
have come to be in a good destiny,
in a bright world."

Thus do I behold beings
with pure deva-sight
passing that of men,
how they decease,
and come to be
mean or excellent,
fair or foul,
I know them
as going according to their actions
to weal or woe.

Kassapa, brethren,
according as he desires,
can behold with purified deva-vision
past that of man,
beings as they decease
and come to be
mean or excellent,
fair or foul,
he can know them going

according to their deeds
to weal or woe,
thinking:

"Lo! these good people
whose deeds were evil,
whose speech was evil,
whose thoughts were evil,
abusers of Ariyans,
having wrong views
and undertaking the acts that [come from] wrong views -
they at the breaking up of the body,
after death
have come to be
in the Waste,
the Woeful Way,
the Downfall,
hell.

Lo! those good people
whose deeds were good,
whose speech was good,
whose thoughts were good,
who abused not Ariyans,
of right views
and who undertook the acts that [come from] right views -
they at the breaking up of the body,
after death
have come to be in a good destiny,
in a bright world."

Thus does he behold beings
with pure deva-sight
passing that of men,
how they decease,
and come to be

mean or excellent,
fair or foul,
he knows them
as going according to their actions
to weal or woe.'

■

Was it thou whom the Exalted One brought before the Order, saying:

'And I, brethren,
by the withering of the intoxicants,
have entered into
and abide in
that sane and immune emancipation of will,
that emancipation of insight
which I have come thoroughly to know
and to realize for myself
even in this present life.

Ānanda too, brethren,
by the withering of the intoxicants,
has entered into
and abides in
that sane and immune emancipation of will,
emancipation of insight
which he has come thoroughly to know
and to realize for himself
even in this present life?'"

"Not so, your reverence."

"Or, was it I whom the Exalted One brought before the Order, saying:

'And I, brethren,
by the withering of the intoxicants,
have entered into

and abide in
that sane and immune emancipation of will,
that emancipation of insight
which I have come thoroughly to know
and to realize for myself
even in this present life.

Kassapa too, brethren,
by the withering of the intoxicants,
has entered into
and abides in
that sane and immune emancipation of will,
emancipation of insight
which he has come thoroughly to know
and to realize for himself
even in this present life.'

It were as easy, friend,
to imagine that an elephant
seven to eight cubits high
could be hidden under a young palmleaf,
as to imagine that the six Super-knowledges of me
could be hidden!"

But sister Fat Tissa fell away from the holy life.

---

[1] The *Comy*. represents the Master as now having passed away, and that Kassapa had taken his place and would be trusted as a preacher.

[2] Namely, just then of comforting and sustaining the congregations mourning the loss of the Buddha. *Comy*.

[3] On this formula see above, i, 141, n. 4.

[4] *Ayyo,* literally *Ariya,* from the dieeretic form *Ayira*. *Ayyaka,* diminutive = grandfather.

[5] On *vedehamuni* see above, i, 321.

[6] *Comy.:* That is, Stop, thou friend! let not the Order imagine hereafter there must be a keeping company, a fondness between you and any one of the Sisters.

Saṃyutta Nikāya
II. Nidāna Vagga
16. Kassapa Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

16. Kindred Sayings on Kassapa

Sutta 11

Cīvara Suttaṃ

The Robe

---

[217] **[146]**

Thus have I heard:

The venerable Mahā-Kassapa was once staying at Rājagaha,
in the Bamboo Grove at the Squirrels' Feeding-ground.

Now at that time
the venerable Ānanda was making a tour about the Southern Hills[1]
with a great company of brethren.

Now at that time
as many as thirty brethren,

followers of **[147]** Ānanda,
and for the most part youths,
had renounced the training,
and turned to low things.

Now the venerable Ānanda
when he had toured in the Southern Hills
as long as it pleased him,
came to Rājagaha,
and going to the Bamboo Grove,
to the Squirrels' Feeding-ground,
he entered the venerable Mahā-Kassapa's presence,
saluted him
and sat down.

To him so seated
Mahā-Kassapa said this:

"What were the several advantages, friend[ed1], Ānanda,
on account of which were
'three only at a meal'[2]
prescribed by the Exalted One
for the families?"

"There are three advantages, your reverence, Kassapa,
on account of which was
'three only at a meal'
prescribed by the Exalted One
for the families,
namely:

[1] For restraining ill-natured persons,[3]
[2] for the well-being of pious brethren,
(lest evil-wishers, backed by a clique, should bring discord into the Order),
[3] and for the tender care of the families.

It is these three advantages
on account of which was
'three only at a meal'
prescribed by the Exalted One
for the families."[ed2]

"Then why on earth dost thou, friend Ānanda,
tour about with these young brethren
who have the gates of their senses unguarded,
who are without moderation in their food,
who are not devoted to vigils?

Corn-trampler methinks art thou!

Despoiler of the families methinks art thou!

Thy following, friend Ānanda,
is breaking up.

Thy youngsters, friend,
are melting away!

This boy does not know his own measure!"

"Surely my head is growing grey hairs, your reverence,
and yet we are not vexed at the venerable Mahā-Kassapa
even at this time of day
calling us 'boy.'"

"Verily, friend Ānanda,
it is thus that thou goest on tour
with these new brethren
who have the gates of their senses unguarded,
who are without moderation in their food,
who are not devoted to vigils.

Corn-trampler methinks art thou!

Despoiler of the families methinks art thou!

Thy following, friend Ānanda,
is breaking up.

Thy youngsters, friend,
are melting away!

This boy does not know his own measure!"

[148] Now sister Fat Tissa heard that Father Ānanda
the learned sage
had been chidden
and called 'boy'
by Father Mahā-Kassapa.

Then sister Fat Tissa[ed3]
displeased
gave vent to her displeasure saying:

"What now!
does Father Mahā-Kassapa,
who was once a heretical teacher,
deem that he can chide Father Ānanda
the learned sage,
calling him 'boy'?

Now the venerable Great Kassapa
heard that sister Fat Tissa was talking thus.

And he said to the venerable Ānanda:

"In faith, friend Ānanda,
it is an outrageous
and a thoughtless word
that Sister Fat Tissa has been saying,
seeing that I, friend,

when I cut off my hair
and donned the saffron raiment
and went forth from home into the homeless,
acknowledged myself learner from no teacher
save the Exalted One,
Arahant,
Buddha supreme.

While I was still leading house-life, friend,
this came to me:

'Stuffy it is to live in a house,
a dusty procedure.

Free as air
is life out of the world.

Not easy is this,
that one dwelling in the house
should lead the divine life
entirely perfect,
entirely pure as a polished shell.

Let me now shave my hair,
don the saffron raiment
and go forth from home
into the homeless.

Now I, friend,
later on
had an under-robe made of cut cloth
and, following the example of the world's Arahants,
I shaved my head,
donned the saffron robes
and left home for the homeless.

And having thus left the world,
and being on the highway between Rājagaha and Nalanda,[4]
saw the Exalted One seated at the shrine of the Many Children,
and seeing him I thought:

'0 to think that I may see the Master,
the Exalted One!

0 to think that I may see the Well-Farer,
the Exalted One!

0 to think that I may see the Supreme Buddha,
the Exalted One!'

And forthwith I fell prone
at the feet of the Exalted One
and said:

'My teacher, lord,
is the Exalted One!

His disciple am I!'"

Thereupon the Exalted One said:

'He, Kassapa, who,
not recognizing a disciple with his will thus fully made up,
should say
"I know,"
who not seeing him should say
"I **[149]** see,"
his head would split asunder.

But I, Kassapa, recognizing say
"I know,"
seeing say
"I see."

Wherefore, Kassapa,
thou must thus train thyself:

"There shall be a lively conscientiousness and discretion
manifested among seniors,
novices,
and them of middle status."

'Wherefore also, Kassapa,
thou must thus train thyself:

"Whatever doctrine I shall hear,
bearing upon what is good,
to all that doctrine
I will hearken with attentive ear,
digesting it,
pondering on it,
gathering it all up with my will."

'Wherefore also, Kassapa,
thou must thus train thyself:

"Happy mindfulness
with respect to the body
shall not be neglected by me."

Yea, thus must thou train thyself.'

Then the Exalted One, friend,
when he had thus exhorted me,
rose from his seat and departed.

And I, friend,
for seven days,
not yet liberated,[5]
ate the country's alms;[6]

on the eighth day
arose in me assurance of salvation.

Now it happened, friend,
that the Exalted One came off the road
and went up to the roots of a tree.

Then I folded my under-robe of cut cloths
into a square
and said this to him:

'May the lord the Exalted One sit down hereon,
that it may be for many a day
to my good and happiness.'

And the Exalted One sat down
on the seat I had prepared.

So seated, he said to me this:

'Soft, Kassapa, is thy underrobe of patched cloths.'

'Would the lord, the Exalted One, accept from me
the under robe of patched cloths
out of his compassion for me?'

'But wilt thou, Kassapa,
wear my rough rag-robes
that are past wear?'

'I will wear, lord,
the Exalted One's rough rag-robes past wear.'

And I, friend, made a gift to the Exalted One
of my patched-cloth under-robe,
while I used the rough rag-robes past wear
of the Exalted One.

Verily, friend, if one might speak truly of me,
truly might **[150]** he say
that here is a very son of the Exalted One,
born of his mouth,
born of the Norm,
created by the Norm,
heir of the Norm,[7]
who has received from him
his rough cast-off rag-robes.[8]

I, friend,
according as I desire [can],
aloof from sense and evil,
attain to
and abide in First Jhāna,
wherein thought is applied and sustained,
which is born of solitude
and filled with zest and pleasant emotion.[9]

■

I, friend,
according as I desire,
from the subsiding of thought applied and sustained,
[can] attain to
and abide in Second Jhāna,
which is inward tranquillizing,
uplifting of will,
where is no applying and sustaining of thought,
which is born of concentration
and filled with zest and pleasant emotion.

■

I, friend,
according as I desire,

from the fading out of zest,
[can] attain to
and abide in Third Jhāna,
abiding with even mind,
mindful and discerning,
aware in the body
of that pleasant emotion
whereof the Ariyans declare:

Happy doth he abide with even, lucid mind!

■

I, friend,
according as I desire,
from putting away both pleasant and painful emotion,
by the dying out
of the joy and sorrow I felt before,
[can] attain to
and abide in Fourth Jhāna,
that utterly pure lucidity
and indifference of mind,
wherein is neither happiness nor unhappiness.

■

I, friend,
according as I desire,
by passing entirely beyond the awareness of visible shapes,
by the dying out of the awareness of resistances,
by paying no heed to the awareness of diversity,
[can] attain to
and abide in
the conceptual sense of space as infinite,
thinking:

'Infinite is space.'

■

I, friend,
according as I desire,
when I have wholly passed beyond the sense of space as infinite,
[can] attain to
and abide in
the sense of consciousness as infinite, thinking

'Infinite is consciousness.'

■

I, friend,
according as I desire,
when I have wholly passed beyond the sense of consciousness as infinite,
[can] attain to
and abide in
the sense of nothingness, thinking,

'There is nothing.'

■

I, friend,
according as I desire,
when I have wholly passed beyond the sense of nothingness,
[can] attain to
and abide in
the sense of neither percipience nor non-percipience.

■

I, friend,
according as I desire,
when I have passed wholly beyond the sense of neither percipience nor non-percipience,

[can] attain to
and abide in [that state in which there is]
ceasing of percipience and feeling.

■

I, friend,
according as I desire,
enjoy manifold mystic power:

Being one I become many,
being many I become one;
here visible
there invisible
I go without let or hindrance through wall,
through rampart,
through hill,
as if through air;
I dive into earth
and up again
as if in water;
I walk on water
without cleaving it
as on earth;
I travel seated cross-legged through air
as if I were a bird on the wing;
I can handle and stroke with the hand
this moon and sun,
mighty and powerful though they be;
I can control the body
even to Brahma world."

■

I, friend,
according as I desire,

with with purified hearing of devas
passing that of men,
can hear sounds both of devas and of men
whether far or near.

■

I, friend,
according as I desire,
know in mind
the mind of other beings,
other persons,
I know the passionate heart as passionate,
the dispassionate heart as dispassionate,
I know the heart of hate as hating,
the heart of amity as amiable;
I know the dull heart as dull,
the intelligent heart as intelligent;
I know the confused mind as confused,
the intent mind as tense,
the lofty mind as such,
the mean mind as mean,
the far-seeing mind as far-seeing mind,
the cramped vision as cramped vision,
the concentrated mind as concentrated mind,
the desultory mind as desultory mind,
the freed mind as freed,
the bound mind as bound.

■

I, friend,
according as I desire,
can remember my divers former lives,
that is to say,
one birth,

or two,
or three,
or four,
or five births,
or ten,
twenty,
thirty,
forty,
fifty births,
or a hundred,
a thousand
or even a hundred thousand,
or even more than one seon of involution
or more than one aeon of evolution,
or more than one of both involution and evolution:
'Such an one was I by name,
of such a clan,
of such a social status,
so was I nourished,
such happy and painful experiences were mine,
so did the span of life end,
deceasing thence
so did I come to be,
there too was I such by name,
of such a clan,
of such a social station,
so was I nourished,
such happy and painful experiences were mine,
so did the span of life end,
deceasing thence
so did I come to be here:'
I can thus call to mind
in circumstance
and detail
my former lives.

■

I, friend,
according as I desire,
can behold with purified deva-vision
past that of man,
beings as they decease
and come to be
mean or excellent,
fair or foul,
I can know them going
according to their deeds
to weal or woe,
thinking:

'Lo! these good people
whose deeds were evil,
whose speech was evil,
whose thoughts were evil,
abusers of Ariyans,
having wrong views
and undertaking the acts that [come from] wrong views -
they at the breaking up of the body,
after death
have come to be
in the Waste,
the Woeful Way,
the Downfall,
hell.

Lo! those good people
whose deeds were good,
whose speech was good,
whose thoughts were good,
who abused not Ariyans,
of right views

and who undertook the acts that [come from] right views -
they at the breaking up of the body,
after death
have come to be in a good destiny,
in a bright world.'

Thus do I behold beings
with pure deva-sight
passing that of men,
how they decease,
and come to be
mean or excellent,
fair or foul,
I know them
as going according to their actions
to weal or woe.

■

And I, friend,
by the withering of the intoxicants,
have entered into
and abide in
that sane and immune emancipation of will,
that emancipation of insight
which I have come thoroughly to know
and to realize for myself
even in this present life.

It were as easy, friend,
to imagine that an elephant
seven to eight cubits high
could be hidden under a young palmleaf,
as to imagine that the six Super-knowledges of me
could be hidden."

But sister Fat Tissa[3] fell away from the holy life.

---

[1] The southern portion of the hills lying round about Rājagaha - *Comy*. The time, it says, was just after the Parinibbana. Ānanda, as a new Arahant, with all the prestige of his intimacy with his great Master, and the possession of his bowl and robe, had become a notable personage.

[2] *I.e.*, at a layman's house (*Vin*. *Texts* iii, 251).

[3] *Dummanku-: dussīla-*. *Comy*.

[4] *Cf*. *Dialogues* i, 1, and the *Comy*. *Sumangala-Vilāsinī*, i, 34.

[5] *Sāṇo*.

[6] *Cf*. *Dhammapada*, verse 308; *cf*. *M*. iii, 127.

[7] *Cf*. *Dialogues* iii, 81.

[8] *Cf*. *Pss*. *of the Brethren*, p. 361.

[9] The text after giving the First Jhāna formula resumes this and the rest as the nine achievements in due order, the five Super-knowledges, then states the sixth. [Ed.: Here fully expanded.] See § 9.

[ed1] Mrs. Rhys Davids incorrectly has Mahā Kassapa addressing Ānanda as 'your reverence' and also incorrectly has the next paragraph being spoken by Mahā Kassapa, and there addressing Ānanda as 'friend'.

[ed2] Mrs. Rhys Davids incorrectly has here: 'prescribed by the Order.'

[ed3] Mrs. Rhys Davids incorrectly identifies this bhikkhuni. She is Thullananda [? Fat and Happy? or Delightfully Fat?], not Thullatissa from the pevious sutta.

Saṃyutta Nikāya
II. Nidāna Vagga
16. Kassapa Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

16. Kindred Sayings on Kassapa

Sutta 12

Tathāgata Param-Māraṇa Suttaṃ

After Death

---

[222] **[150]**

Thus have I heard:

The venerable Mahā-Kassapa and the venerable Sāriputta
were once staying at Benares,
at Isipatana in the Deerpark.

And the venerable Sāriputta
rising at eventide from meditation
came to Mahā-Kassapa,
greeted him with courtesy and friendly words
and sat down beside him.

So seated he said this:

"How is it, friend Kassapa,
does a Tathāgata[1]
come to be after death?"

"The Exalted One, friend,
has not declared that it is so."

"But, friend, does a Tathāgata
not come to be after death?"

[151] "Neither has the Exalted One, friend,
declared that this is so."

"Well then, friend, does a Tathāgata
both come to be and also not come to be after death?"

"The Exalted One, friend,
has not declared that it is so."

"Well then, friend, does a Tathāgata
neither come to be nor not come to be after death?"

"The Exalted One, friend,
has not declared that it is so."

"Why, friend, has the Exalted One
not declared this?"

"Because this, friend,
doth not pertain to our good,
it belongs not to the first principles of the divine life,
it doth not conduce to repulsion,
to fading away,
to ceasing,
to quiet,

to super-knowledge,
to enlightenment,
to Nibbāna.

Therefore is it undeclared by the Exalted One."

"Come then, friend,
what hath the Exalted One declared?

'This is ill' -
so, friend, hath the Exalted One declared.

'This is the uprising of ill' -
so hath the Exalted One declared.

'This is the ceasing of ill' -
so hath the Exalted One declared.

'This is the way going to the ceasing of ill' -
so hath the Exalted One declared."

"And why, friend,
hath the Exalted One declared this?"

"Because this, friend,
pertaineth to our good,
it belongs to the first principles of the divine life,
it conduces to repulsion,
to fading away,
to ceasing,
to quiet,
to super-knowledge,
to enlightenment,
to Nibbāna.

Therefore it is declared by the Exalted One."

[1] It is interesting that B. paraphrases *Tathāgato* by *satto*, 'being,' as if it were a question of the survival of any individual. The doctrine leaves no doubt about the survival of any one except of an Arahant. That is left in mystery.

Saṃyutta Nikāya
II. Nidāna Vagga
16. Kassapa Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

16. Kindred Sayings on Kassapa

Sutta 13

Sad'Dhamma-Patirūpaka Suttaṃ

A Counterfeit Norm

---

[223] **[151]**

THUS have I heard: —

The Exalted One was once staying at Sāvatthī,
at the Jeta Grove,
in the Anāthapiṇḍika Park.

Now the venerable Mahā-Kassapa went into his presence,
saluted him
and sat down beside him.

So seated, the venerable Maha-Kassapa said this to the Exalted One: -

"What now, lord, are the conditions,
what is the cause
that formerly there were both fewer precepts
and more brethren were established as Arahants?[1]

What, lord, are the condi- **[152]** tions,
what is the cause
that now-a-days there are more precepts
and fewer brethren are established as Arahants?"

"It happens thus, Kassapa.

When members[2] decrease,
and the true doctrine disappears,
there are then more precepts,
and few brethren are established as Arahants.

There is no disappearing of the true doctrine, Kassapa,
till a counterfeit doctrine arises in the world;
but when a counterfeit doctrine does arise,
then there is a disappearance of the true doctrine.

Just as there is no disappearing of gold
so long as there is no counterfeit gold arisen in the world.

So it is with the true doctrine.

The earth-element, Kassapa, does not make the true doctrine disappear,[3]
nor does the water-element,
nor the heat-element,
nor the air-element.

But here in the Order itself futile[4] men arise,
and it is they who make the true doctrine disappear.

Take the sinking of a ship, Kassapa,
by overlading:

it is not thus that the true doctrine disappears.

There are five lowering things
that conduce to the obscuration and disappearance
of the true doctrine.

Which five?

It is when brethren and sisters,
laymen and laywomen
live in irreverence and are unruly toward the Teacher,
live in irreverence and are unruly toward the Norm,
live in irreverence and are unruly toward the Order,
live in irreverence and are unruly toward the training,
live in irreverence and are unruly toward concentrative study.

But when they live in reverence and docility toward these Five,
then do these five things conduce to the maintenance,
the clarity,
the presence of the true doctrine."

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[1] *Aññāya,* or, in assurance of final salvation. The *Comy*. explains by *arahatte*.

[2] [Ed. this note is missing.]

[3] As in the case of physical cataclysms, such as the three cosmic 'involutions' of *A*. iv, 100,[AN 7.62] discussed in *Visuddhi-Magga,* 414 f.

[4] *Mogha -tuccha* (hollow, empty, vain).

Saṃyutta Nikāya
II. Nidāna Vagga

The Book of the

II. The Nidana Book

17.
Lābha-Sakkāra Saṃyuttaṃ

17.
Kindred Sayings on Gain and Favours

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[153]

I. ***Dāruṇa Vagga***

I. Dire!

Sutta 1

Dire!

THUS have I heard: —

The Exalted One was once staying at Sāvaṭṭhī
at the Jeta Grove, in the Anāthapiṇḍika Park
and there he addressed the brethren: —

"Dire,[1] brethren,
are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 2

The Hook

At Sāvaṭṭhī: —

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

If a fisherman were to cast a flesh-baited hook
into a deep pool
and a fish with an eye to flesh should swallow it.

Verily, brethren, that fish
swallowing the fisherman's hook
falls into misfortune,

falls into disaster,
is treated according to the fisherman's good pleasure.

'Fisherman' — this, brethren, means Māra, the evil one.

'Hook' — this, brethren, means gains, favours, and flattery.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

[154]

§

Sutta 3

The Tortoise

At Sāvaṭṭhī: —

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

In times gone by, brethren,
in a certain pool of water,
there had long been living a great family of tortoises.

Now one tortoise said to another tortoise: —

'Dear tortoise, go not thou into that place.'

But the tortoise went into that place
and a hunter shot him
with a corded harpoon.[2]

He got back again,
and that other tortoise saw him coming a way off,
and, seeing him, said:

'What, dear tortoise,
thou didst never get to that place?'

'Nay, I did go, dear tortoise,
to that place.'

'What, dear tortoise, thou'rt never not speared, not hit?'

'Nay, not speared am I, dear tortoise, not hit,
but there's this cord
that keeps ever trailing at my back.'

'Why then for sure, dear tortoise,
thou'rt speared,
for sure thou'rt hit.

It was by this trap[3]
that thy father
and thy grandfather
fell into misfortune and disaster.

Go thou now, dear tortoise,
ours art thou no longer!'

'Hunter': — this, brethren, means Māra the evil one.

'Harpoon': — this, brethren, means gains, favour, and flattery.

'Cord': — this, brethren, means lustful enjoyment.

Verily, any brother, brethren, who delights in,
who longs for gains, favour, and flattery,
him we call 'greedy for the harpoon,
fallen into misfortune and disaster,
to be treated according to Māra's good pleasure.'

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 4

Longfleece

At Sāvaṭṭhī: —

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Just as if a long-fleeced she-goat[4]
entered a thicket of briars **[155]**
and should now here, now there

sink down, get caught;
get bound, fall into misfortune and disaster,
even so, when a brother is overcome
by gains, favours, and flattery,
and his mind possessed therewith,
he, when he rises betimes,
takes bowl and robe
and goes for alms to village and township,
now here now there sinks down, gets caught,
gets bound, falls into misfortune and disaster.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 5

Dungbeetle

At Sāvaṭṭhī: —

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle

in the way of arriving at uttermost safety.

Just as if a beetle,
dung-eating,
dung-filled,
stuffed with dung,
and in front of her a great dunghill.

And she, because of all that
were to despise other beetles and think: —

'Surely am I a dungeater,
dung-filled,
stuffed with dung
and in front of me is this great dunghill,
even so, when a brother is overcome
by gains, favours, and flattery,
and his mind possessed therewith,
he, when he rises betimes,
takes bowl and robe and goes for alms
to village and township,
there eats his fill,
is invited for the morrow,
and his bowl is full.

He goes to the park and
in the midst of the group of brethren
boasts: —

'I have dined my fill,
I am invited for to-morrow.

My bowl is full.

I have gained a robe, alms,
a lodging, medical requisites.

But these other brethren
are of little merit,
of little influence,
they do not gain the requisites like me.'

He, overcome and his heart possessed
by gains, favours, and flattery,
despises other pious brethren.

Verily, brethren, that will bring
harm and ill for many a day
to that futile person.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 6

Thunderbolt

At Sāvaṭṭhī: —

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

What, brethren, is the falling of a thunderbolt
compared **[156]** with the assailing of a learner
whose mind has not attained,
by gains, favours, and flattery?[5]

'Falling of a thunderbolt': — that, brethren, means gains, favours, and flattery.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 7

Poisoned

At Sāvaṭṭhī: —

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

A man whom they wound
with a poisoned dart,[6]
such is one whose mind has not attained,
who is assailed
with gains, favours, and flattery.

'Dart': — that, brethren, means gains, favours, flattery ..

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 8

The Jackal

At Sāvaṭṭhī: —

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Have ye heard the jackal
howling in the night,
at dawn?"

"Even so, lord."

'That is an old jackal, brethren,
afflicted by mange.[7]

He finds no pleasure in lonely places,
nor in the woods,
nor in the open air.

Wherever he goes,
wherever he stays,
wherever he sits down,
wherever he lies down,
there he falls into misfortune and disaster.

Even so is a brother who is overcome,
and whose heart is possessed
by gains, favours, and flattery.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

[157]

§

Sutta 9

Hurricanes

At Sāvaṭṭhī: —

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

In the upper air there blow winds that are hurricanes.

If a bird goes thither,
the hurricanes toss him about;
feet, wings, head, body are scattered in all directions.

Even so here also a brother who is overcome,
and whose heart is possessed
by gains, favours, and flattery,
when he rises betimes,
takes bowl and robe
and enters village or township for alms,
his acts unguarded,
his speech unguarded,
his mind unguarded,
mindfulness not set up,
senses unrestrained,
he there sees womenfolk lightly clad,
ill shrouded.

Seeing them thus,
lust assails his thoughts.

He thus assailed,
rejects the training
and turns toward low things.

And one takes his robe,
another his bowl,
another his sitting-mat,
another his needle-case,
just as the bird
hurled in pieces by the hurricane.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 10

Sutta with Verse

At Sāvaṭṭhī: —

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Concerning this matter,
I see one person overcome,
and whose mind is possessed by favours,
another who is overcome
and possessed by lack of favours,
yet another who is overcome
and possessed by both favours and the lack of them
— I see one and all,
at the separation of the body after death
reborn in the Waste,
the Woeful Way,
the Downfall,
Purgatory.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

In whom, when favours fall upon him, or
When none are shown, the mind steadfast, intent,
Sways not at all, for earnest is his life,

Him of rapt thought, [of will] unfaltering,
Of fine perception, of the vision seer,
Rejoicing that to grasp is his no more: —
Him let the people call in truth Good Man.

[158]

§

II

Sutta 11

The Bowl (1)

At Sāvaṭṭhī: —

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

As to that
I have known a certain man,
reading his will by mine,
who, even for the sake of a golden bowl filled with silver dust,
would not deliberately tell a lie.

That man have I seen at another time,
overcome and his heart possessed
by gains, favours, and flattery,
deliberately telling lies.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 12

The Bowl (2)

At Sāvaṭṭhī: —

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

As to that,
I have known a certain man,
reading his will by mine,

who, even for the sake of a silver bowl filled full with gold dust,
would not deliberately tell a lie.

That man have I seen at another time,
overcome and his heart possessed
by gains, favours, and flattery,
deliberately telling lies.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 13

Untitled

At Sāvaṭṭhī: —

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

As to that,
I have known a certain man,
reading his will by mine,
who, even for the sake of a gold nikkha,[8]
would not deliberately tell a lie.

That man have I seen at another time,
overcome and his heart possessed
by gains, favours, and flattery,
deliberately telling lies.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 14

Untitled

At Sāvaṭṭhī: —

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle

in the way of arriving at uttermost safety.

As to that,
I have known a certain man,
reading his will by mine,
who, even for the sake of a hundred gold nikkhas,
would not deliberately tell a lie.

That man have I seen at another time,
overcome and his heart possessed
by gains, favours, and flattery,
deliberately telling lies.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 15

Untitled

At Sāvaṭṭhī: —

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

As to that,
I have known a certain man,
reading his will by mine,
who, even for the sake of a nikkha of gold nuggets,
would not deliberately tell a lie.

That man have I seen at another time,
overcome and his heart possessed
by gains, favours, and flattery,
deliberately telling lies.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 16

Untitled

At Sāvaṭṭhī: —

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

As to that,
I have known a certain man,
reading his will by mine,
who, even for a hundred nikkha of gold nuggets,
would not deliberately tell a lie.

That man have I seen at another time,
overcome and his heart possessed
by gains, favours, and flattery,
deliberately telling lies.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 17

Untitled

At Sāvaṭṭhī: —

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

As to that,
I have known a certain man,
reading his will by mine,
who, even for a world of gold,
would not deliberately tell a lie.

That man have I seen at another time,
overcome and his heart possessed
by gains, favours, and flattery,
deliberately telling lies.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 18

Untitled

At Sāvaṭṭhī: —

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

As to that,
I have known a certain man,
reading his will by mine,
who, even for the sake of for nothing worldly whatever,
would not deliberately tell a lie.|| ||

That man have I seen at another time,
overcome and his heart possessed
by gains, favours, and flattery,
deliberately telling lies.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 19

Untitled

At Sāvaṭṭhī: —

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

As to that,
I have known a certain man,
reading his will by mine,
who, even to save his life,
would not deliberately tell a lie.

That man have I seen at another time,
overcome and his heart possessed
by gains, favours, and flattery,
deliberately telling lies.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 20

Untitled

At Sāvaṭṭhī: —

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

As to that,
I have known a certain man,
reading his will by mine,
who, even [to win] the belle of the countryside,
would not deliberately tell a lie.

That man have I seen at another time,
overcome and his heart possessed
by gains, favours, and flattery,
deliberately telling lies.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

[159]

III

Sutta 21

Woman

At Sāvaṭṭhī: — [9]

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Of him whose heart
gains, favours, and flattery persistently possess,
no woman, she alone of him alone,
can persistently possess the heart.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 22

The Belle

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Of him whose heart
gains, favours, and flattery persistently possess,
not even the belle of the countryside,
she alone of him alone,
can persistently possess the heart.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 23

Son

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

The believing lay-sister
when rightly admonishing her only son,
dear and beloved,
would thus admonish him: —

'See, my dear, that thou become like Citta housefather,
and Hatthaka of Āḷava.'[10]

These, brethren, are the standard,[11]
these are the measure
of my lay disciples,
even Citta and Hatthaka.

'If thou, my dear, go forth from home to the homeless,
see that thou become like Sāriputta and Moggallāna.'

These, brethren, are the standard,
these are the measure
of my ordained disciples,
even Sāriputta and Moggallāna.

[160] 'Let not gains, favours, and flattery assail thee, dear,
a learner with diligent mind.'

Brethren, should this happen,
it will be to his peril.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 24

The Only Daughter

"The believing lay-sister, brethren,
when rightly admonishing her only daughter,
dear and beloved,
would thus admonish her: —

'See, my dear, that thou become like Khujjuttarā the lay-sister
and Veḷukaṇṭakiyā, Nanda's mother.'

*These, brethren, are the standard and measure of my lay-sister disciples,
even Khujjuttarā and Veḷukaṇṭakiyā.*

'If thou, my dear, go forth from home to the homeless,
see that thou become like sister Khemā and Uppa1avaññā.'[12]

These, brethren, are the standard,
these are the measure of my sister disciples,
even Khemā and Uppa1avaññā.

'Let not gains, favours, and flattery assail thee, my dear,
a learner diligent in mind.

Therein lies danger for thee.'

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 25

Recluses and Brahmins (1)

"Verily any recluses or brahmins whatever, brethren,
who do not understand,
even as it really is,
the satisfaction,
the danger,[13]
the escape
with regard to gains, favours, and flattery,
they for me are not approved of
among recluses as recluses,
nor among brahmins as brahmins,
nor have those venerable ones come even in this life
fully to know of themselves,
to realize,

to live in the attainment of,
the good of being recluse or brahmin.

But any recluses or brahmins whatever
who do understand,
even as it really is,
the satisfaction,
the danger,
the escape
with regard to gains, favours, and flattery,
they for me are approved of
among recluses as recluses,
or among brahmins as brah- **[161]** mins;
and those venerable ones have come even in this life
fully to know of themselves,
to realize,
to live in the attainment of,
the good of being recluse or brahmin."

§

Sutta 26

Recluses and Brahmins (2)

"Verily any recluses or brahmins whatever, brethren,
who do not understand,
even as it really is,
the coming to pass and the going away
of gains, favours, and flattery,
they for me are not approved of
among recluses as recluses,

nor among brahmins as brahmins,
nor have those venerable ones come even in this life
fully to know of themselves,
to realize,
to live in the attainment of,
the good of being recluse or brahmin.

But any recluses or brahmins whatever
who do understand,
even as it really is,
the coming to pass and the going away
of gains, favours, and flattery,
they for me are approved of
among recluses as recluses,
or among brahmins as brahmins;
and those venerable ones have come even in this life
fully to know of themselves,
to realize,
to live in the attainment of,
the good of being recluse or brahmin."

§

Sutta 27

Recluses and Brahmins (3)

"Verily any recluses or brahmins whatever, brethren,
who do not understand,
even as it really is,
the nature, the coming to pass,
the ceasing,

the way going to the ceasing
of gains, favours, and flattery,
they for me are not approved of
among recluses as recluses,
nor among brahmins as brahmins,
nor have those venerable ones come even in this life
fully to know of themselves,
to realize,
to live in the attainment of,
the good of being recluse or brahmin.

But any recluses or brahmins whatever
who do understand,
even as it really is,
the nature,
the coming to pass,
the ceasing,
the way going to the ceasing
of gains, favours, and flattery,
they for me are approved of
among recluses as recluses,
or among brahmins as brah- **[161]** mins;
and those venerable ones have come even in this life
fully to know of themselves,
to realize,
to live in the attainment of,
the good of being recluse or brahmin."

§

Sutta 28

The Skin

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

They cut the skin,
then they cut the underskin,
then they cut the flesh,
then they cut the tendons,
then they cut the bones,
then they press right on to the marrow.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 29

The Cord

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle

in the way of arriving at uttermost safety.

They cut the skin,
then they cut the underskin,
then they cut the flesh,
then they cut the tendons,
then they cut the bones,
then they press right on to the marrow.

Just as if a strong man
were to bind a stout horsehair cord
about his leg
and saw his leg with it
till he cut the skin,
cut the underskin,
cut the flesh,
cut the tendons,
cut the bones,
and press right on to the marrow.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 30

The Brother

"He, brethren, who is Arahant,
sane and immune,
even for that brother I say
that gains, favours, and flattery
are a danger."

When this was said,
the venerable Ānanda said this to the Exalted One: —

"But to which sane and immune brother, lord,
are they a danger?"

[162] "I say not that they are a danger, Ānanda,
for him the freedom of whose will is unshakeable.

But to one who lives earnestly,
ardently,
strenuously,
if he come among such
as have attained to happiness in this present life,
there I say that gains, favours, and flattery
might be for him a danger.[14]

So dire, Ānanda, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, Ānanda, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,

nor when they come
shall they take lasting hold on our hearts.'"

IV

Sutta 31

He Cut[15]

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Devadatta brought schism into the Order
because he was overcome
and his heart was possessed by them.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 32

The Root

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Devadatta brought schism into the Order
because he was overcome
and his heart was possessed by them.

And in him thus overcome
by gains, favours, and flattery,
that the root of good (karma)
came to be extirpated.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 33

Conditions

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Devadatta brought schism into the Order
because he was overcome
and his heart was possessed by them.

And in him thus overcome by gains, favours, and flattery,
yea, the conditions of good (karma)[16]
came to be extirpated.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 34

Bright (conditions)

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Devadatta brought schism into the Order
because he was overcome
and his heart was possessed by them.

And in him thus overcome
by gains, favours, and flattery,
yea, even the bright conditions
came to be extirpated.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

[163]

§

Sutta 35

Seceding

The Exalted One was once staying at Rājagaha
on Vulture's Peak hill
not long after Devadatta had seceded.

There the Exalted One addressed the brethren touching Devadatta: —

"To his own destruction,
gains, favours, and flattery befel Devadatta,
yea, to his decline.

Just as a plantain
yields fruit to its own destruction,
to its decline,
even so to his own destruction,
to his decline
did gains, favours, and flattery befall Devadatta.

Just as a bamboo
yields fruit to its own destruction,
to its decline,
even so to his own destruction,
to his decline
did gains, favours, and flattery befall Devadatta.

Just as a rush
yields fruit to its own destruction,
to its decline,
even so to his own destruction,
to his decline
did gains, favours, and flattery befall Devadatta.

Just as a mule
bears young to her own destruction,[17]
to her decline,
even so to his own destruction,

to his decline
did gains, favours, and flattery befall Devadatta.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,
nor when they come
shall they take lasting hold on our hearts.'"

The Exalted One spake this: the Wellfarer speaking this, the Teacher spake thus further: —

As is the plantain, bamboo, and the rush
Each by the fruit it bears undone,
So is the foolish man by favours slain,
As by her embryo the mule.[18]

§

Sutta 36

The Car

The Exalted One was once staying at Rājagaha
in the Bamboo Grove
at the Squirrels' Feeding-ground.

Now at that time prince Ajātasattu
was ministering to Devadatta late and early
by five hundred cars,
and was providing food
conveying it in five hundred cooking pans.[19]

Thereupon many brethren came into the presence of the Exalted One,
saluting and taking their seat beside him,
and told him of this.

"Do not ye desire gains, favours, and flattery for Devadatta, brethren.

So long as prince Ajātasattu ministers to **[164]** Devadatta in this way,
it is only falling away that is to be expected from him,
not growth in good conditions.

Just as if they were to crumble [dried] liver[20]
on the nose of a fierce dog, —
the dog would thereby become fiercer,
even so,
so long as prince Ajātasattu ministers to Devadatta in this way,
it is only falling away that is to be expected from him,
not growth in good conditions.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,

nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 37

For Mother's Sake

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

I have known a certain man,
reading his will by mine,
who, even for his mother's sake[21]
would not deliberately tell a lie.

Him have I seen thereafter
overcome and his heart possessed
by gains, favours, and flattery
deliberately telling lies.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,

nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 38

For Father's Sake

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

I have known a certain man,
reading his will by mine,
who, even for his father's sake
would not deliberately tell a lie.

Him have I seen thereafter
overcome and his heart possessed
by gains, favours, and flattery
deliberately telling lies.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,

nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 39

For Brother's Sake

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

I have known a certain man,
reading his will by mine,
who, even for his brother's sake
would not deliberately tell a lie.

Him have I seen thereafter
overcome and his heart possessed
by gains, favours, and flattery
deliberately telling lies.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,

nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 40

For Sister's Sake

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

I have known a certain man,
reading his will by mine,
who, even for his sister's sake
would not deliberately tell a lie.

Him have I seen thereafter
overcome and his heart possessed
by gains, favours, and flattery
deliberately telling lies.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,

nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 41

For Son's Sake

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

I have known a certain man,
reading his will by mine,
who, even for his son's sake
would not deliberately tell a lie.

Him have I seen thereafter
overcome and his heart possessed
by gains, favours, and flattery
deliberately telling lies.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,

nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 42

For Daughter's Sake

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

I have known a certain man,
reading his will by mine,
who, even for his daughter's sake
would not deliberately tell a lie.

Him have I seen thereafter
overcome and his heart possessed
by gains, favours, and flattery
deliberately telling lies.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,

nor when they come
shall they take lasting hold on our hearts.'"

§

Sutta 43

For Wife's Sake

"Dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

I have known a certain man,
reading his will by mine,
who, even for his wife's sake
would not deliberately tell a lie.

Him have I seen thereafter
overcome and his heart possessed
by gains, favours, and flattery
deliberately telling lies.

So dire, brethren, are gains, favours, and flattery,
a bitter, harsh obstacle
in the way of arriving at uttermost safety.

Wherefore, brethren, thus should ye train yourselves: —

'When gains, favours, and flattery come to us,
we will put them aside,

nor when they come
shall they take lasting hold on our hearts.'"

---

[1] *Dāruṇo*.

[2] The *Comy*. explains *papatā* as a dart encased in a coiled sheath of twine, to be hurled by hand.

[3] *Luddakena,* lit. 'hunter-ish (thing).' The Burmese read *suttakena,* 'by this cord': — easier, but not therefore more plausible.

[4] *Eḷakā,* not as in Childers *eḷikā*.

[5] The *Comy*. gives, as clue to the elliptical Pali, that a thunderbolt destroys one life-span only, but gains, etc., bring a man to infinitely prolonged misery hereafter.

[6] The title should read *diddhaṇ,* with the *Comy*. This accepts the inclusion of *visallena: — visamakkhitena sallena, sattiyā*. But it should surely read *visa-sallena*?

[7] A disease, says B., arising during the winter. The fur falls off; he shivers; sores produced by cold winds pain him; he reels about seeking respite like a man bitten by a mad dog.

[8] On *nikkha* and *singi* (nugget), *cf*. my '*Early Economic Conditions of North India*' *JRAS,* 1901, p. 877 *f.;* Gooneratne's *Aṇguttara Nikāya,* p. 235, n. 1 *f*. (Galle, 1913).

[9] The following ten are all referred to Sāvaṭṭhī.

[10] This and the following three pairs of followers are also grouped for similar admonition in *Aṇguttara* i, 88 f.; *cf*. also *ib*. i, 23-6; Nanda's mother

is there called Uttarā. *Kindred Sayings* XLI is devoted to Citta. (pron. Chitta). Nanda may be the half-brother of Gotama who became a Thera. (*Vin. Texts,* i, 210; *Pss. of the Brethren,* p. 126; *Buddhist Birth Stories,* p. 128).

[11] Lit. scales *(talā),* or weights.

[12] *Cf. Pss. of the Sisters,* pp. 81 f. and 111 f.; *S.* iv. 374 f.

[13] Trans. 'misery' in Chapter XIV. See *ib.,* §§ 37-39.

[14] The syntax of this sentence seems to me corrupt, even if the drift of it be clear. According to the *Comy.* 'happiness in this present life' applies to the religious circle of whom the earnest man is a member.

[15] The following four Suttas are of Sāvaṭṭhī.

[16] Namely, *alobha, adosa, amoha. Comy.*

[17] The mule is not able to bring forth, and has to be slain to effect parturition. *Comy.*

[18] = above, i, 192.

[19] One such pan containing food for ten men. *Comy.*

[20] *Pittaṇ: — acchapittaṇ vā macchapittaṇ vā* (of a bear or a fish). *Comy.*

[21] *E.g.,* to make brigands set his mother at liberty. *Comy.*

Saṃyutta Nikāya
II. Nidāna Vagga
18. Rāhula Saṃyuttam
1. Pathama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

18. Kindred Sayings about Rāhula

1. [Untitled]

Sutta 1

Cakkhu Suttaṃ

The Eye[1]

---

[165]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now the venerable Rāhula
came into the presence of the Exalted One,

saluted him
and eat down beside him.

So seated
the venerable Rāhula said to the Exalted One:

"Well for me, lord, if the Exalted One
were to teach me a doctrine which,
having heard,
I might live alone,
secluded,
zealous,
ardent,
and aspiring."

"What think you as to this, Rāhula?

Is sight[ed1] abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is hearing abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is smelling abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is taste abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is touch abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is mind abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"So seeing, Rāhula,
the well-taught Ariyan disciple
is repelled by sight,
is repelled by hearing,
is repelled by smelling,
is repelled by tast,
is repelled by touch,
is repelled by mind.

Being repelled,
he loses desire for it;
from losing desire
he is set free;
concerning that which is free,
knowledge comes to him:

'I am free!

Perished is birth,
lived is the divine life,
done what was to be done,
there is nothing more in this state!' -
thus he knows."

---

[1] Or sight, or seeing. *Cf*. below §11.

[ed1] Mrs. Rhys Davids translation is misleading. The terms in the Pali are for the organs, not for the sense experience. "Eye, Ear, Nose, Tongue, Body, Mind."

Saṃyutta Nikāya
II. Nidāna Vagga
18. Rāhula Saṃyuttam
1. Pathama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

18. Kindred Sayings about Rāhula

1. [Untitled]

Sutta 2

Rūpa Suttaṃ

Thing Seen

Saṃyutta Nikāya
II. Nidāna Vagga
18. Rāhula Saṃyuttam
1. Pathama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

18. Kindred Sayings about Rāhula

1. [Untitled]

S

Sutta 3

Viññāṇa Suttaṃ

Awareness

---

[166]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now the venerable Rāhula came into the presence of the Exalted One,
saluted him and eat down beside him.

So seated the venerable Rāhula said to the Exalted One:

"Well for me, lord, if the Exalted One were to teach me a doctrine which,
having heard,
I might live alone,
secluded,
zealous,
ardent,
and aspiring."

"What think you as to this, Rāhula?

"Is visual awareness abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is ear-awareness[ed1] abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is nose-awareness abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is taste awareness abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is body awareness abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is mind awareness abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"So seeing, Rāhula,
the well-taught Ariyan disciple
is repelled by sight,
is repelled by hearing,
is repelled by smelling,
is repelled by tast,
is repelled by touch,
is repelled by mind.

Being repelled,
he loses desire for it;
from losing desire
he is set free;
concerning that which is free,
knowledge comes to him:

'I am free!

Perished is birth,
lived is the divine life,
done what was to be done,
there is nothing more in this state!' -
thus he knows."

[ed1] Mrs. Rhys Davids abridges after 'is visual awareness'. Following that the result would be 'auditory, nasal, gustatory, tactile, mental', etc. But the Pali is 'eye-consciousness (or her 'awareness'), ear-, nose-, tongue-, body-, mind-' which I have used in the following.

Saṃyutta Nikāya
II. Nidāna Vagga
18. Rāhula Saṃyuttam
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II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

18. Kindred Sayings about Rāhula

1. [Untitled]

Sutta 4

Samphassa Suttaṃ

Contact

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now the venerable Rāhula came into the presence of the Exalted One,
saluted him and eat down beside him.

So seated the venerable Rāhula said to the Exalted One:

"Well for me, lord, if the Exalted One were to teach me a doctrine which, having heard,
I might live alone,
secluded,
zealous,
ardent,
and aspiring."

"What think you as to this, Rāhula?

"Is eye-contact[ed1] abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is ear-contact abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is nose-contact abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is taste-contact abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is body-contact abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is mind-contact abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"So seeing, Rāhula,
the well-taught Ariyan disciple
is repelled by sight,
is repelled by hearing,
is repelled by smelling,
is repelled by tast,
is repelled by touch,
is repelled by mind.

Being repelled,
he loses desire for it;
from losing desire
he is set free;
concerning that which is free,
knowledge comes to him:

'I am free!

Perished is birth,
lived is the divine life,
done what was to be done,
there is nothing more in this state!' -
thus he knows."

---

ed1 Mrs. Rhys Davids abridges the whole with 'sense-contact' which is not an abridgment but an interpretation. The Pali is cakkhu-samphasso ...: eye-contact, etc. which I use here.

Saṃyutta Nikāya
II. Nidāna Vagga
18. Rāhula Saṃyuttam
1. Pathama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

18. Kindred Sayings about Rāhula

1. [Untitled]

Sutta 5

Vedanā Suttaṃ

Feeling

---

[166]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now the venerable Rāhula came into the presence of the Exalted One,
saluted him and eat down beside him.

So seated the venerable Rāhula said to the Exalted One:

"Well for me, lord, if the Exalted One were to teach me a doctrine which, having heard,
I might live alone,
secluded,
zealous,
ardent,
and aspiring."

"What think you as to this, Rāhula?

"Is eye-contact feeling[ed1] abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is ear-contact feeling abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?"

"Not so, lord."

■

"Is nose-contact feeling abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?"

"Not so, lord."

■

"Is taste-contact feeling abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?"

"Not so, lord."

■

"Is body-contact feeling abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?"

"Not so, lord."

■

"Is mind-contact feeling abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?"

"Not so, lord."

■

"So seeing, Rāhula,
the well-taught Ariyan disciple
is repelled by sight,
is repelled by hearing,
is repelled by smelling,
is repelled by tast,
is repelled by touch,
is repelled by mind.

Being repelled,
he loses desire for it;
from losing desire
he is set free;
concerning that which is free,
knowledge comes to him:

'I am free!

Perished is birth,
lived is the divine life,
done what was to be done,
there is nothing more in this state!' -
thus he knows."

---

ed1 Mrs. Rhys Davids abridges the whole with 'sense-contact feeling' which is not an abridgment but an interpretation. The Pali is cakkhu-samphasso vedanā ...: eye-contact, etc. which I use here.

Saṃyutta Nikāya
II. Nidāna Vagga
18. Rāhula Saṃyuttam
1. Pathama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

18. Kindred Sayings about Rāhula

1. [Untitled]

Sutta 6

Saññā Suttaṃ

Perception

---

[166]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now the venerable Rāhula came into the presence of the Exalted One,
saluted him and eat down beside him.

So seated the venerable Rāhula said to the Exalted One:

"Well for me, lord, if the Exalted One were to teach me a doctrine which, having heard,
I might live alone,
secluded,
zealous,
ardent,
and aspiring."

"What think you as to this, Rāhula?

"Is perception of a visible object abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is perception of a sound abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is perception of a scent abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is perception of a taste abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is perception of a contact abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is perception of a mental object abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"So seeing, Rāhula,
the well-taught Ariyan disciple
is repelled by sight,
is repelled by hearing,
is repelled by smelling,
is repelled by tast,
is repelled by touch,
is repelled by mind.

Being repelled,
he loses desire for it;
from losing desire
he is set free;
concerning that which is free,
knowledge comes to him:

'I am free!

Perished is birth,
lived is the divine life,
done what was to be done,
there is nothing more in this state!' -
thus he knows."

Saṃyutta Nikāya
II. Nidāna Vagga
18. Rāhula Saṃyuttam
1. Pathama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

18. Kindred Sayings about Rāhula

1. [Untitled]

Sutta 7

Sañcetanā Suttaṃ

Volition

---

[166]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now the venerable Rāhula came into the presence of the Exalted One,
saluted him and eat down beside him.

So seated the venerable Rāhula said to the Exalted One:

"Well for me, lord, if the Exalted One were to teach me a doctrine which, having heard,
I might live alone,
secluded,
zealous,
ardent,
and aspiring."

"What think you as to this, Rāhula?

"Is volition in connection with visible objects abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is volition in connection with sounds abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is volition in connection with scents abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is volition in connection with tastes abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is volition in connection with contacts abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is volition in connection with mental objects abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"So seeing, Rāhula,
the well-taught Ariyan disciple
is repelled by sight,
is repelled by hearing,
is repelled by smelling,
is repelled by tast,
is repelled by touch,
is repelled by mind.

Being repelled,
he loses desire for it;
from losing desire
he is set free;
concerning that which is free,
knowledge comes to him:

'I am free!

Perished is birth,
lived is the divine life,
done what was to be done,
there is nothing more in this state!' -
thus he knows."

Saṃyutta Nikāya
II. Nidāna Vagga
18. Rāhula Saṃyuttam
1. Pathama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

18. Kindred Sayings about Rāhula

1. [Untitled]

Sutta 8

Taṇhā Suttaṃ

Craving

---

[166]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now the venerable Rāhula came into the presence of the Exalted One,
saluted him and eat down beside him.

So seated the venerable Rāhula said to the Exalted One:

"Well for me, lord, if the Exalted One were to teach me a doctrine which, having heard,
I might live alone,
secluded,
zealous,
ardent,
and aspiring."

"What think you as to this, Rāhula?

"Is craving in connection with visible objects abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is craving in connection with sounds abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is craving in connection with scents abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is craving in connection with tastes abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is craving in connection with contacts abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is craving in connection with mental objects abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"So seeing, Rāhula,
the well-taught Ariyan disciple
is repelled by sight,
is repelled by hearing,
is repelled by smelling,
is repelled by tast,
is repelled by touch,
is repelled by mind.

Being repelled,
he loses desire for it;
from losing desire
he is set free;
concerning that which is free,
knowledge comes to him:

'I am free!

Perished is birth,
lived is the divine life,
done what was to be done,
there is nothing more in this state!' -
thus he knows."

Saṃyutta Nikāya
II. Nidāna Vagga
18. Rāhula Saṃyuttam
1. Pathama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

18. Kindred Sayings about Rāhula

1. [Untitled]

Sutta 9

Dhātu Suttaṃ

Element

---

[166]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now the venerable Rāhula came into the presence of the Exalted One,
saluted him and eat down beside him.

So seated the venerable Rāhula said to the Exalted One:

"Well for me, lord, if the Exalted One were to teach me a doctrine which, having heard,
I might live alone,
secluded,
zealous,
ardent,
and aspiring."

"What think you as to this, Rāhula?

Is the earthy element abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is the watery element abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is the fiery element abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is the mobile[ed1] element abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

"So seeing, Rāhula,
the well-taught Ariyan disciple
is repelled by sight,
is repelled by hearing,
is repelled by smelling,
is repelled by tast,
is repelled by touch,
is repelled by mind.

Being repelled,
he loses desire for it;
from losing desire
he is set free;
concerning that which is free,
knowledge comes to him:

'I am free!

Perished is birth,
lived is the divine life,
done what was to be done,
there is nothing more in this state!' -
thus he knows."

[ed1] Mrs. Rhys Davids translations of 'vāyo' are "mobile and aerial", and here 'aerial' would better follow in style, but 'air' is an incorrect translation where mobile comes closer to the correct 'windy' or better 'wind'.

Saṃyutta Nikāya
II. Nidāna Vagga
18. Rāhula Saṃyuttam
1. Pathama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

18. Kindred Sayings about Rāhula

1. [Untitled]

Sutta 10

Khandha Suttaṃ

Aggregates

---

[166]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now the venerable Rāhula came into the presence of the Exalted One,
saluted him and eat down beside him.

So seated the venerable Rāhula said to the Exalted One:

"Well for me, lord, if the Exalted One were to teach me a doctrine which, having heard,
I might live alone,
secluded,
zealous,
ardent,
and aspiring."

"What think you as to this, Rāhula?

"Is the material aggregate of [individual life] abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is the feeling aggregate of [individual life] abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is the perception aggregate of [individual life] abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is the volitional complex aggregate of [individual life] abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is the consciousness aggregate of [individual life] abiding or fleeting?"

"Fleeting, lord."

[167] "But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

"So seeing, Rāhula,
the well-taught Ariyan disciple
is repelled by sight,
is repelled by hearing,
is repelled by smelling,
is repelled by tast,
is repelled by touch,
is repelled by mind.

Being repelled,
he loses desire for it;
from losing desire
he is set free;
concerning that which is free,
knowledge comes to him:

'I am free!

Perished is birth,
lived is the divine life,
done what was to be done,
there is nothing more in this state!' -
thus he knows."

Saṃyutta Nikāya
II. Nidāna Vagga
18. Rāhula Saṃyuttam
2. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

18. Kindred Sayings about Rāhula

2. [Untitled]

Sutta 11

Cakkhu Suttaṃ

The Eye

---

[167]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now the venerable Rāhula came into the presence of the Exalted One,
saluted him and eat down beside him.

So seated the Exalted One said this to the venerable Rāhula:

"What think you as to this, Rāhula?

Is sight abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is hearing abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is smelling abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is taste abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is touch abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is mind abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"So seeing, Rāhula,
the well-taught Ariyan disciple
is repelled by sight,
is repelled by hearing,

is repelled by smelling,
is repelled by tast,
is repelled by touch,
is repelled by mind.

Being repelled,
he loses desire for it;
from losing desire
he is set free;
concerning that which is free,
knowledge comes to him:

'I am free!

Perished is birth,
lived is the divine life,
done what was to be done,
there is nothing more in this state!' -
thus he knows."

Saṃyutta Nikāya
II. Nidāna Vagga
18. Rāhula Saṃyuttam
2. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

18. Kindred Sayings about Rāhula

2. [Untitled]

Sutta 12

Rūpa Suttaṃ

Thing Seen

Saṃyutta Nikāya
II. Nidāna Vagga
18. Rāhula Saṃyuttam
2. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

18. Kindred Sayings about Rāhula

2. [Untitled]

Sutta 13

Viññāṇa Suttaṃ

Awareness

---

[167]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now the venerable Rāhula came into the presence of the Exalted One,
saluted him and eat down beside him.

So seated the Exalted One said this to the venerable Rāhula:

"What think you as to this, Rāhula?

"Is visual awareness abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is ear-awareness[ed1] abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is nose-awareness abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is taste awareness abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is body awareness abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is mind awareness abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"So seeing, Rāhula,
the well-taught Ariyan disciple
is repelled by sight,
is repelled by hearing,

is repelled by smelling,
is repelled by tast,
is repelled by touch,
is repelled by mind.

Being repelled,
he loses desire for it;
from losing desire
he is set free;
concerning that which is free,
knowledge comes to him:

'I am free!

Perished is birth,
lived is the divine life,
done what was to be done,
there is nothing more in this state!' -
thus he knows."

---

ed1 Mrs. Rhys Davids abridges after 'is visual awareness'. Following that the result would be 'auditory, nasal, gustatory, tactile, mental', etc. But the Pali is 'eye-consciousness (or her 'awareness'), ear-, nose-, tongue-, body-, mind-' which I have used in the following.

Saṃyutta Nikāya
II. Nidāna Vagga
18. Rāhula Saṃyuttam
2. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

18. Kindred Sayings about Rāhula

2. [Untitled]

Sutta 14

Samphasso Suttaṃ

Contact

---

[167]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now the venerable Rāhula came into the presence of the Exalted One,
saluted him and eat down beside him.

So seated the Exalted One said this to the venerable Rāhula:

"What think you as to this, Rāhula?

"Is eye-contact[ed1] abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is ear-contact abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is nose-contact abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is taste-contact abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is body-contact abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is mind-contact abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"So seeing, Rāhula,
the well-taught Ariyan disciple
is repelled by sight,
is repelled by hearing,

is repelled by smelling,
is repelled by tast,
is repelled by touch,
is repelled by mind.

Being repelled,
he loses desire for it;
from losing desire
he is set free;
concerning that which is free,
knowledge comes to him:

'I am free!

Perished is birth,
lived is the divine life,
done what was to be done,
there is nothing more in this state!' -
thus he knows."

[ed1] Mrs. Rhys Davids abridges the whole with 'sense-contact' which is not an abridgment but an interpretation. The Pali is cakkhu-samphasso ...: eye-contact, etc. which I use here.

Saṃyutta Nikāya
II. Nidāna Vagga
18. Rāhula Saṃyuttam
2. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

18. Kindred Sayings about Rāhula

2. [Untitled]

Sutta 15

Vedanā Suttaṃ

Feeling

---

[167]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now the venerable Rāhula came into the presence of the Exalted One,
saluted him and eat down beside him.

So seated the Exalted One said this to the venerable Rāhula:

"What think you as to this, Rāhula?

"Is eye-contact feeling[ed1] abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is ear-contact feeling abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is nose-contact feeling abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is taste-contact feeling abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is body-contact feeling abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is mind-contact feeling abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"So seeing, Rāhula,
the well-taught Ariyan disciple
is repelled by sight,
is repelled by hearing,

is repelled by smelling,
is repelled by tast,
is repelled by touch,
is repelled by mind.

Being repelled,
he loses desire for it;
from losing desire
he is set free;
concerning that which is free,
knowledge comes to him:

'I am free!

Perished is birth,
lived is the divine life,
done what was to be done,
there is nothing more in this state!' -
thus he knows."

---

ed1 Mrs. Rhys Davids abridges the whole with 'sense-contact feeling' which is not an abridgment but an interpretation. The Pali is cakkhu-samphasso vedanā ...: eye-contact, etc. which I use here.

Saṃyutta Nikāya
II. Nidāna Vagga
18. Rāhula Saṃyuttam
2. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

18. Kindred Sayings about Rāhula

2. [Untitled]

Sutta 16

Saññā Suttaṃ

Perception

---

[167]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now the venerable Rāhula came into the presence of the Exalted One,
saluted him and eat down beside him.

So seated the Exalted One said this to the venerable Rāhula:

"What think you as to this, Rāhula?

"Is perception of a visible object abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is perception of a sound abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is perception of a scent abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is perception of a taste abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is perception of a contact abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is perception of a mental object abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"So seeing, Rāhula,
the well-taught Ariyan disciple
is repelled by sight,
is repelled by hearing,

is repelled by smelling,
is repelled by tast,
is repelled by touch,
is repelled by mind.

Being repelled,
he loses desire for it;
from losing desire
he is set free;
concerning that which is free,
knowledge comes to him:

'I am free!

Perished is birth,
lived is the divine life,
done what was to be done,
there is nothing more in this state!' -
thus he knows."

Saṃyutta Nikāya
II. Nidāna Vagga
18. Rāhula Saṃyuttam
2. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

18. Kindred Sayings about Rāhula

2. [Untitled]

Sutta 17

Sañcetanā Suttaṃ

Volition

---

[167]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now the venerable Rāhula came into the presence of the Exalted One,
saluted him and eat down beside him.

So seated the Exalted One said this to the venerable Rāhula:

"What think you as to this, Rāhula?

"Is volition in connection with visible objects abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is volition in connection with sounds abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is volition in connection with scents abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is volition in connection with tastes abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is volition in connection with contacts abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is volition in connection with mental objects abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"So seeing, Rāhula,
the well-taught Ariyan disciple
is repelled by sight,
is repelled by hearing,

is repelled by smelling,
is repelled by tast,
is repelled by touch,
is repelled by mind.

Being repelled,
he loses desire for it;
from losing desire
he is set free;
concerning that which is free,
knowledge comes to him:

'I am free!

Perished is birth,
lived is the divine life,
done what was to be done,
there is nothing more in this state!' -
thus he knows."

Saṃyutta Nikāya
II. Nidāna Vagga
18. Rāhula Saṃyuttam
2. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

18. Kindred Sayings about Rāhula

2. [Untitled]

Sutta 18

Taṇhā Suttaṃ

Craving

---

[167]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now the venerable Rāhula came into the presence of the Exalted One,
saluted him and eat down beside him.

So seated the Exalted One said this to the venerable Rāhula:

"What think you as to this, Rāhula?

"Is craving in connection with visible objects abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is craving in connection with sounds abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is craving in connection with scents abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is craving in connection with tastes abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is craving in connection with contacts abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is craving in connection with mental objects abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"So seeing, Rāhula,
the well-taught Ariyan disciple
is repelled by sight,
is repelled by hearing,

is repelled by smelling,
is repelled by tast,
is repelled by touch,
is repelled by mind.

Being repelled,
he loses desire for it;
from losing desire
he is set free;
concerning that which is free,
knowledge comes to him:

'I am free!

Perished is birth,
lived is the divine life,
done what was to be done,
there is nothing more in this state!' -
thus he knows."

Saṃyutta Nikāya
II. Nidāna Vagga
18. Rāhula Saṃyuttam
2. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

18. Kindred Sayings about Rāhula

2. [Untitled]

Sutta 19

Dhātu Suttaṃ

Element

---

[167]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now the venerable Rāhula came into the presence of the Exalted One,
saluted him and eat down beside him.

So seated the Exalted One said this to the venerable Rāhula:

"What think you as to this, Rāhula?

"Is the earthy element abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is the watery element abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is the fiery element abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is the mobile[ed1] element abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

"So seeing, Rāhula,
the well-taught Ariyan disciple
is repelled by sight,
is repelled by hearing,
is repelled by smelling,
is repelled by tast,
is repelled by touch,
is repelled by mind.

Being repelled,
he loses desire for it;
from losing desire
he is set free;
concerning that which is free,
knowledge comes to him:

'I am free!

Perished is birth,
lived is the divine life,
done what was to be done,
there is nothing more in this state!' -
thus he knows."

---

ed1 Mrs. Rhys Davids translations of 'vāyo' are "mobile and aerial", and here 'aerial' would better follow in style, but 'air' is an incorrect translation where mobile comes closer to the correct 'windy' or better 'wind'.

Saṃyutta Nikāya
II. Nidāna Vagga
18. Rāhula Saṃyuttam
2. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

18. Kindred Sayings about Rāhula

2. [Untitled]

Sutta 20

Khandha Suttaṃ

Aggregates

---

[167]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now the venerable Rāhula came into the presence of the Exalted One,
saluted him and eat down beside him.

So seated the Exalted One said this to the venerable Rāhula:

"What think you as to this, Rāhula?

"Is the material aggregate of [individual life] abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is the feeling aggregate of [individual life] abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is the perception aggregate of [individual life] abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is the volitional complex aggregate of [individual life] abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

■

"Is the consciousness aggregate of [individual life] abiding or fleeting?"

"Fleeting, lord."

"But that which is fleeting,
is it happy or unhappy?"

"Unhappy, lord."

"But that which is fleeting,
unhappy,
changeable -
is it fit to consider that as:

'This is mine!

This am I!

This is my spirit?'"

"Not so, lord."

"So seeing, Rāhula,
the well-taught Ariyan disciple
is repelled by sight,
is repelled by hearing,
is repelled by smelling,
is repelled by tast,
is repelled by touch,
is repelled by mind.

Being repelled,
he loses desire for it;
from losing desire
he is set free;
concerning that which is free,
knowledge comes to him:

'I am free!

Perished is birth,
lived is the divine life,
done what was to be done,
there is nothing more in this state!' -
thus he knows."

Saṃyutta Nikāya
II. Nidāna Vagga
18. Rāhula Saṃyuttam
2. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

18. Kindred Sayings about Rāhula

2. [Untitled]

Sutta 21

Anusaya Suttaṃ

Insidious Tendency

[4] Cf. above i, 17, 21 f., 141.

[ed1] *Sankhara*. Own-making or confounding or constructing. Elsewhere translated by Mrs. Rhys Davids as: volitional complexes, dispositions, synergies.

Saṃyutta Nikāya
II. Nidāna Vagga
18. Rāhula Saṃyuttam
2. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

18. Kindred Sayings about Rāhula

2. [Untitled]

Sutta 22

Mān-Ā-pagata Suttaṃ

Gone Away From

Saṃyutta Nikāya
II. Nidāna Vagga
19. Lakkhaṇa-Saṇuttaṃ
1. Paṭhama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

19. Kindred Sayings on Lakkhana's Questions

1. [Untitled]

Sutta 1

Aṭṭhi-Pesi (Aṭṭhi-Sankhalika) Suttaṃ

A Lump of Bones

---

[169]

Thus have I heard:

The Exalted One was once staying at Rājagaha
in the Bamboo Grove
at the Squirrels' Feeding-ground.

Now at that time the venerable Lakkhana[1]
and the venerable Mahā-Moggallāna

were staying at Vulture's Peak hill.

And the venerable Mahā-Moggallāna
rising at an early hour
and taking bowl and robe
went to see the venerable Lakkhana
and said:

"Let us go, friend Lakkhana,
and enter Rājagaha for alms."

And the venerable Lakkhana consented.

Now the venerable Mahā-Moggallāna
as he was descending the hill
and passing a certain place
smiled.

Then Lakkhana said to him:

"What is the reason,
what is the cause, friend Moggallāna,
that you smile?"

"It is not the right time for that question, friend Lakkhana.

Ask me the question in the Exalted One's presence."

Then when the twain had made their alms-round in Rājagaha,
had dined
and come away from their meal,
they went into the presence of the Exalted One,
saluted him
and took their seat beside him.

So seated
the venerable Lakkhana said to Mahā-Moggallāna:-

"As the venerable Mahā-Moggallāna was descending Vulture's Peak hill just now,
[170] as he came to a certain place
he smiled:-

What was the reason,
what was the cause for the smile?"

"Just now, friend,
as I was descending Vulture's Peak hill,
I saw a skeleton[2] going through the air,
and vultures,
crows
and falcons
kept flying after it,
pecking at[3] its ribs,[4]
pulling it apart
while it[5] uttered cries of pain.

To me, friend, came this thought:-

'0 but this is wonderful!

0 but this is marvellous
that a person will come to have such a shape,
that the individuality acquired
will come to have such a shape!'"

Then the Exalted One addressed the brethren: -

"Disciples, brethren, live the life of vision,
yea, of insight,
since a disciple will know,
or will see,
or will testify
to a thing like this.

I also, brethren, had seen that being before now,
yet I did not reveal it.

I might have revealed it,
and others would not have believed me.

Had they not believed me,
it would have been to their hurt and their sorrow.

This being, brethren,
was a cattle-butcher
in this very Rājagaha.

He by the effect of that work
has been punished[6] for many years,
for many hundreds,
nay, hundred thousands of years
in purgatory.

Now by the remaining effect of that work
he has acquired a personality of that kind."[7]

---

[1] This was a thera, one of the 1,000 Jaṭilas ordained by the Buddha when the three famous Kassapas were converted by him (*Vin*. *Texts* i, 132-5), and he had preached the 'Burning' Sermon; a very worthy saint. *Comy*.

[2] * *Aṭṭhisankhalikaṃ*.

[3] *Comy*. reads *vitudenti*. On *vitacchenti,* tearing, *cf*. *M*. i, 364. *Cf*. with *virājeyyuṃ* there, the more intelligible *vibhajenti* here. *Cf*. also, here, text p. 256, *nn*. 2, 3.

[4] Or inside of, or between, or about.

[5] *Sāssūdarṃ = Sa sudaṃ.*

[6] *Pacitvā,* matured.

[7] The comment on the vision may thus be summarized:- The skeleton was a Peta. He and the birds, not being earth-dwellers, could only be seen clairvoyantly. They would not come into the focus of the earthly eye *(pasāda-cakkhu)*. M.-M. should have felt pity - why did he smile? He thought of how the Buddha's wisdom and he too had prevailed, so that never could he come again to such a state. His exclamations were prompted by pity. Lakkhana could also have seen the vision, but he was not attending as a clairvoyant must.

Saṃyutta Nikāya
II. Nidāna Vagga
19. Lakkhaṇa-Saṇuttaṃ
1. Paṭhama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

19. Kindred Sayings on Lakkhana's Questions

1. [Untitled]

Sutta 2

Gāvaghāṭaka Suttaṃ

Cattle-butcher

---

[170]

Thus have I heard:

The Exalted One was once staying at Rājagaha
in the Bamboo Grove
at the Squirrels' Feeding-ground.

Now at that time the venerable Lakkhana
and the venerable Mahā-Moggallāna

were staying at Vulture's Peak hill.

And the venerable Mahā-Moggallāna
rising at an early hour
and taking bowl and robe
went to see the venerable Lakkhana
and said:

"Let us go, friend Lakkhana,
and enter Rājagaha for alms."

And the venerable Lakkhana consented.

Now the venerable Mahā-Moggallāna
as he was descending the hill
and passing a certain place
smiled.

Then Lakkhana said to him:

"What is the reason,
what is the cause, friend Moggallāna,
that you smile?"

"It is not the right time for that question, friend Lakkhana.

Ask me the question in the Exalted One's presence."

Then when the twain had made their alms-round in Rājagaha,
had dined
and come away from their meal,
they went into the presence of the Exalted One,
saluted him
and took their seat beside him.

So seated
the venerable Lakkhana said to Mahā-Moggallāna:-

"As the venerable Mahā-Moggallāna was descending Vulture's Peak hill just now,
as he came to a certain place
he smiled:-

What was the reason,
what was the cause for the smile?"

[171] "Just now, friend,
as I was descending Vulture's Peak hill,
I saw a lump of flesh[1]
going through the air,
and vultures,
crows
and falcons
kept flying after it,
pecking at it,
pulling it apart
while it uttered cries of pain.

To me, friend, came this thought:-

'0 but this is wonderful!

0 but this is marvellous
that a person will come to have such a shape,
that the individuality acquired
will come to have such a shape!'"

Then the Exalted One addressed the brethren: -

"Disciples, brethren, live the life of vision,
yea, of insight,
since a disciple will know,
or will see,
or will testify
to a thing like this.

I also, brethren, had seen that being before now,
yet I did not reveal it.

I might have revealed it,
and others would not have believed me.

Had they not believed me,
it would have been to their hurt and their sorrow.

This being, brethren,
was a cattle-butcher
in this very Rājagaha.

He by the effect of that work
has been punished for many years,
for many hundreds,
nay, hundred thousands of years
in purgatory.

Now by the remaining effect of that work
he has acquired a personality of that kind."

---

[1] Such was the body of the unfortunate Peta. He had thought when dying of the dried meats he sold. *Comy*. The lively imagination of the Commentarial tradition pictured these bodies as very vast, and thus susceptible of a greater volume of suffering!

Saṃyutta Nikāya
II. Nidāna Vagga
19. Lakkhaṇa-Saṇuttaṃ
1. Paṭhama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

19. Kindred Sayings on Lakkhana's Questions

1. [Untitled]

Sutta 3

Piṇḍa-Sakuṇiyam Suttaṃ

Morsel and Fowler

---

[171]

Thus have I heard:

The Exalted One was once staying at Rājagaha
in the Bamboo Grove
at the Squirrels' Feeding-ground.

Now at that time the venerable Lakkhana
and the venerable Mahā-Moggallāna

were staying at Vulture's Peak hill.

And the venerable Mahā-Moggallāna
rising at an early hour
and taking bowl and robe
went to see the venerable Lakkhana
and said:

"Let us go, friend Lakkhana,
and enter Rājagaha for alms."

And the venerable Lakkhana consented.

Now the venerable Mahā-Moggallāna
as he was descending the hill
and passing a certain place
smiled.

Then Lakkhana said to him:

"What is the reason,
what is the cause, friend Moggallāna,
that you smile?"

"It is not the right time for that question, friend Lakkhana.

Ask me the question in the Exalted One's presence."

Then when the twain had made their alms-round in Rājagaha,
had dined
and come away from their meal,
they went into the presence of the Exalted One,
saluted him
and took their seat beside him.

So seated
the venerable Lakkhana said to Mahā-Moggallāna:-

"As the venerable Mahā-Moggallāna was descending Vulture's Peak hill just now,
as he came to a certain place
he smiled:-

What was the reason,
what was the cause for the smile?"

"Just now, friend,
as I was descending Vulture's Peak hill,
I saw a morsel of flesh
going through the air,
and vultures,
crows and falcons
kept flying after it,
pecking at it,
pulling it apart
while it uttered cries of pain.

To me, friend, came this thought:-

'0 but this is wonderful!

0 but this is marvellous
that a person will come to have such a shape,
that the individuality acquired
will come to have such a shape!'"

Then the Exalted One addressed the brethren: -

"Disciples, brethren, live the life of vision,
yea, of insight,
since a disciple will know,
or will see,
or will testify
to a thing like this.

I also, brethren, had seen that being before now,
yet I did not reveal it.

I might have revealed it,
and others would not have believed me.

Had they not believed me,
it would have been to their hurt and their sorrow.

This being, brethren,
was a fowler
in this very Rājagaha.

He by the effect of that work
has been punished for many years,
for many hundreds,
nay, hundred thousands of years
in purgatory.

Now by the remaining effect of that work
he has acquired a personality
of that kind."

Saṃyutta Nikāya
II. Nidāna Vagga
19. Lakkhaṇa-Saṇuttaṃ
1. Paṭhama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

19. Kindred Sayings on Lakkhana's Questions

1. [Untitled]

Sutta 4

Niccha-Vorabbhi Suttaṃ

The Flayed Sheep-butcher

---

[171]

Thus have I heard:

The Exalted One was once staying at Rājagaha
in the Bamboo Grove
at the Squirrels' Feeding-ground.

Now at that time the venerable Lakkhana
and the venerable Mahā-Moggallāna

were staying at Vulture's Peak hill.

And the venerable Mahā-Moggallāna
rising at an early hour
and taking bowl and robe
went to see the venerable Lakkhana
and said:

"Let us go, friend Lakkhana,
and enter Rājagaha for alms."

And the venerable Lakkhana consented.

Now the venerable Mahā-Moggallāna
as he was descending the hill
and passing a certain place
smiled.

Then Lakkhana said to him:

"What is the reason,
what is the cause, friend Moggallāna,
that you smile?"

"It is not the right time for that question, friend Lakkhana.

Ask me the question in the Exalted One's presence."

Then when the twain had made their alms-round in Rājagaha,
had dined
and come away from their meal,
they went into the presence of the Exalted One,
saluted him
and took their seat beside him.

So seated
the venerable Lakkhana said to Mahā-Moggallāna:-

"As the venerable Mahā-Moggallāna was descending Vulture's Peak hill just now,
as he came to a certain place
he smiled:-

What was the reason,
what was the cause for the smile?"

"Just now, friend,
as I was descending Vulture's Peak hill,
I saw a flayed man
going through the air,
and vultures,
crows and falcons
kept flying after it,
pecking at it,
pulling it apart
while it uttered cries of pain.

To me, friend, came this thought:-

'0 but this is wonderful!

0 but this is marvellous
that a person will come to have such a shape,
that the individuality acquired
will come to have such a shape!'"

Then the Exalted One addressed the brethren: -

"Disciples, brethren, live the life of vision,
yea, of insight,
since a disciple will know,
or will see,
or will testify
to a thing like this.

I also, brethren, had seen that being before now,
yet I did not reveal it.

I might have revealed it,
and others would not have believed me.

Had they not believed me,
it would have been to their hurt and their sorrow.

'This being, brethren,
was a sheep-butcher
in this very Rājagaha.

He by the effect of that work
has been punished for many years,
for many hundreds,
nay, hundred thousands of years
in purgatory.

Now by the remaining effect of that work
he has acquired a personality
of that kind."

Saṃyutta Nikāya
II. Nidāna Vagga
19. Lakkhaṇa-Saṇuttaṃ
1. Paṭhama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

19. Kindred Sayings on Lakkhana's Questions

1. [Untitled]

Sutta 5

Asi-Sūkariko Suttaṃ

Sword-pig-butcher

---

[171]

Thus have I heard:

The Exalted One was once staying at Rājagaha
in the Bamboo Grove
at the Squirrels' Feeding-ground.

Now at that time the venerable Lakkhana
and the venerable Mahā-Moggallāna

were staying at Vulture's Peak hill.

And the venerable Mahā-Moggallāna
rising at an early hour
and taking bowl and robe
went to see the venerable Lakkhana
and said:

"Let us go, friend Lakkhana,
and enter Rājagaha for alms."

And the venerable Lakkhana consented.

Now the venerable Mahā-Moggallāna
as he was descending the hill
and passing a certain place
smiled.

Then Lakkhana said to him:

"What is the reason,
what is the cause, friend Moggallāna,
that you smile?"

"It is not the right time for that question, friend Lakkhana.

Ask me the question in the Exalted One's presence."

Then when the twain had made their alms-round in Rājagaha,
had dined
and come away from their meal,
they went into the presence of the Exalted One,
saluted him
and took their seat beside him.

So seated
the venerable Lakkhana said to Mahā-Moggallāna:-

"As the venerable Mahā-Moggallāna was descending Vulture's Peak hill just now,
as he came to a certain place
he smiled:-

What was the reason,
what was the cause for the smile?"

"Just now, friend,
as I was descending Vulture's Peak hill,
I saw a man with bristles of sword-blades
going through the air.

The swords kept rising and falling
just on his body
while he uttered cries of pain.

To me, friend, came this thought:-

'0 but this is wonderful!

0 but this is marvellous
that a person will come to have such a shape,
that the individuality acquired
will come to have such a shape!'"

Then the Exalted One addressed the brethren: -

"Disciples, brethren, live the life of vision,
yea, of insight,
since a disciple will know,
or will see,
or will testify
to a thing like this.

I also, brethren, had seen that being before now,
yet I did not reveal it.

I might have revealed it,
and others would not have believed me.

Had they not believed me,
it would have been to their hurt and their sorrow.

'This being, brethren,
was a pig-butcher
in this very Rājagaha.

He by the effect of that work
has been punished for many years,
for many hundreds,
nay, hundred thousands of years
in purgatory.

Now by the remaining effect of that work
he has acquired a personality
of that kind."

Saṃyutta Nikāya
II. Nidāna Vagga
19. Lakkhaṇa-Saṇuttaṃ
1. Paṭhama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

19. Kindred Sayings on Lakkhana's Questions

1. [Untitled]

Sutta 6

Satti-Māgavi Suttaṃ

Javelin-Deer-Hunter

---

[171]

Thus have I heard:

The Exalted One was once staying at Rājagaha
in the Bamboo Grove
at the Squirrels' Feeding-ground.

Now at that time the venerable Lakkhana
and the venerable Mahā-Moggallāna

were staying at Vulture's Peak hill.

And the venerable Mahā-Moggallāna
rising at an early hour
and taking bowl and robe
went to see the venerable Lakkhana
and said:

"Let us go, friend Lakkhana,
and enter Rājagaha for alms."

And the venerable Lakkhana consented.

Now the venerable Mahā-Moggallāna
as he was descending the hill
and passing a certain place
smiled.

Then Lakkhana said to him:

"What is the reason,
what is the cause, friend Moggallāna,
that you smile?"

"It is not the right time for that question, friend Lakkhana.

Ask me the question in the Exalted One's presence."

Then when the twain had made their alms-round in Rājagaha,
had dined
and come away from their meal,
they went into the presence of the Exalted One,
saluted him
and took their seat beside him.

So seated
the venerable Lakkhana said to Mahā-Moggallāna:-

"As the venerable Mahā-Moggallāna was descending Vulture's Peak hill just now,
as he came to a certain place
he smiled:-

What was the reason,
what was the cause for the smile?"

"Just now, friend,
as I was descending Vulture's Peak hill,
I saw a man with bristles of javelins
going through the air.

The javelins kept rising and falling
just on his body
while he uttered cries of pain.

To me, friend, came this thought:-

'0 but this is wonderful!

0 but this is marvellous
that a person will come to have such a shape,
that the individuality acquired
will come to have such a shape!'"

Then the Exalted One addressed the brethren: -

"Disciples, brethren, live the life of vision,
yea, of insight,
since a disciple will know,
or will see,
or will testify
to a thing like this.

I also, brethren, had seen that being before now,
yet I did not reveal it.

I might have revealed it,
and others would not have believed me.

Had they not believed me,
it would have been to their hurt and their sorrow.

'This being, brethren,
was a deer-hunter
in this very Rājagaha.

He by the effect of that work
has been punished for many years,
for many hundreds,
nay, hundred thousands of years
in purgatory.

Now by the remaining effect of that work
he has acquired a personality
of that kind."

Saṃyutta Nikāya
II. Nidāna Vagga
19. Lakkhaṇa-Saṇuttaṃ
1. Paṭhama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

19. Kindred Sayings on Lakkhana's Questions

1. [Untitled]

Sutta 7

Usu-Kāraṇiyo Suttaṃ

Arrow-judge

---

[171]

Thus have I heard:

The Exalted One was once staying at Rājagaha
in the Bamboo Grove
at the Squirrels' Feeding-ground.

Now at that time the venerable Lakkhana
and the venerable Mahā-Moggallāna

were staying at Vulture's Peak hill.

And the venerable Mahā-Moggallāna
rising at an early hour
and taking bowl and robe
went to see the venerable Lakkhana
and said:

"Let us go, friend Lakkhana,
and enter Rājagaha for alms."

And the venerable Lakkhana consented.

Now the venerable Mahā-Moggallāna
as he was descending the hill
and passing a certain place
smiled.

Then Lakkhana said to him:

"What is the reason,
what is the cause, friend Moggallāna,
that you smile?"

"It is not the right time for that question, friend Lakkhana.

Ask me the question in the Exalted One's presence."

Then when the twain had made their alms-round in Rājagaha,
had dined
and come away from their meal,
they went into the presence of the Exalted One,
saluted him
and took their seat beside him.

So seated
the venerable Lakkhana said to Mahā-Moggallāna:-

"As the venerable Mahā-Moggallāna was descending Vulture's Peak hill just now,
as he came to a certain place
he smiled:-

What was the reason,
what was the cause for the smile?"

"Just now, friend,
as I was descending Vulture's Peak hill,
I saw a man bristling with arrows
going through the air.

The the arrows kept rising and falling
just on his body
while he uttered cries of pain.

To me, friend, came this thought:-

'0 but this is wonderful!

0 but this is marvellous
that a person will come to have such a shape,
that the individuality acquired
will come to have such a shape!'"

Then the Exalted One addressed the brethren: -

"Disciples, brethren, live the life of vision,
yea, of insight,
since a disciple will know,
or will see,
or will testify
to a thing like this.

I also, brethren, had seen that being before now,
yet I did not reveal it.

I might have revealed it,
and others would not have believed me.

Had they not believed me,
it would have been to their hurt and their sorrow.

'This being, brethren,
was a judge[1]
in this very Rājagaha.

He by the effect of that work
has been punished for many years,
for many hundreds,
nay, hundred thousands of years
in purgatory.

Now by the remaining effect of that work
he has acquired a personality
of that kind."

---

[1] Cruel with Criminals. *Comy.*

Saṃyutta Nikāya
II. Nidāna Vagga
19. Lakkhaṇa-Saṇuttaṃ
1. Paṭhama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

19. Kindred Sayings on Lakkhana's Questions

1. [Untitled]

Sutta 8

Sūci-Sārathi Suttaṃ

Sharp-Point-Driver

---

[172]

Thus have I heard:

The Exalted One was once staying at Rājagaha
in the Bamboo Grove
at the Squirrels' Feeding-ground.

Now at that time the venerable Lakkhana
and the venerable Mahā-Moggallāna

were staying at Vulture's Peak hill.

And the venerable Mahā-Moggallāna
rising at an early hour
and taking bowl and robe
went to see the venerable Lakkhana
and said:

"Let us go, friend Lakkhana,
and enter Rājagaha for alms."

And the venerable Lakkhana consented.

Now the venerable Mahā-Moggallāna
as he was descending the hill
and passing a certain place
smiled.

Then Lakkhana said to him:

"What is the reason,
what is the cause, friend Moggallāna,
that you smile?"

"It is not the right time for that question, friend Lakkhana.

Ask me the question in the Exalted One's presence."

Then when the twain had made their alms-round in Rājagaha,
had dined
and come away from their meal,
they went into the presence of the Exalted One,
saluted him
and took their seat beside him.

So seated
the venerable Lakkhana said to Mahā-Moggallāna:-

"As the venerable Mahā-Moggallāna was descending Vulture's Peak hill just now,
as he came to a certain place
he smiled:-

What was the reason,
what was the cause for the smile?"

"Just now, friend,
as I was descending Vulture's Peak hill,
I saw a man bristling with stilettos
going through the air.

The the stilettos kept rising and falling
just on his body
while he uttered cries of pain.

To me, friend, came this thought:-

'0 but this is wonderful!

0 but this is marvellous
that a person will come to have such a shape,
that the individuality acquired
will come to have such a shape!'"

Then the Exalted One addressed the brethren: -

"Disciples, brethren, live the life of vision,
yea, of insight,
since a disciple will know,
or will see,
or will testify
to a thing like this.

I also, brethren, had seen that being before now,
yet I did not reveal it.

I might have revealed it,
and others would not have believed me.

Had they not believed me,
it would have been to their hurt and their sorrow.

'This being, brethren,
was an animal-tamer[1]
in this very Rājagaha.

He by the effect of that work
has been punished for many years,
for many hundreds,
nay, hundred thousands of years
in purgatory.

Now by the remaining effect of that work
he has acquired a personality
of that kind."

---

[1] Reading *sūto* for *sūcako*. One who was cruel in his methods. *Comy*.

Saṃyutta Nikāya
II. Nidāna Vagga
19. Lakkhaṇa-Saṇuttaṃ
1. Paṭhama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

19. Kindred Sayings on Lakkhana's Questions

1. [Untitled]

Sutta 9

Sūcako Suttaṃ

The Spy

---

[172]

Thus have I heard:

The Exalted One was once staying at Rājagaha
in the Bamboo Grove
at the Squirrels' Feeding-ground.

Now at that time the venerable Lakkhana
and the venerable Mahā-Moggallāna

were staying at Vulture's Peak hill.

And the venerable Mahā-Moggallāna
rising at an early hour
and taking bowl and robe
went to see the venerable Lakkhana
and said:

"Let us go, friend Lakkhana,
and enter Rājagaha for alms."

And the venerable Lakkhana consented.

Now the venerable Mahā-Moggallāna
as he was descending the hill
and passing a certain place
smiled.

Then Lakkhana said to him:

"What is the reason,
what is the cause, friend Moggallāna,
that you smile?"

"It is not the right time for that question, friend Lakkhana.

Ask me the question in the Exalted One's presence."

Then when the twain had made their alms-round in Rājagaha,
had dined
and come away from their meal,
they went into the presence of the Exalted One,
saluted him
and took their seat beside him.

So seated
the venerable Lakkhana said to Mahā-Moggallāna:-

"As the venerable Mahā-Moggallāna was descending Vulture's Peak hill just now,
as he came to a certain place
he smiled:-

What was the reason,
what was the cause for the smile?"

"Just now, friend,
as I was descending Vulture's Peak hill,
I saw a man bristling with stilettos.
going through the air.

These pierced his head and came out of his mouth;
they entered his mouth and came out at his breast;
they entered his breast and came out at his belly;
they entered his belly and came out at his thighs;
they entered his thighs and came out at his shins;
they entered his shins and came out at his feet,
while he uttered cries of distress.'.

To me, friend, came this thought:-

'0 but this is wonderful!

0 but this is marvellous
that a person will come to have such a shape,
that the individuality acquired
will come to have such a shape!'"

Then the Exalted One addressed the brethren: -

"Disciples, brethren, live the life of vision,
yea, of insight,
since a disciple will know,
or will see,

or will testify
to a thing like this.

I also, brethren, had seen that being before now,
yet I did not reveal it.

I might have revealed it,
and others would not have believed me.

Had they not believed me,
it would have been to their hurt and their sorrow.

'This being, brethren,
was a slanderer[1]
in this very Rājagaha.

He by the effect of that work
has been punished for many years,
for many hundreds,
nay, hundred thousands of years
in purgatory.

Now by the remaining effect of that work
he has acquired a personality
of that kind."

---

[1] *Sūcako ti pesuñña-kārako Comy.*

Saṃyutta Nikāya
II. Nidāna Vagga
19. Lakkhaṇa-Saṇuttaṃ
1. Paṭhama Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

19. Kindred Sayings on Lakkhana's Questions

1. [Untitled]

Sutta 10

Aṇḍabharī-Gāmakuṭako Suttaṃ[ed1]

The Corrupt Judge[1]

[ed3] *tam enaṃ gijjhā pi kākā pi kulalā pi anupatitvā anupatitvā vitacchenti, virājenti*. Again Mrs. Rhys Davids omits.

Saṃyutta Nikāya
II. Nidāna Vagga
19. Lakkhaṇa-Saṇuttaṃ
2. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

19. Kindred Sayings on Lakkhana's Questions

2. [Untitled]

Sutta 11

Kupe Nimuggo Paradāriko Suttaṃ

The Adulterer Sunk in the Pit

---

[172]

Thus have I heard:

The Exalted One was once staying at Rājagaha
in the Bamboo Grove
at the Squirrels' Feeding-ground.

Now at that time the venerable Lakkhana
and the venerable Mahā-Moggallāna

were staying at Vulture's Peak hill.

And the venerable Mahā-Moggallāna
rising at an early hour
and taking bowl and robe
went to see the venerable Lakkhana
and said:

"Let us go, friend Lakkhana,
and enter Rājagaha for alms."

And the venerable Lakkhana consented.

Now the venerable Mahā-Moggallāna
as he was descending the hill
and passing a certain place
smiled.

Then Lakkhana said to him:

"What is the reason,
what is the cause, friend Moggallāna,
that you smile?"

"It is not the right time for that question, friend Lakkhana.

Ask me the question in the Exalted One's presence."

Then when the twain had made their alms-round in Rājagaha,
had dined
and come away from their meal,
they went into the presence of the Exalted One,
saluted him
and took their seat beside him.

So seated
the venerable Lakkhana said to Mahā-Moggallāna:-

"As the venerable Mahā-Moggallāna was descending Vulture's Peak hill just now,
came to a certain place
he smiled:-

What was the reason,
what was the cause for the smile?"

"Just now, friend,
as I was descending Vulture's Peak hill,
I saw a man sunk up to his head in a dung-pit.

To me, friend, came this thought:-

'0 but this is wonderful!

0 but this is marvellous
that a person will come to have such a shape,
that the individuality acquired
will come to have such a shape!'"

Then the Exalted One addressed the brethren: -

"Disciples, brethren, live the life of vision,
yea, of insight,
since a disciple will know,
or will see,
or will testify
to a thing like this.

I also, brethren, had seen that being before now,
yet I did not reveal it.

I might have revealed it,
and others would not have believed me.

Had they not believed me,
it would have been to their hurt and their sorrow.

This being, brethren,
was an adulterer
in this very Rājagaha.

He by the effect of that work
has been punished for many years,
for many hundreds,
nay, hundred thousands of years
in purgatory.

Now by the remaining effect of that work
he has acquired a personality
of that kind."

Saṃyutta Nikāya
II. Nidāna Vagga
19. Lakkhaṇa-Saṇuttaṃ
2. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

19. Kindred Sayings on Lakkhana's Questions

2. [Untitled]

Sutta 12

Gūtha-Khādi-Duṭṭha-Brāhmaṇo Suttaṃ

The Dung-Eating Wicked Brahmin

---

[173]

Thus have I heard:

The Exalted One was once staying at Rājagaha
in the Bamboo Grove
at the Squirrels' Feeding-ground.

Now at that time the venerable Lakkhana
and the venerable Mahā-Moggallāna

were staying at Vulture's Peak hill.

And the venerable Mahā-Moggallāna
rising at an early hour
and taking bowl and robe
went to see the venerable Lakkhana
and said:

"Let us go, friend Lakkhana,
and enter Rājagaha for alms."

And the venerable Lakkhana consented.

Now the venerable Mahā-Moggallāna
as he was descending the hill
and passing a certain place
smiled.

Then Lakkhana said to him:

"What is the reason,
what is the cause, friend Moggallāna,
that you smile?"

"It is not the right time for that question, friend Lakkhana.

Ask me the question in the Exalted One's presence."

Then when the twain had made their alms-round in Rājagaha,
had dined
and come away from their meal,
they went into the presence of the Exalted One,
saluted him
and took their seat beside him.

So seated
the venerable Lakkhana said to Mahā-Moggallāna:-

"As the venerable Mahā-Moggallāna was descending Vulture's Peak hill just now,
came to a certain place
he smiled:-

What was the reason,
what was the cause for the smile?"

"Just now, friend,
as I was descending Vulture's Peak hill,
I saw a man sunk in a dung-pit
eating dung with both hands.

To me, friend, came this thought:-

'0 but this is wonderful!

0 but this is marvellous
that a person will come to have such a shape,
that the individuality acquired
will come to have such a shape!'"

Then the Exalted One addressed the brethren: -

"Disciples, brethren, live the life of vision,
yea, of insight,
since a disciple will know,
or will see,
or will testify
to a thing like this.

I also, brethren, had seen that being before now,
yet I did not reveal it.

I might have revealed it,
and others would not have believed me.

Had they not believed me,
it would have been to their hurt and their sorrow.

This being, brethren,
was a brahmin
in this very Rājagaha.

He, when Kassapa Buddha had been teaching,
invited the Order of brethren to a meal.

Then letting a vessel be filled with dung he said:

"Aha! let my masters eat their fill and carry away as much as they need!"

He by the effect of that work
has been punished for many years,
for many hundreds,
nay, hundred thousands of years
in purgatory.

Now by the remaining effect of that work
he has acquired a personality
of that kind."

Saṃyutta Nikāya
II. Nidāna Vagga
19. Lakkhaṇa-Saṇuttaṃ
2. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

19. Kindred Sayings on Lakkhana's Questions

2. [Untitled]

Sutta 13

Niccha-Vitthi-Aticārini Suttaṃ

The Flayed Adultress

---

[173]

Thus have I heard:

The Exalted One was once staying at Rājagaha
in the Bamboo Grove
at the Squirrels' Feeding-ground.

Now at that time the venerable Lakkhana
and the venerable Mahā-Moggallāna

were staying at Vulture's Peak hill.

And the venerable Mahā-Moggallāna
rising at an early hour
and taking bowl and robe
went to see the venerable Lakkhana
and said:

"Let us go, friend Lakkhana,
and enter Rājagaha for alms."

And the venerable Lakkhana consented.

Now the venerable Mahā-Moggallāna
as he was descending the hill
and passing a certain place
smiled.

Then Lakkhana said to him:

"What is the reason,
what is the cause, friend Moggallāna,
that you smile?"

"It is not the right time for that question, friend Lakkhana.

Ask me the question in the Exalted One's presence."

Then when the twain had made their alms-round in Rājagaha,
had dined
and come away from their meal,
they went into the presence of the Exalted One,
saluted him
and took their seat beside him.

So seated
the venerable Lakkhana said to Mahā-Moggallāna:-

"As the venerable Mahā-Moggallāna was descending Vulture's Peak hill just now,
came to a certain place
he smiled:-

What was the reason,
what was the cause for the smile?"

"Just now, friend,
as I was descending Vulture's Peak hill,
I saw flayed woman going through the air.

Vultures and crows and falcons were flying after her
tearing her,
pulling her to pieces
while she uttered cries of distres.

To me, friend, came this thought:-

'0 but this is wonderful!

0 but this is marvellous
that a person will come to have such a shape,
that the individuality acquired
will come to have such a shape!'"

Then the Exalted One addressed the brethren: -

"Disciples, brethren, live the life of vision,
yea, of insight,
since a disciple will know,
or will see,
or will testify
to a thing like this.

I also, brethren, had seen that being before now,
yet I did not reveal it.

I might have revealed it,
and others would not have believed me.

Had they not believed me,
it would have been to their hurt and their sorrow.

This woman, brethren,
was an adulteress
in this very Rājagaha.

She by the effect of that work
has been punished for many years,
for many hundreds,
nay, hundred thousands of years
in purgatory.

Now by the remaining effect of that work
she has acquired a personality
of that kind."

Saṃyutta Nikāya
II. Nidāna Vagga
19. Lakkhaṇa-Saṇuttaṃ
2. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

19. Kindred Sayings on Lakkhana's Questions

2. [Untitled]

Sutta 14

Maṇgul'Itthi Ikkhan'Itthi Suttaṃ

Ugly Woman, Fortune-Teller

---

[173]

Thus have I heard:

The Exalted One was once staying at Rājagaha
in the Bamboo Grove
at the Squirrels' Feeding-ground.

Now at that time the venerable Lakkhana
and the venerable Mahā-Moggallāna

were staying at Vulture's Peak hill.

And the venerable Mahā-Moggallāna
rising at an early hour
and taking bowl and robe
went to see the venerable Lakkhana
and said:

"Let us go, friend Lakkhana,
and enter Rājagaha for alms."

And the venerable Lakkhana consented.

Now the venerable Mahā-Moggallāna
as he was descending the hill
and passing a certain place
smiled.

Then Lakkhana said to him:

"What is the reason,
what is the cause, friend Moggallāna,
that you smile?"

"It is not the right time for that question, friend Lakkhana.

Ask me the question in the Exalted One's presence."

Then when the twain had made their alms-round in Rājagaha,
had dined
and come away from their meal,
they went into the presence of the Exalted One,
saluted him
and took their seat beside him.

So seated
the venerable Lakkhana said to Mahā-Moggallāna:-

"As the venerable Mahā-Moggallāna was descending Vulture's Peak hill just now,
came to a certain place
he smiled:-

What was the reason,
what was the cause for the smile?"

"Just now, friend,
as I was descending Vulture's Peak hill,
I saw a malodorous, ill-favored woman going through the air.

Vultures and crows and falcons were flying after her
tearing her,
pulling her to pieces
while she uttered cries of distres.

To me, friend, came this thought:-

'0 but this is wonderful!

0 but this is marvellous
that a person will come to have such a shape,
that the individuality acquired
will come to have such a shape!'"

Then the Exalted One addressed the brethren: -

"Disciples, brethren, live the life of vision,
yea, of insight,
since a disciple will know,
or will see,
or will testify
to a thing like this.

I also, brethren, had seen that being before now,
yet I did not reveal it.

I might have revealed it,
and others would not have believed me.

Had they not believed me,
it would have been to their hurt and their sorrow.

'This woman, brethren,
was a fortune-teller[1]
in this very Rājagaha.

She by the effect of that work
has been punished for many years,
for many hundreds,
nay, hundred thousands of years
in purgatory.

Now by the remaining effect of that work
she has acquired a personality
of that kind."

---

[1] Accepting perfumes and flowers with a view to deceiving the people, saying to one and the other, 'You will become rich,' she is now malodorous, etc. *Comy*. which reads *mankuliṃ*.

Saṃyutta Nikāya
II. Nidāna Vagga
19. Lakkhaṇa-Saṇuttaṃ
2. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

19. Kindred Sayings on Lakkhana's Questions

2. [Untitled]

Sutta 15

Okilini-Sapatt'Aṇgārako-Kiri Suttaṃ

The Dried-up Woman, Scatterer of Coals Over One of Her Fellows[1]

---

[173]

Thus have I heard:

The Exalted One was once staying at Rājagaha
in the Bamboo Grove
at the Squirrels' Feeding-ground.

Now at that time the venerable Lakkhana
and the venerable Mahā-Moggallāna
were staying at Vulture's Peak hill.

And the venerable Mahā-Moggallāna
rising at an early hour
and taking bowl and robe
went to see the venerable Lakkhana
and said:

"Let us go, friend Lakkhana,
and enter Rājagaha for alms."

And the venerable Lakkhana consented.

Now the venerable Mahā-Moggallāna
as he was descending the hill
and passing a certain place
smiled.

Then Lakkhana said to him:

"What is the reason,
what is the cause, friend Moggallāna,
that you smile?"

"It is not the right time for that question, friend Lakkhana.

Ask me the question in the Exalted One's presence."

Then when the twain had made their alms-round in Rājagaha,
had dined
and come away from their meal,
they went into the presence of the Exalted One,
saluted him
and took their seat beside him.

So seated
the venerable Lakkhana said to Mahā-Moggallāna:-

"As the venerable Mahā-Moggallāna was descending Vulture's Peak hill
just now,
came to a certain place
he smiled:-

What was the reason,
what was the cause for the smile?"

"Just now, friend,
as I was descending Vulture's Peak hill,
I saw a woman, parched, dried-up, sooty, going through the air
while uttering cries of distres.

To me, friend, came this thought:-

'0 but this is wonderful!

0 but this is marvellous
that a person will come to have such a shape,
that the individuality acquired
will come to have such a shape!'"

Then the Exalted One addressed the brethren: -

"Disciples, brethren, live the life of vision,
yea, of insight,
since a disciple will know,
or will see,
or will testify
to a thing like this.

I also, brethren, had seen that being before now,
yet I did not reveal it.

I might have revealed it,
and others would not have believed me.

Had they not believed me,
it would have been to their hurt and their sorrow.

'That woman, brethren,
was the head queen of a king of Kalinga.

She, moved with jealousy,
scattered a brazier of coals
over one of the king's women.

She by the effect of that work
has been punished for many years,
for many hundreds,
nay, hundred thousands of years
in purgatory.

Now by the remaining effect of that work
she has acquired a personality
of that kind."

---

[1] *Sapattī*, according to the *Comy*. this was a dancer who pleased the king once by massaging him.

Saṃyutta Nikāya
II. Nidāna Vagga
19. Lakkhaṇa-Saṇuttaṃ
2. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

19. Kindred Sayings on Lakkhana's Questions

2. [Untitled]

Sutta 16

Sīsa-Chinno-Cora-Ghātako Suttaṃ

The Headless Man, the Bandit

---

[173]

Thus have I heard:

The Exalted One was once staying at Rājagaha
in the Bamboo Grove
at the Squirrels' Feeding-ground.

Now at that time the venerable Lakkhana
and the venerable Mahā-Moggallāna

were staying at Vulture's Peak hill.

And the venerable Mahā-Moggallāna
rising at an early hour
and taking bowl and robe
went to see the venerable Lakkhana
and said:

"Let us go, friend Lakkhana,
and enter Rājagaha for alms."

And the venerable Lakkhana consented.

Now the venerable Mahā-Moggallāna
as he was descending the hill
and passing a certain place
smiled.

Then Lakkhana said to him:

"What is the reason,
what is the cause, friend Moggallāna,
that you smile?"

"It is not the right time for that question, friend Lakkhana.

Ask me the question in the Exalted One's presence."

Then when the twain had made their alms-round in Rājagaha,
had dined
and come away from their meal,
they went into the presence of the Exalted One,
saluted him
and took their seat beside him.

So seated
the venerable Lakkhana said to Mahā-Moggallāna:-

"As the venerable Mahā-Moggallāna was descending Vulture's Peak hill just now,
came to a certain place
he smiled:-

What was the reason,
what was the cause for the smile?"

"Just now, friend,
as I was descending Vulture's Peak hill,
I saw a headless trunk of a man going through the air;
his eyes wereon his chest
and vultures,
crows
and falcons
kept flying after it,
pecking at its ribs,
pulling it apart
while it uttered cries of pain.

To me, friend, came this thought:-

'0 but this is wonderful!

0 but this is marvellous
that a person will come to have such a shape,
that the individuality acquired
will come to have such a shape!'"

Then the Exalted One addressed the brethren: -

"Disciples, brethren, live the life of vision,
yea, of insight,
since a disciple will know,
or will see,
or will testify
to a thing like this.

I also, brethren, had seen that being before now,
yet I did not reveal it.

I might have revealed it,
and others would not have believed me.

Had they not believed me,
it would have been to their hurt and their sorrow.

'That being, brethren,
was a bandit named Hārika
in this very Rājagaha.

He by the effect of that work
has been punished for many years,
for many hundreds,
nay, hundred thousands of years
in purgatory.

Now by the remaining effect of that work
he has acquired a personality
of that kind."

Saṃyutta Nikāya
II. Nidāna Vagga
19. Lakkhaṇa-Saṇuttaṃ
2. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

19. Kindred Sayings on Lakkhana's Questions

2. [Untitled]

Sutta 17

Bhikkhu Suttaṃ

The Almsman

---

[174]

Thus have I heard:

The Exalted One was once staying at Rājagaha
in the Bamboo Grove
at the Squirrels' Feeding-ground.

Now at that time the venerable Lakkhana
and the venerable Mahā-Moggallāna

were staying at Vulture's Peak hill.

And the venerable Mahā-Moggallāna
rising at an early hour
and taking bowl and robe
went to see the venerable Lakkhana
and said:

"Let us go, friend Lakkhana,
and enter Rājagaha for alms."

And the venerable Lakkhana consented.

Now the venerable Mahā-Moggallāna
as he was descending the hill
and passing a certain place
smiled.

Then Lakkhana said to him:

"What is the reason,
what is the cause, friend Moggallāna,
that you smile?"

"It is not the right time for that question, friend Lakkhana.

Ask me the question in the Exalted One's presence."

Then when the twain had made their alms-round in Rājagaha,
had dined
and come away from their meal,
they went into the presence of the Exalted One,
saluted him
and took their seat beside him.

So seated
the venerable Lakkhana said to Mahā-Moggallāna:-

"As the venerable Mahā-Moggallāna was descending Vulture's Peak hill just now,
came to a certain place
he smiled:-

What was the reason,
what was the cause for the smile?"

"Just now, friend,
as I was descending Vulture's Peak hill,
I saw an almsman going through the air,
his under-robe was on fire, burning and blazing,
his bowl was on fire, burning and blazing,
his girdle was on fire, burning and blazing,
his body was on fire, burning and blazing,
and he was uttering cries of distress.

To me, friend, came this thought:-

'0 but this is wonderful!

0 but this is marvellous
that a person will come to have such a shape,
that the individuality acquired
will come to have such a shape!'"

Then the Exalted One addressed the brethren: -

"Disciples, brethren, live the life of vision,
yea, of insight,
since a disciple will know,
or will see,
or will testify
to a thing like this.

I also, brethren, had seen that almsman before now,
yet I did not reveal it.

I might have revealed it,
and others would not have believed me.

Had they not believed me,
it would have been to their hurt and their sorrow.

'This almsman, brethren,
was an evil-living brother
when Kassapa Buddha was teaching.

He by the effect of that work
has been punished for many years,
for many hundreds,
nay, hundred thousands of years
in purgatory.

Now by the remaining effect of that work
he has acquired a personality
of that kind."

Saṃyutta Nikāya
II. Nidāna Vagga
19. Lakkhaṇa-Saṇuttaṃ
2. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

19. Kindred Sayings on Lakkhana's Questions

2. [Untitled]

Sutta 18

Bhikkhunī Suttaṃ

The Almswoman

---

[174]

Thus have I heard:

The Exalted One was once staying at Rājagaha
in the Bamboo Grove
at the Squirrels' Feeding-ground.

Now at that time the venerable Lakkhana
and the venerable Mahā-Moggallāna

were staying at Vulture's Peak hill.

And the venerable Mahā-Moggallāna
rising at an early hour
and taking bowl and robe
went to see the venerable Lakkhana
and said:

"Let us go, friend Lakkhana,
and enter Rājagaha for alms."

And the venerable Lakkhana consented.

Now the venerable Mahā-Moggallāna
as he was descending the hill
and passing a certain place
smiled.

Then Lakkhana said to him:

"What is the reason,
what is the cause, friend Moggallāna,
that you smile?"

"It is not the right time for that question, friend Lakkhana.

Ask me the question in the Exalted One's presence."

Then when the twain had made their alms-round in Rājagaha,
had dined
and come away from their meal,
they went into the presence of the Exalted One,
saluted him
and took their seat beside him.

So seated
the venerable Lakkhana said to Mahā-Moggallāna:-

"As the venerable Mahā-Moggallāna was descending Vulture's Peak hill just now,
came to a certain place
he smiled:-

What was the reason,
what was the cause for the smile?"

"Just now, friend,
as I was descending Vulture's Peak hill,
I saw an almswoman going through the air,
her under-robe was on fire, burning and blazing,
her bowl was on fire, burning and blazing,
her girdle was on fire, burning and blazing,
her body was on fire, burning and blazing,
and she was uttering cries of distress.

To me, friend, came this thought:-

'0 but this is wonderful!

0 but this is marvellous
that a person will come to have such a shape,
that the individuality acquired
will come to have such a shape!'"

Then the Exalted One addressed the brethren: -

"Disciples, brethren, live the life of vision,
yea, of insight,
since a disciple will know,
or will see,
or will testify
to a thing like this.

I also, brethren, had seen that almswoman before now,
yet I did not reveal it.

I might have revealed it,
and others would not have believed me.

Had they not believed me,
it would have been to their hurt and their sorrow.

'This almswoman, brethren,
was an evil-living almswoman
when Kassapa Buddha was teaching.

She by the effect of that work
has been punished for many years,
for many hundreds,
nay, hundred thousands of years
in purgatory.

Now by the remaining effect of that work
she has acquired a personality
of that kind."

Saṃyutta Nikāya
II. Nidāna Vagga
19. Lakkhaṇa-Saṇuttaṃ
2. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

19. Kindred Sayings on Lakkhana's Questions

2. [Untitled]

Sutta 19

Sikkhamānā Suttaṃ

The Sister-in-training

---

[174]

Thus have I heard:

The Exalted One was once staying at Rājagaha
in the Bamboo Grove
at the Squirrels' Feeding-ground.

Now at that time the venerable Lakkhana
and the venerable Mahā-Moggallāna

were staying at Vulture's Peak hill.

And the venerable Mahā-Moggallāna
rising at an early hour
and taking bowl and robe
went to see the venerable Lakkhana
and said:

"Let us go, friend Lakkhana,
and enter Rājagaha for alms."

And the venerable Lakkhana consented.

Now the venerable Mahā-Moggallāna
as he was descending the hill
and passing a certain place
smiled.

Then Lakkhana said to him:

"What is the reason,
what is the cause, friend Moggallāna,
that you smile?"

"It is not the right time for that question, friend Lakkhana.

Ask me the question in the Exalted One's presence."

Then when the twain had made their alms-round in Rājagaha,
had dined
and come away from their meal,
they went into the presence of the Exalted One,
saluted him
and took their seat beside him.

So seated
the venerable Lakkhana said to Mahā-Moggallāna:-

"As the venerable Mahā-Moggallāna was descending Vulture's Peak hill just now,
came to a certain place
he smiled:-

What was the reason,
what was the cause for the smile?"

"Just now, friend,
as I was descending Vulture's Peak hill,
I saw a sister-in-training going through the air,
her under-robe was on fire, burning and blazing,
her bowl was on fire, burning and blazing,
her girdle was on fire, burning and blazing,
her body was on fire, burning and blazing,
and she was uttering cries of distress.

To me, friend, came this thought:-

'0 but this is wonderful!

0 but this is marvellous
that a person will come to have such a shape,
that the individuality acquired
will come to have such a shape!'"

Then the Exalted One addressed the brethren: -

"Disciples, brethren, live the life of vision,
yea, of insight,
since a disciple will know,
or will see,
or will testify
to a thing like this.

I also, brethren, had seen that sister-in-training before now,
yet I did not reveal it.

I might have revealed it,
and others would not have believed me.

Had they not believed me,
it would have been to their hurt and their sorrow.

'This almswoman, brethren,
was an evil-living sister-in-training
when Kassapa Buddha was teaching.

She by the effect of that work
has been punished for many years,
for many hundreds,
nay, hundred thousands of years
in purgatory.

Now by the remaining effect of that work
she has acquired a personality
of that kind."

Saṃyutta Nikāya
II. Nidāna Vagga
19. Lakkhaṇa-Saṇuttaṃ
2. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

19. Kindred Sayings on Lakkhana's Questions

2. [Untitled]

Sutta 20

Sāmaṇera Suttaṃ

The Novice

---

[174]

Thus have I heard:

The Exalted One was once staying at Rājagaha
in the Bamboo Grove
at the Squirrels' Feeding-ground.

Now at that time the venerable Lakkhana
and the venerable Mahā-Moggallāna

were staying at Vulture's Peak hill.

And the venerable Mahā-Moggallāna
rising at an early hour
and taking bowl and robe
went to see the venerable Lakkhana
and said:

"Let us go, friend Lakkhana,
and enter Rājagaha for alms."

And the venerable Lakkhana consented.

Now the venerable Mahā-Moggallāna
as he was descending the hill
and passing a certain place
smiled.

Then Lakkhana said to him:

"What is the reason,
what is the cause, friend Moggallāna,
that you smile?"

"It is not the right time for that question, friend Lakkhana.

Ask me the question in the Exalted One's presence."

Then when the twain had made their alms-round in Rājagaha,
had dined
and come away from their meal,
they went into the presence of the Exalted One,
saluted him
and took their seat beside him.

So seated
the venerable Lakkhana said to Mahā-Moggallāna:-

"As the venerable Mahā-Moggallāna was descending Vulture's Peak hill just now,
came to a certain place
he smiled:-

What was the reason,
what was the cause for the smile?"

"Just now, friend,
as I was descending Vulture's Peak hill,
I saw a novice going through the air,
his under-robe was on fire, burning and blazing,
his bowl was on fire, burning and blazing,
his girdle was on fire, burning and blazing,
his body was on fire, burning and blazing,
and he was uttering cries of distress.

To me, friend, came this thought:-

'0 but this is wonderful!

0 but this is marvellous
that a person will come to have such a shape,
that the individuality acquired
will come to have such a shape!'"

Then the Exalted One addressed the brethren: -

"Disciples, brethren, live the life of vision,
yea, of insight,
since a disciple will know,
or will see,
or will testify
to a thing like this.

I also, brethren, had seen that novice before now,
yet I did not reveal it.

I might have revealed it,
and others would not have believed me.

Had they not believed me,
it would have been to their hurt and their sorrow.

'This almsman, brethren,
was an evil-living novice
when Kassapa Buddha was teaching.

He by the effect of that work
has been punished for many years,
for many hundreds,
nay, hundred thousands of years
in purgatory.

Now by the remaining effect of that work
he has acquired a personality
of that kind."

Saṃyutta Nikāya
II. Nidāna Vagga
19. Lakkhaṇa-Saṇuttaṃ
2. Dutiya Vagga

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

19. Kindred Sayings on Lakkhana's Questions

2. [Untitled]

Sutta 21

Sāmaṇeriyo Suttaṃ

The Woman-Novice

---

[174]

Thus have I heard:

The Exalted One was once staying at Rājagaha
in the Bamboo Grove
at the Squirrels' Feeding-ground.

Now at that time the venerable Lakkhana
and the venerable Mahā-Moggallāna

were staying at Vulture's Peak hill.

And the venerable Mahā-Moggallāna
rising at an early hour
and taking bowl and robe
went to see the venerable Lakkhana
and said:

"Let us go, friend Lakkhana,
and enter Rājagaha for alms."

And the venerable Lakkhana consented.

Now the venerable Mahā-Moggallāna
as he was descending the hill
and passing a certain place
smiled.

Then Lakkhana said to him:

"What is the reason,
what is the cause, friend Moggallāna,
that you smile?"

"It is not the right time for that question, friend Lakkhana.

Ask me the question in the Exalted One's presence."

Then when the twain had made their alms-round in Rājagaha,
had dined
and come away from their meal,
they went into the presence of the Exalted One,
saluted him
and took their seat beside him.

So seated
the venerable Lakkhana said to Mahā-Moggallāna:-

"As the venerable Mahā-Moggallāna was descending Vulture's Peak hill just now,
came to a certain place
he smiled:-

What was the reason,
what was the cause for the smile?"

"Just now, friend,
as I was descending Vulture's Peak hill,
I saw a woman-novice going through the air,
her under-robe was on fire, burning and blazing,
her bowl was on fire, burning and blazing,
her girdle was on fire, burning and blazing,
her body was on fire, burning and blazing,
and she was uttering cries of distress.

To me, friend, came this thought:-

'0 but this is wonderful!

0 but this is marvellous
that a person will come to have such a shape,
that the individuality acquired
will come to have such a shape!'"

Then the Exalted One addressed the brethren: -

"Disciples, brethren, live the life of vision,
yea, of insight,
since a disciple will know,
or will see,
or will testify
to a thing like this.

I also, brethren, had seen that woman-novice before now,
yet I did not reveal it.

I might have revealed it,
and others would not have believed me.

Had they not believed me,
it would have been to their hurt and their sorrow.

'This almswoman, brethren,
was an evil-living woman-novice
when Kassapa Buddha was teaching.

She by the effect of that work
has been punished for many years,
for many hundreds,
nay, hundred thousands of years
in purgatory.

Now by the remaining effect of that work
she has acquired a personality
of that kind."

Saṃyutta Nikāya
II. Nidāna Vagga
20. Opamma-Saṃutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

20. Kindred Sayings on Parables

Sutta 1

Kūṭa Suttaṃ

The Roof-Peak

---

[175]

Thus have I heard:

The Exalted One was once staying near Sāvatthi at the Jeta Grove in Anāthapiṇḍika's Park.

There the Exalted One addressed the brethren: —

"Friends, brethren!"

"Yes, friend," responded the brethren.

"Just as in a peaked house,[1] brethren,
whatever rafters there are
all converge to the roof-peak,
resort equally to the roof-peak,
are fixed together in the roof-peak,
all go to junction there,
even so, whatever wrong states there are
all have their root in ignorance,
all may be referred to ignorance,
all are fixed together in ignorance,
all go to junction there.

Wherefore, brethren, ye must thus train yourselves: —

'We will live earnestly'[2]

— even thus."

---

[1] *Kūṭāgāra,* a hut or building with a peaked-roof or pinnacles, possibly gabled or with an upper storey. *Cf*. above, p. 71, *PTS*. *Dictionary*. For other parables on it see my Index to Similes in the Nikāyas, PDF icon*JPTS,* 1906-7, pp. 58*f*., where this parable has been inadvertently omitted.

[2] All of the Suttas in this chapter except §8 are referred to Sāvatthī.

Saṃyutta Nikāya
II. Nidāna Vagga
20. Opamma-Saṃutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

20. Kindred Sayings on Parables

Sutta 2

Nakha-Sikhā Suttaṃ

Tip of the Nail[1]

---

[175]

Thus have I heard:

The Exalted One was once staying near Sāvatthi at the Jeta Grove in Anāthapiṇḍika's Park.

Then the Exalted One, lifting up a little sand on the tip of his finger-nail, addressed the brethren:-

"As to this what think ye, brethren?

Which is greater,
this little sand lifted on my finger-nail,
or this great earth?"

[176] "This lord, is greater,
even this great earth.

A trifle is the little sand
lifted by the Exalted One on to his finger-nail.

It cannot come into reckoning,
it cannot come into comparison,
it cannot form a fraction
when compared with the great earth —
this little sand lifted by the Exalted One on to his finger-nail."

"Even so, brethren,
are the beings that are reborn among humans
few in number as against the greater number
that are reborn elsewhere
and not among humans.[2]

Wherefore, brethren,
thus must ye train yourselves:

'We will live earnestly'
- even thus."

---

[1] Cf. above p.95 [SN 2.13.1]

[2] Somewhat arbitrarily the commentarial tradition judges that the greater alternative includes only rebirth in the four woeful spheres: — purgatory, animals, asuras and petas, deva-rebirth being included under the former alternative.

Saṃyutta Nikāya
II. Nidāna Vagga
20. Opamma-Saṃutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

20. Kindred Sayings on Parables

Sutta 3

Nakhasikhaṃ Suttaṃ

The Clans

---

[176]

Thus have I heard:

The Exalted One was once staying near Sāvatthi at the Jeta Grove in Anāthapiṇḍika's Park.

"Just as whatever clans have many women,
few men,
are easily molested by robbers and pot-thieves,[1]
even so, brethren,
any brother who has not developed
and often practised

liberation of will through love
is easily molested by beings other than human.

Just as whatever clans have few women,
many men,
are hard to molest by robbers and pot-thieves,
even so any brother who has developed
and often practised
liberation of will through love
is hardly molested by beings other than human.

Wherefore, brethren, thus must ye train yourselves:

Liberation of the will through love we will develop,
we will often practise it,
make it a vehicle,
make it a base,
take our stand upon it,
store it up,
thoroughly set it going."

---

[1] Burglars who conceal their lights in jars when house-breaking. *Comy*.

Saṃyutta Nikāya
II. Nidāna Vagga
20. Opamma-Saṃutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

20. Kindred Sayings on Parables

Sutta 4

Ukkhā-Sata Suttaṃ aka Okkhā Suttaṃ

The Rich Gift

---

[176]

"If anyone, brethren,
were to give a morning gift of a hundred *ukkā's,*
and the same at noon
and the same at eventide,
[177] or if anyone were to practise a morning heart of love,
a noontide heart of love,
an eventide heart of love,
even if it were as slight
as one pull at the cow's udder,[1]
this practice would be by far
the more fruitful of the two.

Wherefore, brethren, thus must ye train yourselves:

'Liberation of the will through love
we will develop,
we will often practise it,
we will make it a vehicle and a base,
take our stand upon it,
store it up,
thoroughly set it going.'"

---

[1] *Gadduhana-mattam pi* is so described in the *Comy*. 'Pulling just once the udder-teat of a cow.'

Saṃyutta Nikāya
II. Nidāna Vagga
20. Opamma-Saṃutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

20. Kindred Sayings on Parables

Sutta 5

Satti Suttaṃ

The Blade

---

[177]

Thus have I heard:

The Exalted One was once staying near Sāvatthi at the Jeta Grove in Anāthapiṇḍika's Park.

There he addressed the brethren: —

"Just as if there were a sharp-bladed spear, brethren,
and a man were to come, and say: -

'With my hand,
or with my fist
I will double up[1] this sharp-bladed spear,
I will knock it together,
I will twist it round.'

As to that what think ye, brethren?

Is that man able to do all this
to that sharpbladed spear
with hand or fist?"

"Not so, lord.

Why is that?

Because, lord,
it is no easy mattter to double up,
to knock together,
to twist round
that sharp-bladed spear
with hand or fist,
without the man coming in for distress and injury."

"Even so, brethren,
where liberation of the will through love
has been developed,
practised often,
made a vehicle and a basis,
served for a stand to be taken upon it,
stored up and thoroughly set going,
if a creature other than human
fancy that he can overthrow such a mind,
he will come in for distress and injury.

Wherefore, brethren, thus must ye train yourselves:—
Liberation of the will through love we will develop,

we will often practise it,
we will make a vehicle, a basis of it,
take our stand upon it,
store it up,
set it thoroughly going."

---

[1] *Pati'enissāmi ... patikotṭṭissāmi ... pativaṭṭessāmi*. The *Comy*. explains these three acts as hitting the blade on the point so as to fold it double, and hitting it on the side of the blade so as to fold it (lengthwise), and curling it round as if it were spun cotton yarn.

Saṃyutta Nikāya
II. Nidāna Vagga
20. Opamma-Saṃutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

20. Kindred Sayings on Parables

Sutta 6

Dhanu-g-Gaha Suttaṃ

The Archer

---

[178]

Thus have I heard:

The Exalted One was once staying near Sāvatthi
at the Jeta Grove in Anāthapiṇḍika's Park.

There the Exalted One addressed the brethren: —

"Suppose, brethren, there were four archers
mighty with the bow,
well trained,
expert,

past masters in their art[1]
standing one at each quarter,
and a man were to come saying:

'I will catch and bring
the shafts let fly by these four archers
mighty with the bow,
well trained,
expert,
past masters in their art
standing one at each quarter
or ever they reach the ground.'

As to that what think ye, brethren?

Were this enough for him to be called
a swift man
possessed of supreme speed?"

"Even, lord, if he caught and brought
the shafts let fly
by only one of the four archers
mighty with the bow,
well trained,
expert,
past masters in their art
standing one at each quarter
or ever they reached the ground,
it were enough for him to be called
a swift man
possessed of supreme speed.

What need to speak of four such bowmen?"

"Brethren, as is the speed of that man,
as is the speed of moon and sun,

swifter than he,
as is the speed of those spirits
who run ahead[2] of moon and sun
swifter than he,
swifter than them both,
so swifter than even these
is the passing away of the things of this life.[3]

Wherefore, brethren, thus must ye train yourselves:

'We will live earnestly'" — even thus."

---

[1] *Cf*. above, i, 86. One adjective in the formula is here missing.

[2] Aerial *devatā's* now preceding, now falling behind when they stay to bathe ... In the *Expositor* i, 80, the spirits are called Yama's. *Comy*.

[3] *Āyusaṅkhāra,* — things of physical life, for the incorporeal things pass away too quick for any reckoning. *Comy*.

Saṃyutta Nikāya
II. Nidāna Vagga
20. Opamma-Saṃutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

20. Kindred Sayings on Parables

Sutta 7

Āṇi Suttaṃ

The Drum-Peg

---

[178]

Thus have I heard:

The Exalted One was once staying near Sāvatthi at the Jeta Grove in Anāthapiṇḍika's Park. There the Exalted One addressed the brethren: —

"Once upon a time, brethren,
the Dasārahas had a kettledrum called Summoner.[1]

As it began to split
the Dasārahas fixed in ever another peg,
until the time came
that the Summoner's original drumhead
had vanished
and only the framework of pegs remained.

[179] Even so, brethren,
will the brethren become
in the future.

Those Suttantas uttered by the Tathāgata,
deep,
deep in meaning,
not of the world,
dealing with the void,
to these when uttered,
they will not listen,
they will not lend a ready ear,
they will not bring to them
an understanding heart,
they will not deem those doctrines
that which should be learnt by heart,
that which should be mastered.

But those Suttantas
which are made by poets,
which are poetry,
which are a manifold of words,
a manifold of phrases,
alien,
the utterances of disciples,
to these when uttered
they will listen,
they will lend a ready ear,
they will bring an understanding heart,

they will deem these doctrines
that which should be learnt by heart,
which should be mastered.

Thus it is, brethren,
that the Suttantas uttered by the Tathāgata,
deep,
deep in meaning,
not of the world,
dealing with the void,
will disappear.

Wherefore, brethren, ye are thus to train yourselves :-

To these very Suttantas will we listen,
will we give a ready ear,
to these will we bring an understanding heart.

And we will deem these doctrines
that which should be learnt by heart,
and mastered:
- even thus.

---

[1] *Ānaka* or *āṇaka,* so explained by the *Comy*.. 'As if summoning the people, it brought them together.' Summoning by drum is mentioned in *Jāt*. ii, 70 (No. 186); iv, 171 (No. 483), 256. On the name see *Jātaka* ii, p. 237 (No. 499) (No. 267), where the allusion looks like a gloss.

Saṃyutta Nikāya
II. Nidāna Vagga
20. Opamma-Saṃutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

20. Kindred Sayings on Parables

Sutta 8

Kaliṇgara Suttaṃ

Straw

---

[179]

Thus have I heard:

The Exalted One was once staying at Vesali in the Great Wood at the Gable Hall.

There he addressed the brethren:-

"Brethren."

"Lord,"[1] they replied.

The Exalted One spake this:-

"Sleeping on couches of straw, brethren,
such now is the way of the Licchavis;
strenuous are they
and zealous in their service.[2]

Against them Ajatasattu,
son of the Vedehi [princess],
king of Magadha,
gets no access,
gets no occasion.

In the coming days, brethren,
the Licchavis will become delicate,
soft and tender
in hands and feet.

On soft couches,
on pillows of down
they will lie till rise of sun.

Against them Ajatasattu
son of the Vedehi [princess],
king of Magadha,
will get access,
will get occasion.[3]

Sleeping on couches of straw, brethren,
- such now is the way of the brethren,
strenuous are they
and ardent in their energy.

To them Māra
the evil one

gets no access.

Against them he gets no occasion.

In the coming days, brethren,
the brethren will become delicate,
soft and tender in hands and feet.

On soft couches,
on pillows of down
they will lie till rise of sun.

To them Māra
the evil one
will gain access.

Against **[180]** them he will find occasion.

Wherefore, brethren,
thus must ye train yourselves:

'We will use couches of straw,
strenuous and zealous in energy'
- even thus.

---

[1] See p. 1, n.*. [*Bhadante*.

[2] As very skilful, hardy archers. *Comy*.

[3] On the struggle between Ajāsattu and the Vajjian confederation, in which the Licchavi republic was the predominant member, *cf*. *Dialogues* ii, 78 f.; *Buddhist India,* pp. 25, 26, 40 f. Mr. B.C. Law, *J.A.S.B.,* xvii (N.S.), 1921, has collected the available materials, early and late, about them.

Saṃyutta Nikāya
II. Nidāna Vagga
20. Opamma-Saṃutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

20. Kindred Sayings on Parables

Sutta 9

Nāga Suttaṃ

The Elephant

---

[180]

Thus have I heard:

The Exalted One was once staying near Sāvatthi at the Jeta Grove in Anāthapiṇḍika's Park.

Now at that time a certain novice
spent too much time among the clansmen's houses.

And the brethren admonished him not to do so.

He being spoken to said thus:-

"Verily these senior brethren
deem it permissible to go about
among the clansmen's houses;
why then should not I?"[1]

Then many of the brethren
went into the presence of the Exalted One,
saluted him and sat down beside him.

So seated they told him of this.

"Once upon a time, brethren,
there was a great lake in a wooded region,
and elephants dwelt by it.

They, plunging into the lake,
plucked up stalks and root-fibres of lotuses,
cleansed them well,
worked them free from mud and swallowed them.

This made in them
for beauty and strength;
there was naught therein
whence they should suffer death or mortal pain.

But following the example of those great elephants
tender baby-elephants[2] plunged into the lake,
plucked up stalks and **[181]** root-fibres of lotuses,
and swallowed them not cleansed,
and kneaded together all muddy.

This made in them
neither for beauty nor for strength;
there was herein whence
they came to suffer death or mortal pain.

Even so, brethren, with us
when the senior brethren rise at an early hour
and taking bowl and robe
enter village or township for alms,
there they utter the doctrine[3]
the laymen pleased with them do their duty.

They enjoy what they get
without greed or longing,
void of offence,
watchful of danger
and discerning their salvation.[4]

Thus these things make in them
for beauty and strength;
there is naught therein
whence they should come to death
or to mortal pain.

But novices, when they,
following the training of the senior brethren,
rise at an early hour,
and taking bowl and robe
enter village or town for alms,
there they utter the doctrine.

The laity pleased with them do their duty.

The novices enjoy what they get
greedily and with longing,
committing offence,
heedless of danger
and undiscerning their salvation.

Thus these things do not make in them
for beauty or strength;

for that reason they come to death
or to mortal pain.

Wherefore, brethren,
thus must ye train yourselves: -

'We will enjoy what we get
without greed,
or longing,
or offence,
watchful of danger,
discerning our salvation'
even thus."

---

[1] *Kim angaṇ = kiṇ kāraṇā. Comy.*

[2] Called *bhinkacchāpā*, (*chāpā* = young ones), because their usual cry is '*bhing*'. *Comy.*

[3] Jātakas or Suttas, says B., a little 'previously' perhaps.

[4] Or escape *(nissaraṇa)*.

Saṃyutta Nikāya
II. Nidāna Vagga
20. Opamma-Saṃutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

20. Kindred Sayings on Parables

Sutta 10

Bilāra (Biḷāla) Suttaṃ

The Cat

---

[181]

Thus have I heard:

The Exalted One was once staying near Sāvatthi at the Jeta Grove in Anāthapiṇḍika's Park.

Now at that time a certain brother
spent too much time among the clansmen's houses.

And the brethren admonished him
not to spend too much time
over such intercourse.

That brother being spoken to by them
did not desist.

Then many of them went and told the Exalted One.

"Once upon a time, brethren,
a cat was standing
on the refuse-heap of a house-sewer,[1]
watching for a mouse,
thinking:

'When this mouse will come out of her home,
I shall then **[182]** and there catch and eat her.'

And that mouse did come out of her home,
and the cat pounced violently on her,
disposed of her,
swallowed her.

But the mouse gnawed his guts,
gnawed his bowels,
thence he came to death
or to mortal pain.

Even so, brethren, with us
when a brother rising betimes
and taking bowl and robe
enters the village or township for alms,
unguarded in deed,
word
and thought,
without calling up self-possession,
without self-restraint,

it happens that there he sees womenfolk
thinly clad
or slightly clad.

And seeing them
lust begins to assail his heart.

Whereby he comes to death
or to mortal pain.

For this, brethren,
is death in the discipline of the Ariyan
that a man reject the training
and turn away to the low things.

This, brethren,
is mortal pain -
that he incur some dire offence,
an offence, that is,
whence recovery is declared possible.

Wherefore, brethren,
thus must ye train yourselves:

'Only with guarded deed,
word
and thought,
calling up self-possession,
and self-restraint
will we enter village or township for alms'
—even thus."

---

[1] *Sandhi-samala-sankaṭīra*.

Saṃyutta Nikāya
II. Nidāna Vagga
20. Opamma-Saṃutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

20. Kindred Sayings on Parables

Sutta 11

Paṭhama Singālaka Suttaṃ[1] 1

The Jackal 1

---

[182]

Thus have I heard:

The Exalted One was once staying near Sāvatthi at the Jeta Grove in Anāthapiṇḍika's Park.

There he addressed the brethren: —

"Have ye heard the jackal, brethren,
howling in the night,

at dawn?"

"Even so, lord."

"That will be an old jackal, brethren,
afflicted by mange.

Wherever he wishes to go,
to stand,
to sit,
to lie,
there he goes,
he stands,
he sits,
he lies,
and the cold wind blows on him.

Twere well, brethren,
if a certain man among us,
pledged to the Son of the Sakyans,
were to experience even such a reborn life as that.[2]

Wherefore, brethren,
thus must ye train yourselves:

'We will live earnestly'
-even thus."

---

[1] See above, p. 156

[2] 'This was said concerning Devadatta: - "He will not get in his future birth even so much ease of heart as that jackal."' *Comy*.

Saṃyutta Nikāya
II. Nidāna Vagga
20. Opamma-Saṃutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

20. Kindred Sayings on Parables

Sutta 12

Dutiya Sigālaka Suttaṃ

The Jackal 2

---

[183]

Thus have I heard:

The Exalted One was once staying near Sāvatthi at the Jeta Grove in Anāthapiṇḍika's Park.

There he addressed the brethren: —

"Have ye heard the jackal, brethren,
howling in the night,

at dawn?"

"Even so, lord."

"That will be an old jackal, brethren,
afflicted by mange.

Wherever he wishes to go,
to stand,
to sit,
to lie,
there he goes,
he stands,
he sits,
he lies,
and the cold wind blows on him.

It may be, brethren,
that there is in that decrepit old jackal
more thankfulness,
more gratitude
than there is in a certain man among us
pledged to the Son of the Sakyans.

Wherefore, brethren,
thus must ye train yourselves:

'We will be thankful and grateful.

Not even the least thing that is done for us shall be lost'
-even thus."[1]

---

[1] The *Comy*. has a tale about the jackal's gratitude. Released by a peasant from a snake coiled about it, the snake thereupon attacked the peasant. The

jackal brought the peasant his axe in its mouth.

Saṃyutta Nikāya
II. Nidāna Vagga
21. Bhikkhu Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

21. Kindred Sayings about Brethren

Sutta 1

Kolita [Moggallāna] Suttaṃ

Kolita[1]

---

[273] **[184]**

Thus have I heard:

The Exalted One was once staying near Sāvatthi at the Jeta Grove in Anāthapiṇḍika's Park.

There the venerable Mahā-Moggallāna addressed the brethren: —

"Friends, brethren!"

"Yes, friend," responded the brethren.

The venerable Mahā-Moggallāna said this: —

"To me, friends, as I was meditating in seclusion,
there arose a consideration
of that which we call Ariyan silence.

'Ariyan silence' — what may that be?

And methought:

'When a brother
from the suppression of applying and sustaining his thinking
enters into
and abides in Second Jhāna,
a state of inward mental calm,
uplifted,
with no applying or sustaining of thought,
which is born of concentration,
full of zest and ease,
then this is what we call Ariyan silence.'

Now I, friends, entered into
and remained in Second Jhāna.

But when I had remained therein,[2]
perceptions and work of mind
in applying thought
still went on.

Then, friends, the Exalted One came to me
by the power of his will and said:

'Moggallāna, Moggallāna!

Be not careless, brahmin,[3]
as to the Ariyan silence.

Establish thy mind therein.

Lift up thy heart therein.

Plant thy thought[4] therein.'

Thereafter, friends,
I entered into and remained in Second Jhāna.

Verily, friends,
if anyone were to say righty of anyone:

'Furthered by the Master
the disciple attained
to great super-knowledge,'

it is of me that he would say it."[5]

---

[1] The personal name of Great Moggallāna. See *Pss. of the Brethren,* p.341.

[2] And had emerged therefrom. *Comy.*

[3] He was of the brahmin class

[4] Mind, heart, thought, all = *cittaṃ*. These admonitions are, in Chapter XL., repeated for each *jhāna*.

[5] According to the *Comy.* the Buddha developed Moggallāna's concentration in this manner for a week, whereby Moggallāna attained all six super-knowledges.

Saṃyutta Nikāya
II. Nidāna Vagga
21. Bhikkhu Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

21. Kindred Sayings about Brethren

Sutta 2

Upatissa (Sāriputta) Suttaṃ

Upatisso[1]

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[274] **[185]**

Thus have I heard:

The Exalted One was once staying near Sāvatthi
at the Jeta Grove in Anāthapiṇḍika's Park.

There the venerable Sāriputta addressed the brethren: —

"Friends, brethren!"

"Yes, friend," responded the brethren.

The venerable Sāriputta said this: —

"To me, friends, as I was meditating in seclusion, there arose this consideration: —

'Is there now anything in the whole world,
wherein a changing,
a becoming otherwise
would give rise in me
to grief,
lamenting,
suffering,
sorrow,
despair?'

And methought:
'No, there is no such thing.'

Then the venerable Ānanda said this to the venerable Sāriputta:

"But the Master, friend Sāriputta —
would not a changing,
a becoming otherwise in him
give rise in you
to grief,
lamentaing,
suffering,
sorrow,
despair?"

"Not even a changing,
a becoming otherwise in him,
friend Ānanda.[2]

Nevertheless I should [feel] thus: —

'O may not the mighty one,
O may not the Master
so gifted,
so wonderful
be taken from us!

Verily if the Exalted One
may abide yet a long while withus,
out of love to the world,
it would be for the weal,
the happiness
of many many folk,
the good,
the weal,
the happiness of devas and men!'"

[186] "Surely long time
have notions of 'I'
and of 'mine'
and insidious conceits
been rooted out
from the venerable Sāriputta!

On that account
is it that for the venerable Sāriputta
a changing,
a becoming otherwise
even in the Master
would not give rise to grief,
lamenting,
suffering,
sorrow,
despair."

---

[1] Sāriputta's personal name. See *Pss. of the Brethren, loc. cit.* This and the next four Suttas are all referred to Sāvatthī.

[2] I have ventured to place this sentence in Sāriputta's mouth, changing, in the Feer edition, 'Sāriputta' to Ānanda. It is unlikely S. would have kept silence; moreover, the wish expresed by S. is precisely that which Ā. was later on to utter too late. See *Dialogues* ii, 111.

Saṃyutta Nikāya
II. Nidāna Vagga
21. Bhikkhu Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

21. Kindred Sayings about Brethren

Sutta 3

Ghaṭo or Mahā-Nāga Suttaṃ

The Jar

---

[275] **[186]**

Thus have I heard:

The Exalted One was once staying near Savatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

At this time both the venerable ones
Sāriputta and Mahā-Moggallāna
were staying at Rājagaha
in the Bamboo Grove
at the Suirrels' Feeding-ground
in the same cell.[1]

Now the venerable Sāriputta
rising at eventide from meditation
went to the venerable Mahā-Moggallāna
and exchanged kind and friendly greetings with him.

Seated by his side
the venerable Sāriputta said thus: —

"Very serene, friend, Moggallāna,
are you looking,
very pure and clear
is your complexion.

Has the venerable Mahā-Moggallāna
spent to-day in peace?"[2]

"I spent to-day, friend,
in the exercise of sense,[3]
moreover I had pious converse."

"With whom did the venerable Mahā-Moggallāna
hold pious converse?"

"With the Exalted One, friend."

"Far away, friend,
the Exalted One now stays at Savatthī,
at Jeta Grove
in the Anāthapiṇḍika Park.

What then?

Did the venerable Mahā-Moggallāna
go by will-power to the Exalted one,
or was it the other way about?"

"I neither went by will-power
to the Exalted One, friend,
nor did the Exalted One
come by will-power to me.

Nevertheless
even as with him,
so also with me
the deva-sight
and the deva-hearing
are made clear."[4]

[187] "What kind of pious converse
did the Exalted One hold
with the venerable Mahā-Moggallāna?"

"As to that, friend,
I asked the Exalted One:

'We say, lord,
[this one] is of consummate energy,[5]
[that one] is of consummate energy;
in wht way is a man so?"

And the Exalted One said to me this: —

"It is herein, Moggallāna,
that a brother practises consummate energy: —

'Verily let skin and sinews and bones
wilt in my body,
let flesh and blood dry up,
or ever there be halting of energy
till I have won
that which by a man's strength,
by man's energy,

by man's progress
may be won!'[6] —

— thus Moggallāna, does one become of consummate energy.'

It was just thus that I had pious converse with the Exalted One."

"As if a little mound of gravel
were set up alongside of Himālaya,
lord of the hills, friend,
even so are we
when set up alongside of the venerable Mahā-Moggallāna.

Verily may he,
so gifted,
so wonderful
abide here for an aeon
if he so desire!"

"As if a little pinch of salt
were set up alongside of a big jar of salt, friend,
even so are we
when set up alongside of the venerable Sāriputta.

Verily hath the Exalted One praised,
commended,
extolled the venerable Sāriputta in divers ways.

'Even as Sāriputta was supreme
In insight, morals, and self-mastery,
So may the brother who hath won the goal
Rank even with the highest of them all.'"[7]

Thus verily did these two great souls
give cheer one to the other
in that they spoke well,
in that they talked well.

---

[1] *Eka-vihāre*.

[2] *Santena vihārena*.

[3] *Oḷārikena vihārena:* lit. in a material or gross sense, as compared, presumably, with purely mental exercise. He was exercising clairvoyance and clairaudience, and the objects thereof are 'gross.' Comy.

[4] The thera wondering where the Master was just then, developed the light and saw him, with deva-sight, seated in his 'Fragrant Chamber,' and heard him. Comy.

[5] *Āraddha-viriyo*.

[6] Cf. above, p.24.

[7] Above, i, 80. The verses are there ascribed to Anāthapiṇḍika, on his revisiting his park, his gift to the Order, as a deva after his passing over.

Saṃyutta Nikāya
II. Nidāna Vagga
21. Bhikkhu Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

21. Kindred Sayings about Brethren

Sutta 4

Nava Bhikkhu Suttaṃ

The Novice

---

[277] **[187]**

Thus have I heard:

The Exalted One was once staying near Savatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now at that time a certain novice
after he had returned from his almsround
and had dined,
entered his cell
and sat at leisure,
in silence and resigned,

nor did he render service to the brethren
at the time of robe-making.[1]

Then a number of the brethren
went and informed the Exalted One
of his conduct.

And the Exalted One bade a certain brother:

"Come thou, brother,
bid that brother by my word hither
saying, 'The Master bids thee, friend.'"

"Even so, lord," was the response,
and that brother came,
saluted the Exalted One,
and sat down at one side.

To him so seated the Exalted One said: —

"Is it true what they say
that thou, brother,
after almsround and meal
dost sit at leisure,
in silence
and resigned,
nor renderest service
to the brethren
at the time of robe-making?"

"I do my own work, lord."

Then the Exalted One,
reading by his mind
that brother's mind,
bade the brethren: —

"Be ye not vexed, brethren,
with this brother.

He is a brother who can attain
at will,[2]
who can attain
without trouble,
without toil
the Four Jhānas,
happy states,
under present conditions,
of highest consciousness.[3]

And that for the sake of which
the clansmen rightly leave home
for the homeless —
that uttermost goal of divine living
he has comoe to know thoroughly for himself
and to realize,
has attained it
and therein abides."

The Exalted One spake this.

The Wellfarer so saying, the Master spake this yet further: —

No slacker nor the man of puny strength
May win Nibbāna, freedom from all ill.
And this young brother, yea, this peerless man
Bears the last burden, devil's[4] conqueror.

[1] Cf. above, i, 258.

[2] *Nikāma-lābhī*.

[3] *Abhiceta-sikānaṇ*.

[4] Lit.: of Māra and his mount of elephant. *Cf*. *Dhammapada*, verse 175.

Saṃyutta Nikāya
II. Nidāna Vagga
21. Bhikkhu Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

21. Kindred Sayings about Brethren

Sutta 5

Sujāta Suttaṃ

Sujāta

---

[278] **[188]**

Thus have I heard:

The Exalted One was once staying near Savatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now the venerable Sujāta
came into the presence of the Exalted One.

The Exalted One saw the venerable Sujāta coming,
and seeing him
he addressed the brethren: —

'Truly, brethren, that clansman
in both ways is beautiful;
[189] not only in that he is gifted with berfect beauty,
is very handsome, attractive and lovely,
but also in that he has come
to know thoroughly for himself
and to realize,
and so attain to
and abide in
that uttermost goal of devine living,
for the sake of which
the clansmen rightly leave home
for the homeless.'

The Exalted One spake this.

The Wellfarer so saying, the Master spake this yet further: —

Fair, I ween, this brother is.
Straight and sincere theheart of him.
Detached, unyoked [from worldly ties],
In grasing not O well is him!
He bears thefinal body now,
Victor o'er Māra and his mount.

Saṃyutta Nikāya
II. Nidāna Vagga
21. Bhikkhu Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

21. Kindred Sayings about Brethren

Sutta 6

Bhaddi or Lakuṇṭaka Bhaddiya Suttaṃ

Bhaddiya

---

[279] **[189]**

Thus have I heard:

The Exalted One was once staying near Savatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now the venerable Bhaddiya the Dwarf[1]
came into thepresence of the Exalted One.

And the Exalted One saw him coming,
and seeinghim he addressed the brethren: —

"See ye, brethren,
this brother coming,
ugly,
unsightly,
hunchbacked,
dispised by the brethren?"

"We do, sir."

"Now that brother is highly gifted, brethren,
of a lofty nature.

Not easy matter is it
to win that which he formerly had not won,
even that for the sake of which
clansmen rightly leave the home
for the homeless,
even that uttermost goal of the divine living
which he has attained,
wherein he abides,
having come to know it thoroughly for himself
and to realize it."

The Exalted One spake this.

The Wellfarer so saying, the Master spake this yet further: —

Swans, herons, peacocks, elephants, and eke the dappled deer,
Varied as may their bodies be, all dothe lion fear.
So among men a puny lada, if o nlyhe be wise,
Is truly great, not so the fool though large he be in size.

[1] See *Pss. of the Brethren*, p. 230. The **Comy.** here also gives the legends of the karma that made him so unslghtly (as a rāja he mocked old people), and that gave him the lovely voice which finds no mention in this work.

Saṃyutta Nikāya
II. Nidāna Vagga
21. Bhikkhu Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

21. Kindred Sayings about Brethren

Sutta 7

Visākha Pañcāli-Putta Suttaṃ

Visākha

---

[280] **[190]**

Thus have I heard:

The Exalted One was once staying at Vesālī
at the Great Grove in the Gabled Hall.

Now at that time the venerable Visākha of the Pañcālans[1]
was in the meeting-hall
instructing,
inciting,
enlightening,
and inspiring the brethren

with pious discourse,
with urbane speech,
well articulated,
without hoarseness,
expounding the meaning,
relevant,
unworldly.[2]

Then the Exalted One,
when he had risen from meditation at eventide,
went to the meeting-hall
and sat down on the seat prepared.

So seated he addressed the brethren: —

"Who was it, brethren,
that was in the meeting-hall
instructing,
inciting,
enlightening,
and inspiring the brethren
with pious discourse,
in urbane speech,
well articulated,
without hoarseness,
expounding the meaning,
relevant,
unwordly?"

"It was the venerable Visākha of the Pañcālans, lord."

Then the Exalted One addressed Visākha saying: —

"Well done, well done, Visākha!

Well hast thou done
on this wise to address the brethren."

The Exalted One spake this.

The Wellfarer so saying, the Master spake this yet further: —

They know the wise man mixing with the fools
Though naught he say.
They know him when he speaks, teaching [us all]
The Deathless Way.
Let him speak doctrine, make it shine, lift up
The banner of the seers. Bright shining words
Have they for banner, yea, they have the Norm.[3]

---

[1] Cf. *Pss of the Brethren,* p. 152 f.

[2] This formula for a good delivery occurs above, i, 241, with the last two adjectives omitted. B. discusses the terms as if they occurred here for the first time. He had probably forgotten (as also had the translator, but her collaborator had not). The last two terms, literally 'included, independent,' are explained by the *Comy.* to mean, 'included in the Four Truths-doctrine,' 'not on themes of *saṇsāra*.'

[3] *Cf. Pss. of the Brethren,* p. 65, *n.* 3, and references there. It is not easy to reproduce the word-play on *bhāsati* to speak, and to shine (*bhāsay* make shine). *Cf.* above, i, 23, *n.*1; 67, *n.*1.

Saṃyutta Nikāya
II. Nidāna Vagga
21. Bhikkhu Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

21. Kindred Sayings about Brethren

Sutta 8

Nanda Suttaṃ

Nanda

---

[281] **[191]**

Thus have I heard:

The Exalted One was once staying near Savatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now the venerable Nanda,
nephew of the Exalted One's mother,
donning robes that had been dressed on both sides,[1]
painting his eyes
and taking a bright, clean bowl,
went into the presence of the Exalted One,

saluted him,
and took his seat beside him.

To him so seated the Exalted One said: —

"Not meet is it for thee, Nanda,
who as a clansman,
left the world infaith,
going from home to the homeless,
to don robes that have been dressed on both sides,
to paint thine eyes
and bear about a bright, spotless bowl.

Meet for thee, Nanda,
is it that thou shouldst be a forest-dweller,
an almsman
and a ragged robeman,
and that thou shouldst dwell
unheeding desires of sense."

The Exalted One spake this.

The Wellfarer so saying, the Master spake this yet further: —

Maybe some day shall I see
Nanda a forest-votary,
In gear cast out he knows not whence,
His maintenance supplied
By food he knows as cast aside,[2]
Heedless to calls of sense.

Then the venerable Nanda after that became a forest-dweller and an almsman, and a rag-robeman, heedless as to desires of sense.

---

[1] This method, corresponding posssibly to our 'presssing cloth,' is described as rapping with hand or mallet, and again rapping after reversing the cloth. *Cf. Dhammapada, Comy.* i, 37. On Nanda see *Udāna,* p. 21, *Pss. of the Brethren,* p. 46. B. here states that he 'got himself up' to evoke an opinion from his cousin — either 'truly this little brother of mine is beautiful!' or a fault-finding — that he might dress accordingly for the rest of his life.

[2] So the *Comy.* 'marked off when choice food is selected for the great folk.' *Cf. Pss. of the Sisters,* p. 144, **n.**1.

Saṃyutta Nikāya
II. Nidāna Vagga
21. Bhikkhu Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

21. Kindred Sayings about Brethren

Sutta 9

Tissa Suttaṃ

Tissa

---

[281] **[191]**

Thus have I heard:

The Exalted One was once staying near Savatthī at the Jeta Grove in Anāthapiṇḍika's Park.

Now the venerable Tissa,
nephew to the Exalted One's father,[1] went into the presence of the Exalted One,
saluted him,
[192] and took his seat beside him,
unhappy,

sorrowful,
the tears rolling down.

Then the Exalted One said this: —

"What is it, Tissa,
that you sit there unhappy,
sorrowful,
the tears rolling down?"

"It's because the brethren, lord,
with one accord
have been abusing and teasing me."[2]

"That is because, Tissa,
thou wilt do the talking,
and dost not bear with their talk.

Not meet is it for thee, Tissa,
a clansman who in faith
didst leave the world,
the home for the homeless,
to be the talker
and not suffer the talk of others.

Meet it is for such as thee,
if thou be the talker,
to suffer also that others talk."[3]

The Exalted One spake this.

The Wellfarer so saying, the Master spake this yet further: —

Now why be wrath? Nay, Tissa, be not wrath!
To bear no anger, this is best for thee.
Yea, to suppress anger, conceit and guile —[4]
For this we live the living tht's divine.

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[1] See *Pss. of the Brethren,* p. 43; *cf.* below, iii (text), p. 106.

[2] On this stock Pali phrase see *JPTS,* 1909-10,*s.v. sañjambhari, Dialogues* i, 255; *A.* i, 187. See **Sañjambhariṇ karoti*.

[3] The *Comy.* explains that he appeared in the Order smartly attired, and still gave himself the airs of a young noble, not carrying out the duties of a novice. An original 'Jātaka' is added.

[4] Reading *kodha-māna-maccha-vinaya-*.

Saṃyutta Nikāya
II. Nidāna Vagga
21. Bhikkhu Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

21. Kindred Sayings about Brethren

Sutta 10

Thera-Nāmo or Thera-Namaka Suttaṃ

Senior by Name

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[282] **[192]**

Thus have I heard:

The Exalted One was once staying at Rājagaha
in the Bamboo Grove at the Squirrels' Feeding-ground.

Now at that time a certain brother
by name Senior[1]
was living alone
and was commending such a life.

He entered the village alone for alms,
he returned alone,
alone he sat in private [meditation]
and alone he practised his terrace-walk.

Then a number of brethren went into the presence of the Exalted One
and told him of this brother's mode of life.

And the Exalted One spoke to a certain brother saying: —

"Come thou, brother,
tell my word to Brother Senior: —
'The Master, friend Senior, calls for thee.'"

"So be it, lord," responded the brother, and called the venerable Senior.

"So be it, friend," responded the venerable Senior,
and he came into the presence of the Exalted One,
saluted him,
and sat down beside him.

To him so seated
the Exalted One said: —

"Is it true what they say, Senior,
that you are living quite alone
and commending such a life?"

"That is so, lord."

"What sort of life is this
that you lead and commend?"

"It is this, lord,
that I enter the village alone for alms,
return alone,

sit alone [to meditate],
and perform the terrace-walk alone."

"That is livig alone, Senior;
I do not say it is not so.

But further,
there is a way of perfecting the solitary life in detail
which I will tell you.

Listen well
and give your mind thoroughly."

"Even so, lord."

"How, Senior,
is the solitary life perfected in detai?

It is when that which is past
is put away;
when that which is future
is given up,
and when, with regard to present self-states
that we have got,
will and passion have been thoroughly mastered.

It is thus, Senior,
that the solitary life is perfected in detail."

The Exalted One spake this.

The Wellfarer so saying, the Master spake this yet further: —

Who overcometh all, who understandeth all,
Whoso is very wise, in all things undefiled,
Who all abandoning, in death of craving free,[2]
That is the man of whom I'd say, 'He lives alone.'

---

[1] Thera

[2] Craving is sometimes called one's 'second' (*alter ego* or mate). *Cf. Pss. of the Brethren*, verse 54, 1091; *Majjhima* i, 171.

Saṃyutta Nikāya
II. Nidāna Vagga
21. Bhikkhu Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

21. Kindred Sayings about Brethren

Sutta 11

Mahā Kappina Suttaṃ

Kappina

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[284] **[193]**

Thus have I heard:

The Exalted One was once staying near Savatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now the venerable Mahā-Kappina[1] came into the presence of the Exalted One.

The Exalted One saw him coming while afar,
and seeing him he called the brethren:—

[194] "Do you see, brethren,
that brother coming to us,
pale, thin, with a prominent nose?"

"Even so, lord."

"That brother is highly gifted, brethren,
of wondrous power.
No easy matter is it
to win that which he formerly had not won,
even that for the sake of which clansmen
rightly leave the home for the homeless,
even that uttermost goal of the divine living
which he has attained,
wherein he abides,
having come just here and now
to know it thoroughly for himself
and to realize it."

The Exalted One spake this.

The Wellfarer so saying,
the Master spake this yet further: —

The noble is the best among the folk
Who put their trust in lineage.
But one in wisdom and in virtue clothed
Is best of all 'mong spirits and men.[2]

By day the sun shines and by night the moon.
In armor shines the warrior; ardent, rapt,

The brahmin shines, but through both day and night
Shineth the Buddha's glowing (love for men).[3]

---

[1] See *Pss. of the Brethren,* p. 254 *f.* for his story and verses; also p. 366. B. gives the same story here, a somewhat amplified version.

[2] *Dialogues* iii, 94.

[3] *Dhammapada,* verse 387; *cf.* above, i. 22, 67. These are simple ideas in simple Pali. I cannot give the play on words in *jhāyi,* which means both burning and meditating, save that 'ardent' has an analogous double meaning. 'Glowing love for men' is freely rendered. *Tejo* also bears a double meaning, like 'ardent.' It means both 'heat' and that efflux of feeling and will for which we have no word as yet, but which Jesus meant by 'virtue,' and we mean by 'vim.'

Saṃyutta Nikāya
II. Nidāna Vagga
21. Bhikkhu Saṃyutta

II. The Book Called the Nidāna-Vagga

Containing Kindred sayings on Cause

and Other Subjects

21. Kindred Sayings about Brethren

Sutta 12

Sahāya Suttaṃ

The Comrade

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[285] **[194]**

Thus have I heard:

The Exalted One was once staying near Savatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Now two brethren who were comrades,
dwelling together with the venerable Mahā-Kappina,
came into the presence of the Exalted One.

The Exalted One saw them coming yet afar,
and seeing them he called to the brethren: —

"Do you see coming to us, brethren, those two comrade-brethren who are dwelling together with Kappina?"

"Even so, lord."

"Those two, brrethren, are highly gifted,
of wondrous power.

No easy matter is it to win
that which they formerly had not won,
even that for the sake of which
clansmen rightly leave the home
for the homeless,
even that uttermost goal of the divine living
which they have attained,
wherein they abide,
having come just here and now
to know it thoroughly for themselves
and to realize it.'

The Exalted One spake this.

The Wellfarer so saying, the Master spake this yet further: —

Comrades these brethren are for sure.
Long time have they together fared.[1]
The holy Norm fares on in them,
The Norm that Buddhas tell to men,
The Norm that Ariyans tell to men,
By Kappina therein well trained,
They bear their final body now,
For they are devil-conquerors.[2]

HERE ENDS THE BOOK ON CAUSE[3]

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[1] *Sameti = saṇsandati*, the word rendered 'flow together,' above, p. 108. The legend is that they had been somehow with each other in five hundred previous lives.

[2] Cf. above, pp. 18, 189

[3] There is a poetically framed envoi added, by scribe or editor, in the three Singhalese MSS. used by Feer: — Long may the river of the Word of the Conqueror, springing from the rock of him of the ten powers, having the ocean of Nibbāna as its goal, [flowing with] the wters of the passing away, bear [us] on!

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
1. Pathama Nakula-Pita Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

1. Nakula-pitar (the First)

Namo tassa Bhagavato arahato Sammā-Sam-Buddhassa

Sutta 1

Nakula-Pitā Suttaṃ

Nakula-Pitar

---

[1] **[1]**

THUS have I heard:—

The Exalted One was once staying among the Bhaggi,
at Crocodile-Haunt[1]
in Bhesakala[2] Grove
in the Deer-Park.

Then the housefather Nakula-pitar came to the Exalted One,
saluted him and sat down at one side.

As he sat there, the housefather Nakula-pitar addressed the Exalted One,
saying:—

"Master, I am a broken-down old man,
aged, far-gone in years,[3]
I have reached life's end,
I am sick and always ailing.

Moreover, Master, I am one
to whom rarely comes the sight
of the Exalted One
and the worshipful brethren.[4]

Let the Exalted One cheer and comfort me,
so that it be a profit and a blessing unto me
for many a long day."

[2] "True it is, true it is, housefather,
that your body is weak[5] and cumbered.[6]

For one carrying this body about, housefather,
to claim but a moment's health
would be sheer foolishness.

Wherefore, housefather,
thus you should train yourself:—

"Though my body is sick,
my mind shall not be sick."

Thus, housefather, must you train yourself."

Then Nakula-pitar, the housefather,
welcomed and gladly heard the words of the Exalted One,

and rising from his seat
he saluted the Exalted One by the right,
and departed.

§

And he came to the venerable Sāriputta,
saluted him and sat down at one side.

As he sat there,
the venerable Sāriputta said to the housefather Nakula-pitar:—

"Calmed are your senses, housefather:
clear and pure is your complexion.[7]

Surely to-day you have had pious converse
face-to-face with the Exalted One?"

"How could it be otherwise, Master?

I have just now been sprinkled with the nectar[8]
of pious converse by the Exalted One."

"And in what way, housefather,
were you sprinkled with the nectar
of pious converse by the Exalted One?"

"Well, Master, I went to the Exalted One,
saluted him, and sat down at one side.

As I sat thus, Master,
I said to the Exalted One:—

'Master, I am a broken-down old man,
aged, far gone in years,
I have reached my life's end,
I am sick and always ailing.

Moreover, Master, I am one to whom
rarely comes the sight of the Exalted One
and the worshipful brethren.

Let the Exalted One cheer and comfort me,
so that it be a profit and a blessing unto me
for many a long day.'

'True it is, true it is, housefather,
that your body is weak and cumbered.

For one carrying this body about, housefather,
to claim but a moment's health
were sheer foolishness.

[3] Wherefore, housefather, thus you should train yourself:—

"Though my body is sick,
my mind shall not be sick."

Thus, housefather, must you train yourself.'"

"But did not it occur to you, housefather,
to question the Exalted One further?

Thus:

'Pray, how far, Master,
is body sick and mind sick?

And how far is body sick and mind not sick?'"

"I would travel far indeed, Master,
to learn from the lips of the venerable Sāriputta
the meaning of this saying.

Well for me if the venerable Sāriputta
should think fit to expound to me
the meaning of this saying."

"Then listen, housefather;
apply your mind
and give heed to what I shall tell you."

"Even so, Master," said housefather Nakula-pitar,
and listened to the venerable Sāriputta.

The venerable Sāriputta thus spake:—

§

"And how is body sick, housefather,
and mind sick too?

Herein,[9] housefather, the untaught many-folk,
who discern not those who are Ariyans,[10]
who are unskilled in the Ariyan doctrine,
who are untrained in the Ariyan doctrine,
who discern not those who are worthy ones,
who are unskilled in the worthy doctrine,
untrained in the worthy doctrine
— these regard body as the self,[11]
they regard the self as having body,
body as being in the self,
the self as being in the body.

'I am the body,' say they,
'body is mine,'
and are possessed by this idea;
and so, possessed by this idea,
when body alters and changes,
owing to the unstable and changeful nature of body,
then sorrow and grief,
woe, lamentation, and despair arise in them.

■

They regard feeling as the self,
they regard the self as having feeling,
feeling as being the self,
the self as being in feeling.

'I am feeling;' they say,
'feeling is mine,'
and are possessed by this idea;
and so possessed by this idea,
when feeling alters and changes
owing to the unstable and changeful **[4]** nature of feeling,
then sorrow and grief,
woe, lamentation, and despair arise in them.

■

They regard perception as the self,
they regard the self as having perception,
perception as being in the self,
the self as being in perception.

'I am perception,' they say,
'perception is mine,'
and are possessed by this idea;
and so possessed by this idea,
when perception alters and changes

owing to the unstable and changeful nature of perception,
then sorrow and grief,
woe, lamentation, and despair arise in them.

■

They regard the activities as the self,
they regard the self as having activities,
activities as being in the self,
the self as being in the activities.

'I am the activities,' they say,
'the activities are mine,'
and are possessed by this idea;
and so possessed by this idea,
when perception alters and changes
owing to the unstable and changeful nature of perception,
then sorrow and grief,
woe, lamentation, and despair arise in them.

■

They regard consciousness as the self,
they regard the self as having consciousness,
consciousness as being in the self,
the self as being in consciousness.

'I am consciousness,' they say:
'consciousness is mine,'
and are possessed by this idea;
and so possessed by this idea,
when consciousness alters and changes
owing to the unstable and changeful nature of consciousness,
then sorrow and grief,
woe, lamentation, and despair arise in them.

That, housefather, is how body is sick
and mind is sick too.

§

And how is body sick,
but mind not sick?

[12] Herein, housefather, the well-taught Ariyan disciple,
who discerns those that are Ariyans,
who is skilled in the Ariyan doctrine,
well trained in the Ariyan doctrine,
skilled in the worthy doctrine,
well trained in the worthy doctrine,
regards not body as the self,
regards not the self as having body,
nor body as being in the self,
nor self as being in body.

He says not 'I am body,'
he says not 'body is mine,'
nor is possessed by this idea.

As he is not so possessed,
when body alters and changes
owing to the unstable **[5]** and changeful nature of body,
then sorrow and grief,
woe, lamentation, and despair
do not arise in him.

■

He regards not feeling as the self,
regards not the self as having feeling,
nor feeling as being in the self,
nor the self as being in feeling.

He says not 'I am feeling,
feeling is mine,'
nor is he possessed by this idea.

As he is not so possessed,
when feeling alters and changes
owing to the unstable and changeful nature of feeling,
then sorrow and grief,
woe, lamentation, and despair
arise not in him.

■

He regards not perception as the self,
regards not the self as having perception,
nor perception as being in the self,
nor the self as being in perception.

He says not 'I am perception,
perception is mine,'
nor is he possessed by this idea.

As he is not so possessed,
when perception alters and changes
owing to the unstable and changeful nature of perception,
sorrow and grief,
woe, lamentation, and despair
do not arise in him.

■

He regards not the activities as the self,
regards not the self as having activities,
nor the activities as being in the self,
nor the self as being in the activities.

He says not 'I am the activities,
the activities are mine,'
nor is he possessed by this idea.

As he is not so possessed,
when the activities alter and change
owing to the unstable and changeful nature of the activities,
sorrow and grief,
woe, lamentation and despair
do not arise in him.

■

He regards not consciousness as the self,
regards not the self as having consciousness,
nor consciousness as being in the self,
nor the self as being in consciousness.

He says not 'I am consciousness,
consciousness is mine,'
nor is he possessed by this idea.

As he is not so possessed,
when consciousness alters and changes
owing to the unstable and changeful nature of consciousness,
sorrow and grief,
woe, lamentation and despair
do not arise in him.

Thus, housefather, body is sick,
but mind is not sick."

Thus spake the venerable Sāriputta,
and the housefather Nakula-pitar was pleased
and welcomed what was said by the venerable Siiriputta.

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[1] A town, so called, says *Comy.,* because when it was a-building 'a crocodile made a noise.'

[2] Named after a *yakkhinī*. *Cf. K.S.* i, 262, n., on these beings; Pali Dict., s.v.

[3]*addha-gato*. *Comy.* 'Come to the third and last stage of life.'

[4] 'Owing to his sickness.' *Comy.*

[5] *Aṇḍabhūto* (egg-born), for text *addhabhūto*. *Comy.* explains 'as weak as if just hatched from the egg.'

[6] *Pari(y)onaddho*. *Cf. M.* i,25. Pap. 141, equivalent to *sañchanna,* 'enveloped with overgrowth' like a tree in a jungle, or as *C.,* 'covered with a fine film.'

[7] *Cf. K.S.* i, 186.

[8]*Amatena abhisitto*.

[9] See Warren, *Buddhism in Translations,* p. 143. This view includes the annihilationist (*uccheda*) and eternalist (*sassata*) heresies. *Comy.*

[10] *Bud. Psy. Ethics,* § 1003, *n.* on *Ariyānaṇ adassāvī*.

[11] *Attā,* Vedic *āitmān*.

[12] See Warren, p. 422.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
1. Pathama Nakula-Pita Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

1. Nakulapitar (the First)

Sutta 2

Devadaha Suttaṃ

Devadaha[1]

---

[5] **[6]**

THUS have I heard:—

Once the Exalted One was staying among the Sakkas[2] at Devadaha,[3]
a township of the Sakkas.

Now on that occasion
a number of westward-faring brethren
came to the Exalted One,
saluted him and sat down at one side.

As they sat there
they addressed the Exalted One thus:

"Master, we wish to go to the western province,
and in the western province
to take up residence."[4]

"And have ye got leave, brethren,
from the venerable Sāriputta?"

"No, Master, we have not got leave
from the venerable Sāriputta."[5]

"Then, brethren, do ye get leave
from the venerable Sāriputta.

A wise man is Sāriputta.

He is the patron[6] of those brethren
who live the righteous life along with him."

"Even so, Master," replied those brethren to the Exalted One.'

Now on that occasion, the venerable Sāriputta was seated
not far from the Exalted One,
under a cassia tree.[7]

Then those brethren, having welcomed and approved the **[7]** words of the Exalted One,
saluted him and departed by the right
and came to the venerable Sāriputta.

Thereupon they greeted him with friendly words, and,
exchanging the compliments of courtesy,
sat down on one side.

So seated those brethren thus addressed the venerable Sāriputta:

"Friend Sāriputta,
we desire to go to the western province
and in the western province
to take up residence.

The Master has permitted us."

"Friends, there are those
who will be questioners[8] of a brother
who roams the various provinces
— Wise men of the nobles,[9]
of the brahmins,[10]
among householders[11]
and wanderers[12]
— there are wise men, friends,
of an inquiring mind (who will ask):

'What does the Teacher of your reverences dec1are,
what does he announce?'

Now it may be, friends,
that your doctrines are well learned,
well grasped,
well thought over
and well understood:
so that, in answering,
you might be able
to repeat the views of the Exalted One
and not misrepresent the Exalted One
by uttering an untruth,
but rightly state your doctrine
in agreement with his doctrine,
so that one who is of his way of thinking[13]
may not give grounds for reproach in stating it."[14]

"We would come from far, friend,
to hear from the lips of the venerable Sāriputta
the meaning of this saying.

Well for us
if it would please the venerable Sāriputta
to state its meaning."

"Very well, friends.
Do ye listen carefully.
Give heed and I will speak."

"Even so, friend,"
replied those brethren to the venerable Sāriputta.

[8] Thus spake the venerable Sāriputta:

"Friends, there are those
who will ask a question of a brother
who roams the various provinces
— Wise men of the nobles,
of the brahmins,
among householders
and wanderers
— there are wise men, friends,
of an inquiring mind (who will ask):

'What does the teacher of your reverences declare,
what does he announce?'

Thus asked, friends,
thus should ye reply:

'Friends, our teacher is one who tells
of the restraining of desire and lust.'

Upon this reply, friends,
there might be those
who would put a further question
— Wise men of the nobles,
of the brahmins,
among householders
and wanderers
— there are wise men, friends,
of an inquiring mind (who will ask):

'But in what way does your reverences' teacher tell
of the restraining of desire and lust?'

Thus questioned, friends,
thus should ye reply:

'In body surely, friends,
our teacher tells
of the restraining of desire and lust;
in feeling,
in perception,
in the activities,
in consciousness
does our teacher tell
of the restraining of desire and lust.'

Upon this reply, friends,
there might be those
who would put a further question
— Wise men of the nobles,
of the brahmins,
among householders
and wanderers
— there are wise men, friends,
of an inquiring mind (who might ask):

'But seeing what danger therein, friends,
does your reverences' teacher tell
of the restraining of desire and lust in the body,
likewise in feeling,
perception,
the activities
and consciousness?'

Thus questioned, friends,
thus should ye make reply:

'In body, friends,
he who is not rid of desire,
who is not rid of lust,
who is not rid of affection,
nor yet of thirst and fever and craving,
— owing to the unstable and changeful nature of body,
sorrow and grief,
woe, lamentation and despair
arise in him.

In feeling,
he who is not rid of desire,
who is not rid of lust,
who is not rid of affection,
nor yet of thirst and fever and craving,
— owing to the unstable and changeful nature of feeling,
sorrow and grief,
woe, lamentation and despair
arise in him.

In perception,
he who is not rid of desire,
who is not rid of lust,
who is not rid of affection,
nor yet of thirst and fever and craving,

— owing to the unstable and changeful nature of perception,
sorrow and grief,
woe, lamentation and despair
arise in him.

In the activities,
he who is not rid of desire,
who is not rid of lust,
who is not rid of affection,
nor yet of thirst and fever and craving,
— owing to the unstable and changeful nature of the activities,
sorrow and grief,
woe, lamentation and despair
arise in him.

In consciousness, he who is not rid of desire,
who is not rid of lust,
who is not rid of affection,
nor yet of thirst and fever and craving,
— owing to the1 unstable and changeful nature of consciousness,
sorrow and grief,
woe, lamentation and despair
[9] arise in him.

That, friends, is the danger,
seeing which in body,
our teacher tells
of the restraining of desire and lust in body;
so also in feeling,
perception,
the activities
that, friends, is the danger,
seeing which in consciousness
our teacher tells
of the restraining of desire and lust in consciousness.'

Upon this reply, friends,
there might be those
who would put a further question
— Wise men of the nobles,
of the brahmins,
among householders
and wanderers
— there are wise men, friends,
of an inquiring mind (who might ask):

'But seeing what profit therein
does your reverences' teacher tell
of the restraining of desire and lust in the body,
in feeling,
in perception,
in the activities,
likewise in consciousness?'

Thus questioned, friends,
thus should ye make reply:

'In body, friends,
he who is rid of desire,
who is rid of lust,
who is rid of affection,
of thirst and fever and craving,
owing to the unstable and changeful nature of body,
sorrow and grief,
woe, lamentation and despair
do not arise in him;
so also with feeling,
perception,
the activities
and consciousness.

This, friends, is the profit,
seeing which our teacher tells
of the restraining of desire and lust in body,
in feeling,
in perception,
in the activities
and in consciousness.

And, friends,
that in fostering evil states
and dwelling therein,
in this very life
he would live pleasantly,
unharassed and free
from life's fret and fever,
and, when body dissolves, after death
he may look for the abode of bliss
— this is not the putting away of evil states
that the Exalted One would approve.

But, friends, inasmuch as
having fostered evil states
and dwelling therein,
in this very life
one would live painfully,
harassed, unfreed
from life's fret and fever,
and, when body dissolves, after death
one may look for the woeful state
— therefore does the Exalted One approve
of the putting away of evil states.

And, friends,
that in fostering righteous states
and dwelling therein,
in this very life

one would live painfully,
harassed, unfreed
from life's fret and fever,
and, when body dissolves, after death
one may look for the woeful state
— this is not the way of fostering righteous states
that the Exalted One would approve.

[10] But, friends,
inasmuch as having fostered righteous[15] states
and dwelling therein,
in this very life
one would live pleasantly,
unharassed, free
from life's fret and fever,
and, when body dissolves, after death
one may look for the abode of bliss,
— therefore does the Exalted One approve
of the accomplishing of righteous states.'"

Thus spake the venerable Sāriputta,
and those brethren were delighted
and welcomed the words of the venerable Siriputta.

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[1] *Cf. S.* iv, 124.

[2] *Cf. K.S.* i, 36, *n.* 'The Sakkas or Sakyas, a noble clan of the highlands or Himālayan foothills of Kosala, the Buddha's own clan.' *Infra* text, p. 91.[?]

[3] Devadaha, see *Jāt.* 52.[?] The native place of the Buddha's mother, journeying to which she gave birth to her son at Lumbinī Grove. *Comy.* says 'Royal Pool,' so called because kings are called devas, or because the pool was of natural formation and so divine (not man-made).

[4] *C.,* 'for the rainy season.'

[5] His death is described at *S*. v, 161, and this epithet of 'patron of co-religionists' is there applied to him, and he is called 'The radiance, the treasure, the patron of the Norm.' Here he is held up to the brethren as a pattern of propriety in the etiquette of the Order. *Comy*. says he used to visit the sick ward and wait on the brethren there, and was a great stickler for the neatness of the Residence, 'lest heretics' should cast a slur on the followers of the Master. *Cf. Pss. of the Brethren,* p. 46.

[6] *anuggāhako,* 'uplifter, companion.'

[7] *elagalā-gumba*. *C*. 'said to be a tree that grows by steady- flowing water.'

[8] *Pucchitāro*. *Cf. Sn*. 140 for a similar case.

[9] *Comy*. gives as example 'Bimbisāra the Kosalan ruler.'

[10] *Comy.,* 'Like Cankin and Tārukkha, etc.' These names occur among those of other learned brahmins at *Sn*. 115.

[11] *Comy.,* 'Like Citta and Sudatta (Anāthapiṇḍika),' chief supporters of the Buddha. See the list at *A,* i, 24-6.

[12] *Comy.,* 'Like Sabhiya, after whom a Sutta is named.' *Cf. Sn*. 90-102 and *S*. ii, 153; *S*. iv, 401.

[13] Text, *vādānuvādo*. *Comy*. reads *vadānupāto,* and explains as 'following the teacher's path.'

[14] *Cf. K.S*. ii, 28 (*S*. ii, 33) for a similar passage.

[15] Text wrongly reads *akusale* here.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
1. Pathama Nakula-Pita Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

1. Nakulapitar (the First)

Sutta 3

Pathama Hāliddikāni Suttaṃ

Hāliddikāni

---

[9] **[10]**

THUS have I heard:—

Once the venerable Kaccāna[1] the Great was dwelling among the folk of Avanti
at Ospreys' Haunt
on a sheer mountain crag.[2]

Then the housefather Hāliddikāni came to the venerable Kaccāna the Great and saluting him sat down at one side.

So seated the housefather Hāliddikāni thus addressed the venerable Kaccāna the Great:

"Master, it was said by the Exalted One
in the eighth chapter in the *Questions of Māgandiya* —[3]

'Home he abandons: homeless wandering
The sage with village-folk not making ties.
Empty of lusts, showing no preference,[4]
With no man wageth wordy warfare more.'

Pray, Master, how should one regard the full meaning
of this concisely spoken saying
of the Exalted One?"

"The material element, housefather,
is the home of consciousness.[5]

Now consciousness,
being lust-tied to the material **[11]** element,
is called 'home-haunter.'

Then again, housefather, the feeling-element
is the home of consciousness.

Thus being lust-tied to the feeling-element,
consciousness is called 'home-haunter.'

Now the perception-element, housefather,
is the home of consciousness.

Thus being lust-tied to the perception-element,
consciousness is called 'home-haunter.'

Now the activities-element, housefather,
is the home of consciousness.

Thus being lust-tied to the activities element,
consciousness is called 'home-haunter.'[6]

That, housefather,
is the meaning of the word
'home-haunter.'

And how, housefather,
is one a 'home-abandoner'?

Now as to the material element, housefather,
that desire, that lust, that lure,
that craving,
those system-graspings,
that mental standpoint,
that dogmatic bias
which is inherent therein[7]
— all these for a Tathāgata are struck off,
cut down at the root,
made like a palm-tree stump,
made things that have ceased to be,
so that they cannot grow up again in the future.[8]

So it is also, housefather,
with the feeling-element,
the perception-element,
the activities-element,
the consciousness-element
— that desire, that lust, that lure,
cannot grow up again in the future.

Therefore, housefather,
a Tathāgata is called 'home-abandoner.'

That is the meaning of the word.

And how is one an 'adherent'?[9]

One who is in bondage to the impressions[10] of things seen, housefather,
is called 'adherent.'

Likewise with regard to sounds,
smells,
savours,
tangibles
and mental objects
— he who is in bondage to these impressions
is called 'adherent.'

And how is one 'non-adherent,' housefather?

Such bondage to impressions of things seen is,
for a Tathāgata,
struck off,
cut down at the root,
made like a palm-tree **[12]** stump,
made things that have ceased to be,
so that they cannot grow up again in the future.

Therefore, housefather, a Tathāgata is called 'non-adherent.'

So also with regard to sounds,
smells,
savours,
tangibles
and mental objects
— such bondage is not found in a Tathāgata:
therefore is he called 'non-adherent.'

That, housefather, is the meaning of the word.

And how is one 'a former of ties in the village'?[11]

Herein, housefather,
a certain one lives intimate with householders.

He shares their joys and sorrows;
among the happy he is happy,
among the unhappy he is unhappy.

When affairs of business arise,
he involves himself in these.

That, housefather, is how one is 'a former of ties in the village.'

And how is one 'no former of ties in the village'?

Herein, housefather, a brother[12] dwells not associating with householders:
he shares not their joys and sorrows,
is not happy amid the happy,
unhappy amid the unhappy.

When affairs of business arise,
he does not involve himself in them.

Thus, housefather, one forms no ties in the village.

And how is one 'not empty'?[13]

Herein, housefather, a certain one
has not abandoned lust,
has not abandoned desire,
nor affection,
nor thirst,
nor fever and craving.

Thus, housefather, he is 'not empty.'

And how is one 'empty'?

Herein, housefather, a certain one
has abandoned lust,
has abandoned desire,
likewise affection
and thirst,
fever and craving.

Thus, housefather, is one 'empty.'

And how does one 'show no preference'?[14]

Herein, housefather, one thinks thus:

'May I have such and such a body in future time:
may I feel thus and thus:
may I perceive thus and thus:
may my activities be such and such:
may my consciousness be such and such in future time.'

Thus, housefather, does one show preference.

[13] And how does one 'show no preference'?

Herein, housefather, one does not think thus:

'May I have such and such a body in future time:
may I feel,
may I perceive thus and thus:
may my activities be such and such:
may my consciousness be such and such in future time.'

Thus, housefather, does one show no preference.

And how is one a 'wager of wordy warfare with people'?

Herein, housefather, a certain one makes talk like this:

'You know not about this norm-discipline.[15]

I do know about this norm-discipline.

How could you know about it?

You have fallen on wrong views.[16]

I have come by right views.

You speak last what should come first,
and first what should come last.

I am speaking to the point:
you are not.[17]

What you have thought out so long is quite upset.[18]

Your view is confuted.

Go, explain yourself.

You are shown up.

Clear yourself if you can!"

That, housefather, is how one is a
'wager of wordy warfare with people.'

And how is one
'no wager of wordy warfare with people'?

Herein, housefather, a brother makes not talk like this:

'You know not about this norm-discipline.

I do know about this norm-discipline.

How could you know about it?

You have fallen on wrong views.

I have come by right views.

You speak last what should come first,
and first what should come last.

I am speaking to the point:
you are not.

What you have thought out so long is quite upset.

Your view is confuted.

Go, explain yourself.

You are shown up.

Clear yourself if you can!'

That is how one is 'no wager of wordy warfare with people.'

And this, housefather, is the meaning
of what was said by the Exalted One
in the eighth chapter of Magandiya's Questions, to wit:

'Home he abandons: homeless wandering
The sage with village-folk not making ties.
Empty of lusts, showing no preference,
With no man wageth wordy warfare more.'

Thus, housefather, should be understood in full
what was concisely stated by the Exalted One.'

---

[1] Pronounce Kach-chāna.

[2] *Cf. S.* iv, 115, 288, and *Udāna* vi, 1, where *Comy.* so translates, reading *papāte pabbate*. Here *Comy.* reads *papāte pavatte* for text *pavatte pabbate*.

[3] The name of a section of *Sutta Nipāta,* where (v, 844) the quotation occurs. See *Comy.* on it (*Param. Jot.* ii, 547), and *M.* ii, 510. [?]

[4]*Apurekkarāno* (text wrongly *apurakkharāno*). *Comy.* at *Sn.* says, 'not giving rise to any future personality.' The word means 'showing no preference.'

[5] *Cf. Dhp.* 34; *Thag.* 36.

[6] *Comy.* asks, 'Why does he omit the fifth factor, consciousness-element? and says *sammoha-vighāt'atthaṇ,* 'to obviate any confusion.'

[7] *Cf. S.* ii, 17; *K.S.* ii, 13.

[8] *S.* ii, 88; *K.S.* 44.

[9] *Niketa-sārī. Niketa,* connected with *ketu,* 'sign or banner,' thus , follower of a token,' an adherent.

[10] *Nimitta.*

[11] *Cf. S.* i, 63; ii, 202, for the duties of the *bhikkhu.*

[12] The 'freeman' is here regarded as the *bhikkhu* or mendicant, for he alone is not bound by such ties.

[13] *Ritto.*

[14] *Comy., vattaṇ purato kurumāno, purekkharāno,* see above, 'showing' preference for such and such a future state.' *Comy.* to *Sn.* 844.

[15] *Dhamma-vinaya*, the original name for the Buddha's method. See the Introduction to Oldenberg's *Vinaya Piṭaka*.

[16] *Dial*. i, 14 (*D*. i, 8); *D*. iii, 117. *S*. i, 160; iv, 323; v, 419, etc.

[17] *Sahitarṇ*. *Comy.,* 'coherent,' *siliṭṭhaṇ*. *Sahitaṇ me,* 'the combine is mine.'

[18] *Comy., adhicinnaṇ te viparāvattarṇ*. *S*. v, 419 reads *āciṇṇaṇ* 'your system or performance.'

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
1. Pathama Nakula-Pita Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

1. Nakulapitar (the First)

Sutta 4

Dutiya Hāliddikāni Suttaṃ

Hāliddikāni (2)

---

[12] **[14]**

THUS have I heard:—

Once the venerable Kaccāna the Great was staying among the folk of Avanti at Ospreys' Haunt
on a sheer mountain crag.

Then the housefather, Hāliddikāni came to the venerable Kaccāna the Great.

As he sat beside him,
the housefather Hāliddikāni said to the venerable Kaccāna the Great:

"Thus was it said, Master, by the Exalted One,
in the *Questions of Sakka:*[1]

'Those recluses and brahmins
who are freed by the utter destruction of craving,
they only are fully proficient,
they only have fully reached the infinite safety,
they only fully live the righteous life,
have fully reached the goal
— best of devas and men are they.'[2]

Pray, Master, how should one regard
the full meaning of this concise saying
of the Exalted One?"

"As to the material element, housefather,
that desire,
that lust,
that lure,
that craving,
those system-graspings,
that mental standpoint,
that dogmatic bias
which is inherent therein
— it is by the destruction,
by the not lusting for,
by the cessation,
the giving up,
the utter surrender of those things
that the heart is called 'fully freed.'

"As to the feeling-element, housefather,
that desire,

that lust,
that lure,
that craving,
those system-graspings,
that mental standpoint,
that dogmatic bias
which is inherent therein
— it is by the destruction,
by the not lusting for,
by the cessation,
the giving up,
the utter surrender of those things
that the heart is called 'fully freed.'

"As to the perception-element, housefather,
that desire,
that lust,
that lure,
that craving,
those system-graspings,
that mental standpoint,
that dogmatic bias
which is inherent therein
— it is by the destruction,
by the not lusting for,
by the cessation,
the giving up,
the utter surrender of those things
that the heart is called 'fully freed.'

"As to the activities-element, housefather,
that desire,
that lust,
that lure,
that craving,
those system-graspings,

that mental standpoint,
that dogmatic bias
which is inherent therein
— it is by the destruction,
by the not lusting for,
by the cessation,
the giving up,
the utter surrender of those things
that the heart is called 'fully freed.'

"As to the consciousness-element, housefather,
that desire,
that lust,
that lure,
that craving,
those system-graspings,
that mental standpoint,
that dogmatic bias
which is inherent therein
— it is by the destruction,
by the not lusting for,
by the cessation,
the giving up,
the utter surrender of those things
that the heart is called 'fully freed.'

Thus, housefather, what was said by the Exalted One
in the Questions of Sakka, to wit:

'Those recluses and brahmins
who are freed by the utter destruction of craving,
they only are fully proficient,
they only have fully reached the infinite safety,
fully practise the righteous life,
have fully reached the goal
— best of devas and men are they'

— that is how one should regard the full meaning
of this concise saying of the Exalted One.'

---

[1] *Dialog*. ii, 316 (*D*. ii. 282); *cf*. *A*. v, 326. For these 'riddles of Sakka.' see *Buddhist India* (T. W. Rhys Davids), p. 180.

[2] This last phrase occurs in *A*. but not in *D*.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
1. Pathama Nakula-Pita Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

1. Nakulapitar (the First)

Sutta 5

Samādhi Suttaṃ

Concentration

---

[13] **[15]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

Then thus spake the Exalted One:

"Concentration, brethren, practise[1] concentration.

A brother who is concentrated, brethren,
knows a thing as it really is.

And what does he know as it really is?

The arising of body
and the passing away thereof;
the arising of feeling
and the passing away thereof;
the arising of perception
and the passing away thereof;
the arising of activities
and the passing away thereof;
the arising of consciousness
and the passing away thereof.

§

And what, brethren,
is the arising of body
what is the arising of feeling
what is the arising of perception
what is the aising of the activities
what is the arising of consciousness?

Herein, brethren, one is enamoured,
one welcomes;[2]
having clung one persists.

To what?

He is enamoured of body;
he welcomes body,

clings to body;
so clinging there comes a lure upon him.

That lure which is in body is grasping.

Conditioned by that grasping is becoming.

Conditioned by becoming is birth.

Conditioned by birth
old age and decay,
sorrow and grief,
woe, lamentation and despair
together come into being.

Thus is the arising of this whole mass of Ill.

■

And what, brethren,
is the arising of feeling?

Herein, brethren, one is enamoured,
one welcomes;
having clung one persists.

To what?

He is enamoured of feeling;
he welcomes feeling,
clings to feeling;
so clinging there comes a lure upon him.

That lure which is in feeling is grasping.

Conditioned by that grasping is becoming.

Conditioned by becoming is birth.

Conditioned by birth
old age and decay,
sorrow and grief,
woe, lamentation and despair
together come into being.

Thus is the arising of this whole mass of Ill.[3]

■

And what, brethren,
is the arising of perception?

Herein, brethren, one is enamoured,
one welcomes;
having clung one persists.

To what?

He is enamoured of perception;
he welcomes perception,
clings to perception;
so clinging there comes a lure upon him.

That lure which is in perception is grasping.

Conditioned by that grasping is becoming.

Conditioned by becoming is birth.

Conditioned by birth
old age and decay,
sorrow and grief,
woe, lamentation and despair
together come into being.

Thus is the arising of this whole mass of Ill.

■

And what, brethren,
is the arising of the activities?

Herein, brethren, one is enamoured,
one welcomes;
having clung one persists.

To what?

He is enamoured of the activities;
he welcomes the activities,
clings to the activities;
so clinging there comes a lure upon him.

That lure which is in the activities is grasping.

Conditioned by that grasping is becoming.

Conditioned by becoming is birth.

Conditioned by birth
old age and decay,
sorrow and grief,
woe, lamentation and despair
together come into being.

Thus is the arising of this whole mass of Ill.

■

And what, brethren,
is the arising of of consciousness?

Herein, brethren, one is enamoured,
one welcomes;
having clung one persists.

To what?

He is enamoured of consciousness;
he welcomes consciousness,
clings to consciousness;
so clinging there comes a lure upon him.

That lure which is in consciousness is grasping.

Conditioned by that grasping is becoming.

Conditioned by becoming is birth.

Conditioned by birth
old age and decay,
sorrow and grief,
woe, lamentation and despair
together come into being.

Thus is the arising of this whole mass of Ill.

Such, brethren,
is the arising of body
such is the arising of feeling
such is the arising of perception
such is the aising of the activities
such is the arising of consciousness.

§

And what, brethren,
is the passing away of body
what is the passing away of feeling

what is the passing away of perception
what is the passing away of the activities
what is the passing away of consciousness?

■

[16] In this case, brethren, he is not enamoured,
he does not welcome,
not having clung does not persist.

With respect to what?

He is not enamoured of body;
he does not welcome body,
does not cling to body
not having clung he does not persist
with respect to body.

In him, not being enamoured of body,
not welcoming it,
not having clung,
not persisting with respect to body,
there arises not the lure which is in body.

The passing away of that lure
is the passing away of grasping.

The passing away of grasping
is the passing away of becoming.

The passing away of becoming
is the passing away of birth.

The passing away of birth
is the passing away of old age and decay,
sorrow and grief,
woe, lamentation and despair.

Thus is the passing away of this whole mass of Ill.

■

And what, brethren, is the passing away of feeling?

In this case, brethren, he is not enamoured,
he does not welcome,
not having clung does not persist.

With respect to what?

He is not enamoured of feeling;
he does not welcome feeling,
does not cling to feeling
not having clung he does not persist
with respect to feeling.

In him, not being enamoured of feeling,
not welcoming it,
not having clung,
not persisting with respect to feeling,
there arises not the lure which is in feeling.

The passing away of that lure
is the passing away of grasping.

The passing away of grasping
is the passing away of becoming.

The passing away of becoming
is the passing away of birth.

The passing away of birth
is the passing away of old age and decay,
sorrow and grief,
woe, lamentation and despair.

Thus is the passing away of this whole mass of Ill.

■

And what, brethren, is the passing away of perception?

In this case, brethren, he is not enamoured,
he does not welcome,
not having clung does not persist.

With respect to what?

He is not enamoured of perception;
he does not welcome perception,
does not cling to perception
not having clung he does not persist
with respect to perception.

In him, not being enamoured of perception,
not welcoming it,
not having clung,
not persisting with respect to perception,
there arises not the lure which is in perception.

The passing away of that lure
is the passing away of grasping.

The passing away of grasping
is the passing away of becoming.

The passing away of becoming
is the passing away of birth.

The passing away of birth
is the passing away of old age and decay,
sorrow and grief,
woe, lamentation and despair.

Thus is the passing away of this whole mass of Ill.

■

And what, brethren, is the passing away of the activities?

In this case, brethren, he is not enamoured,
he does not welcome,
not having clung does not persist.

With respect to what?

He is not enamoured of the activities;
he does not welcome the activities,
does not cling to the activities
not having clung he does not persist
with respect to the activities.

In him, not being enamoured of the activities,
not welcoming it,
not having clung,
not persisting with respect to the activities,
there arises not the lure which is in the activities.

The passing away of that lure
is the passing away of grasping.

The passing away of grasping
is the passing away of becoming.

The passing away of becoming
is the passing away of birth.

The passing away of birth
is the passing away of old age and decay,
sorrow and grief,
woe, lamentation and despair.

Thus is the passing away of this whole mass of Ill.

■

And what, brethren, is the passing away of consciousness?

In this case, brethren, he is not enamoured,
he does not welcome,
not having clung does not persist.

With respect to what?

He is not enamoured of consciousness;
he does not welcome consciousness,
does not cling to consciousness
not having clung he does not persist
with respect to consciousness.

In him, not being enamoured of consciousness,
not welcoming it,
not having clung,
not persisting with respect to consciousness,
there arises not the lure which is in consciousness.

The passing away of that lure
is the passing away of grasping.

The passing away of grasping
is the passing away of becoming.

The passing away of becoming
is the passing away of birth.

The passing away of birth
is the passing away of old age and decay,
sorrow and grief,
woe, lamentation and despair.

Thus is the passing away of this whole mass of Ill.

Such, brethren,
is the passing away of body
such is the passing away of feeling
such is the passing away of perception
such is the passing away of the activities
such is the passing away of consciousness."

---

[1] *Cf*. *S*. v, 414, quoted at *V.M*. i, 371; *Expos*. i, 216. The whole chapter is found at intervals in *K.S*. ii. Buddhaghosa, commenting on this passage at *V.M*. 523, likens the process to that of four men pulling up a creeper; the two men who hold on to the middle of it go off with their bit when it is cut; but the man who cuts the root is the one who knows the truth of the whole matter.

[2] *abhivadati*. *Comy.,* 'Cries out in raptures over it.'

[3] The full formula is repeated for each group. [Ed.: included back in in this edition, standardizing the repititions.]

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
1. Pathama Nakula-Pita Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

1. Nakulapitar (the First)

Sutta 6

Paṭisallāna Suttaṃ

Solitude

---

[15] **[16]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

Then thus spake the Exalted One:

2. "Apply yourselves, brethren, to solitude.[1]
A brother who is given to solitude knows a thing as it really is.

3. And what does he know as it really is?

The arising of body
and the passing away thereof;
the arising of feeling
and the passing away thereof;
the arising of perception
and the passing away thereof;
the arising of activities[2]
and the passing away thereof;
the arising of consciousness
and the passing away thereof.

§

§

And what, brethren,
is the arising of body
what is the arising of feeling
what is the arising of perception
what is the aising of the activities
what is the arising of consciousness?

Herein, brethren, one is enamoured,
one welcomes;
having clung one persists.

To what?

He is enamoured of body;
he welcomes body,
clings to body;
so clinging there comes a lure upon him.

That lure which is in body is grasping.

Conditioned by that grasping is becoming.

Conditioned by becoming is birth.

Conditioned by birth
old age and decay,
sorrow and grief,
woe, lamentation and despair
together come into being.

Thus is the arising of this whole mass of Ill.

■

And what, brethren,
is the arising of feeling?

Herein, brethren, one is enamoured,
one welcomes;
having clung one persists.

To what?

He is enamoured of feeling;
he welcomes feeling,
clings to feeling;
so clinging there comes a lure upon him.

That lure which is in feeling is grasping.

Conditioned by that grasping is becoming.

Conditioned by becoming is birth.

Conditioned by birth
old age and decay,
sorrow and grief,
woe, lamentation and despair
together come into being.

Thus is the arising of this whole mass of Ill.

■

And what, brethren,
is the arising of perception?

Herein, brethren, one is enamoured,
one welcomes;
having clung one persists.

To what?

He is enamoured of perception;
he welcomes perception,
clings to perception;
so clinging there comes a lure upon him.

That lure which is in perception is grasping.

Conditioned by that grasping is becoming.

Conditioned by becoming is birth.

Conditioned by birth
old age and decay,
sorrow and grief,
woe, lamentation and despair
together come into being.

Thus is the arising of this whole mass of Ill.

■

And what, brethren,
is the arising of the activities?

Herein, brethren, one is enamoured,
one welcomes;
having clung one persists.

To what?

He is enamoured of the activities;
he welcomes the activities,
clings to the activities;
so clinging there comes a lure upon him.

That lure which is in the activities is grasping.

Conditioned by that grasping is becoming.

Conditioned by becoming is birth.

Conditioned by birth
old age and decay,
sorrow and grief,
woe, lamentation and despair
together come into being.

Thus is the arising of this whole mass of Ill.

■

And what, brethren,
is the arising of of consciousness?

Herein, brethren, one is enamoured,
one welcomes;
having clung one persists.

To what?

He is enamoured of consciousness;
he welcomes consciousness,
clings to consciousness;
so clinging there comes a lure upon him.

That lure which is in consciousness is grasping.

Conditioned by that grasping is becoming.

Conditioned by becoming is birth.

Conditioned by birth
old age and decay,
sorrow and grief,
woe, lamentation and despair
together come into being.

Thus is the arising of this whole mass of Ill.

Such, brethren,
is the arising of body
such is the arising of feeling
such is the arising of perception
such is the aising of the activities
such is the arising of consciousness.

§

And what, brethren,
is the passing away of body
what is the passing away of feeling
what is the passing away of perception
what is the passing away of the activities
what is the passing away of consciousness?

And what, brethren, is the passing away of body?

In this case, brethren, he is not enamoured,
he does not welcome,
not having clung does not persist.

With respect to what?

He is not enamoured of body;
he does not welcome body,
does not cling to body
not having clung he does not persist
with respect to body.

In him, not being enamoured of body,
not welcoming it,
not having clung,
not persisting with respect to body,
there arises not the lure which is in body.

The passing away of that lure
is the passing away of grasping.

The passing away of grasping
is the passing away of becoming.

The passing away of becoming
is the passing away of birth.

The passing away of birth
is the passing away of old age and decay,
sorrow and grief,
woe, lamentation and despair.

Thus is the passing away of this whole mass of Ill.

■

And what, brethren, is the passing away of feeling?

In this case, brethren, he is not enamoured,
he does not welcome,
not having clung does not persist.

With respect to what?

He is not enamoured of feeling;
he does not welcome feeling,
does not cling to feeling
not having clung he does not persist
with respect to feeling.

In him, not being enamoured of feeling,
not welcoming it,
not having clung,
not persisting with respect to feeling,
there arises not the lure which is in feeling.

The passing away of that lure
is the passing away of grasping.

The passing away of grasping
is the passing away of becoming.

The passing away of becoming
is the passing away of birth.

The passing away of birth
is the passing away of old age and decay,
sorrow and grief,
woe, lamentation and despair.

Thus is the passing away of this whole mass of Ill.

■

And what, brethren, is the passing away of perception?

In this case, brethren, he is not enamoured,
he does not welcome,
not having clung does not persist.

With respect to what?

He is not enamoured of perception;
he does not welcome perception,
does not cling to perception
not having clung he does not persist
with respect to perception.

In him, not being enamoured of perception,
not welcoming it,
not having clung,
not persisting with respect to perception,
there arises not the lure which is in perception.

The passing away of that lure
is the passing away of grasping.

The passing away of grasping
is the passing away of becoming.

The passing away of becoming
is the passing away of birth.

The passing away of birth
is the passing away of old age and decay,
sorrow and grief,
woe, lamentation and despair.

Thus is the passing away of this whole mass of Ill.

■

And what, brethren, is the passing away of the activities?

In this case, brethren, he is not enamoured,
he does not welcome,
not having clung does not persist.

With respect to what?

He is not enamoured of the activities;
he does not welcome the activities,
does not cling to the activities
not having clung he does not persist
with respect to the activities.

In him, not being enamoured of the activities,
not welcoming it,
not having clung,
not persisting with respect to the activities,
there arises not the lure which is in the activities.

The passing away of that lure
is the passing away of grasping.

The passing away of grasping
is the passing away of becoming.

The passing away of becoming
is the passing away of birth.

The passing away of birth
is the passing away of old age and decay,
sorrow and grief,
woe, lamentation and despair.

Thus is the passing away of this whole mass of Ill.

■

And what, brethren, is the passing away of consciousness?

In this case, brethren, he is not enamoured,
he does not welcome,
not having clung does not persist.

With respect to what?

He is not enamoured of consciousness;
he does not welcome consciousness,
does not cling to consciousness
not having clung he does not persist
with respect to consciousness.

In him, not being enamoured of consciousness,
not welcoming it,
not having clung,
not persisting with respect to consciousness,
there arises not the lure which is in consciousness.

The passing away of that lure
is the passing away of grasping.

The passing away of grasping
is the passing away of becoming.

The passing away of becoming
is the passing away of birth.

The passing away of birth
is the passing away of old age and decay,
sorrow and grief,
woe, lamentation and despair.

Thus is the passing away of this whole mass of Ill.

Such, brethren,
is the passing away of body
such is the passing away of feeling
such is the passing away of perception
such is the passing away of the activities
such is the passing away of consciousness."

---

[1] *Paṭisallāna*. *Paṭi-saṇ-lī*, 'sticking-on-again,' is applied to solitude chosen in order to meditate.

[2] Text follows here with '*Yathā pathamasutte tathā vitthāretabbo||'*; Woodward trans. *(As in the first section, so should this be expanded.), and footnotes 'So the Burmese recensions. The Sinh. MSS. expand. [I understand this to refer to the previous sutta, not the first sutta of the saṇyutta* — Ed.]

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
1. Pathama Nakula-Pita Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

1. Nakulapitar (the First)

Sutta 7

Paṭhama Upādā-Paritassanā Suttaṃ

Grasping and worry[1]

---

[15] **[16]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

Then thus spake the Exalted One:

"I will show you grasping and worry, brethren:
likewise not grasping and not worrying.

Listen to it,
apply your minds to it thoroughly
and I will speak."

"Even so, lord," replied those brethren to the Exalted One.

Thus spake the Exalted One:

"And how, brethren, is there grasping and worry?

Herein, brethren, the untaught many- **[17]** folk,
who discern not those who are Ariyans,
who are unskilled in the Ariyan doctrine,
untrained in the Ariyan doctrine,
who discern not those who are worthy,
who are unskilled in the worthy doctrine,
untrained in the worthy doctrine
— these regard body as the self,
the self as having body,
body as being in the self,
the self as being in the body.

Of such an one
the body alters and becomes otherwise.

Owing to the altering
and otherwiseness of the body,
his consciousness is busied[2] with the altering body.

From this being busied with the altering body,
worried thoughts arise and persist,
laying hold of the heart.[3]

From this laying hold of the heart
he becomes troubled,
and owing to vexation and clinging
he is worried.

■

He regards feeling as the self,
the self as having feeling,
feeling as being in the self,
the self as being in feeling.

Of such an one
feeling alters and becomes otherwise.

Owing to the altering
and otherwiseness of feeling,
his consciousness is busied with the altering feeling.

From this being busied with the altering feeling,
worried thoughts arise and persist,
laying hold of the heart.

From this laying hold of the heart
he becomes troubled,
and owing to vexation and clinging
he is worried.

■

He regards perception as the self,
the self as having perception,
perception as being in the self,
the self as being in perception.

Of such an one
perception alters and becomes otherwise.

Owing to the altering
and otherwiseness of perception,
his consciousness is busied with the altering perception.

From this being busied with the altering perception,
worried thoughts arise and persist,
laying hold of the heart.

From this laying hold of the heart
he becomes troubled,
and owing to vexation and clinging
he is worried.

■

He regards the activities as the self,
the self as having the activities,
the activities as being in the self,
the self as being in the activities.

Of such an one
the activities alter and become otherwise.

Owing to the altering
and otherwiseness of the activities,
his consciousness is busied with the altering activities.

From this being busied with the altering activities,
worried thoughts arise and persist,
laying hold of the heart.

From this laying hold of the heart
he becomes troubled,
and owing to vexation and clinging
he is worried.

§

He regards consciousness as the self,
the self as having consciousness,
consciousness as being in the self,
the self as being in consciousness.

Of such an one
consciousness alters and becomes otherwise.

Owing to the altering
and otherwiseness of consciousness,
his consciousness is busied with the altering consciousness.

From this being busied with the altering consciousness,
worried thoughts arise and persist,
laying hold of the heart.

From this laying hold of the heart
he becomes troubled,
and owing to vexation and clinging
he is worried.

Thus, brethren, comes grasping and worry.

§

And how, brethren, is there no grasping and worry?

Herein the well-taught Ariyan disciple,
who discerns those that are Ariyans,
who is skilled in the Ariyan doctrine,
well trained in the Ariyan doctrine,
skilled in the worthy doctrine,
well trained in the worthy doctrine

— these regard not body as the self,
regard not the self as having body,
regard not body as being in the self,
regard not the self as being in the body.

Of such an one
the body alters and becomes otherwise.

But in spite of the altering and otherwiseness of body,
his consciousness is not busied with the altering body.

From not being busied with the altering body,
worried thoughts do not arise and persist,
laying hold of the heart.

As his heart is not so possessed,
he is not troubled,
and through absence of vexation and clinging
he is not worried.

■

He regards not feeling as the self,
regards not the self as having feeling,
regard not feeling as being in the self,
regard not the self as being in feeling.

Of such an one
the feeling alters and becomes otherwise.

But in spite of the altering and otherwiseness of feeling,
his consciousness is not busied with the altering feeling.

From not being busied with the altering feeling,
worried thoughts do not arise and persist,
laying hold of the heart.

As his heart is not so possessed,
he is not troubled,
and through absence of vexation and clinging
he is not worried.

■

He regards not perception as the self,
regards not the self as having perception,
regard not perception as being in the self,
regard not the self as being in perception.

Of such an one
perception alters and becomes otherwise.

But in spite of the altering and otherwiseness of perception,
his consciousness is not busied with the altering perception.

From not being busied with the altering perception,
worried thoughts do not arise and persist,
laying hold of the heart.

As his heart is not so possessed,
he is not troubled,
and through absence of vexation and clinging
he is not worried.

■

He regards not the activities as the self,
regards not the self as having the activities,
regard not the activities as being in the self,
regard not the self as being in the activities.

Of such an one
the activities alter and become otherwise.

But in spite of the altering and otherwiseness of the activities,
his consciousness is not busied with the altering activities.

From not being busied with the altering activities,
worried thoughts do not arise and persist,
laying hold of the heart.

As his heart is not so possessed,
he is not troubled,
and through absence of vexation and clinging
he is not worried.

■

He regards not consciousness as the self,
regards not the self as having consciousness,
regard not consciousness as being in the self,
regard not the self as being in consciousness.

Of such an one
consciousness alters and becomes otherwise.

But in spite of the altering and otherwiseness of consciousness,
his consciousness is not busied with the altering consciousness.

From not being busied with the altering consciousness,
worried thoughts do not arise and persist,
laying hold of the heart.

As his heart is not so possessed,
he is not troubled,
and through absence of vexation and clinging
he is not worried.

Thus, brethren, is there no grasping and worry."

---

[1] *Upādāna-paritassana* (so *Comy*.). *Cf*. *Dialog*. i, 53 and *n*. *Paritassana*, 'fidgetiness or worry.' *Cf*. *M*. i, 136; *Mil*. *Pan*. 253, 400; and *M*. i, 36, *na asati paritassati*, 'is not worried at the non-existent.'

[2] *Anuparivatti*, mind is occupied with the petty concerns of body. *Cf*. *J.P.T.S*., 1913, p. 125, etc. 'Of the name as term and concept.'

[3] *Cf*. *S*. ii, 235, *pariyādāya tiṭṭhanti;* 'make an impression on,' is not forceful enough. 'Having altogether laid hold of (him) they persist.'

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
1. Pathama Nakula-Pita Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

1. Nakulapitar (the First)

Sutta 8

Dutiya Upādā-Paritassanā Suttaṃ

Grasping and worry (2)

---

[18] **[18]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

Then thus spake the Exalted One:

"I will show you grasping and worry, brethren:
likewise not grasping and not worrying.

Listen to it,
apply your minds to it thoroughly
and I will speak."

"Even so, lord," replied those brethren to the Exalted One.

Thus spake the Exalted One:

"And how, brethren, is there grasping and worry?

Herein, brethren, the untaught many-folk have this view:

'This body is mine:
I am this:
this is my self.'

Of such an one
the body alters and becomes otherwise.

Owing to the altering and otherwiseness of body,
sorrow and grief,
woe, lamentation and despair arise in him.

'This feeling is mine:
I am this:
this is my self.'

Of such an one
feeling alters and becomes otherwise.

Owing to the altering and otherwiseness of feeling,
sorrow and grief,
woe, lamentation and despair arise in him.

'This perception is mine:
I am this:
this is my self.'

Of such an one
perception alters and becomes otherwise.

Owing to the altering and otherwiseness of perception,
sorrow and grief,
woe, lamentation and despair arise in him.

'These activities are mine:
I am this:
this is my self.'

Of such an one
the activities alter and become otherwise.

Owing to the altering and otherwiseness of the activities,
sorrow and grief,
woe, lamentation and despair arise in him.

'This consciousness is mine:
I am this:
this is my self.'

Of such an one
consciousness alters and becomes otherwise.

Owing to the altering and otherwiseness of consciousness,
sorrow and grief,
woe, lamentation and despair arise in him.

Thus, brethren, is there grasping and worry.

§

And how, brethren, is there no grasping and no worry?

Herein, brethren, the well-taught Ariyan disciple has this view:

'This body is not mine:
I am not this:
this is not my self.'

Of such an one
the body alters and becomes otherwise.

But in spite of the altering and otherwiseness of body,
sorrow and grief,
woe, lamentation and despair arise not in him.

'This feeling is not mine:
I am not this:
this is not my self.'

Of such an one
feeling alters and becomes otherwise.

But in spite of the altering and otherwiseness of feeling,
sorrow and grief,
woe, lamentation and despair arise not in him.

'This perception is not mine:
I am not this:
this is not my self.'

Of such an one
perception alters and becomes otherwise.

But in spite of the altering and otherwiseness of perception,
sorrow and grief,
woe, lamentation and despair arise not in him.

'These activities are not mine:
I am not this:

this is not my self.'

Of such an one
the activities alter and become otherwise.

But in spite of the altering and otherwiseness of the activities,
sorrow and grief,
woe, lamentation and despair arise not in him.

'This consciousness is not mine:
I am not this:
this is not my self.'

Of such an one
consciousness alters and becomes otherwise.

But in spite of the altering and otherwiseness of consciousness,
sorrow and grief,
woe, lamentation and despair arise not in him."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
1. Pathama Nakula-Pita Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

1. Nakulapitar (the First)

Sutta 9

Paṭhama Atīt-Ā-nāgata-Paccuppanna Suttaṃ

Past, Future and Present (1)

---

[19] **[18]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One thus addressed the brethren:

"Body, brethren, is impermanent,
both in the past and in the future,
not to speak of the present.

So seeing, brethren,
the well-taught Ariyan disciple
cares not for a body that is *[19]* past,
is not in love with a body to be,
and for the present body
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

Feeling, brethren, is impermanent,
both in the past and in the future,
not to speak of the present'.

So seeing, brethren,
the well-taught Ariyan disciple
cares not for feeling that is past,
is not in love with feeling to be,
and for the present feeling
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

Perception, brethren, is impermanent,
both in the past and in the future,
not to speak of the present'.

So seeing, brethren,
the well-taught Ariyan disciple
cares not for perception that is past,
is not in love with perception to be,
and for the present perception
seeks to be repelled by it,

seeks dispassion for it,
seeks the ceasing of it.

■

The activities, brethren, are impermanent,
both in the past and in the future,
not to speak of the present'.

So seeing, brethren,
the well-taught Ariyan disciple
cares not for activities that are past,
is not in love with activities to be,
and for the present activities
seeks to be repelled by them,
seeks dispassion for them,
seeks the ceasing of them.

■

Consciousness, brethren, is impermanent,
both in the past and in the future,
not to speak of the present'.

So seeing, brethren,
the well-taught Ariyan disciple
cares not for consciousness that is past,
is not in love with consciousness to be,
and for the present consciousness
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
1. Pathama Nakula-Pita Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

1. Nakulapitar (the First)

Sutta 10

Dutiya Atīt-Ā-nāgata-Paccuppanna Suttaṃ

Past, Future and Present (2)

---

[19] **[19]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One thus addressed the brethren:

"Body, brethren, is an ill,
both in the past and in the future,
not to speak of the present.

So seeing, brethren,
the well-taught Ariyan disciple
cares not for a body that is past,
is not in love with a body to be,
and for the present body
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

Feeling, brethren, is an ill,
both in the past and in the future,
not to speak of the present.

So seeing, brethren,
the well-taught Ariyan disciple
cares not for feeling that is past,
is not in love with feeling to be,
and for the present feeling
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

Perception, brethren, is an ill,
both in the past and in the future,
not to speak of the present.

So seeing, brethren,
the well-taught Ariyan disciple
cares not for perception that is past,
is not in love with perception to be,
and for the present perception
seeks to be repelled by it,

seeks dispassion for it,
seeks the ceasing of it.

■

The activities, brethren, are an ill,
both in the past and in the future,
not to speak of the present.

So seeing, brethren,
the well-taught Ariyan disciple
cares not for the activities that are past,
is not in love with the activities to be,
and for the present activities
seeks to be repelled by them,
seeks dispassion for them,
seeks the ceasing of them.

■

Again, consciousness is an ill,
both in the past and in the future,
not to speak of the present.

So seeing, brethren,
the well-taught Ariyan disciple
cares not for consciousness that is past,
is not in love with consciousnesss to be,
and for present consciousness
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
1. Pathama Nakula-Pita Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

1. Nakulapitar (the First)

Sutta 11

Tatiya Atīt-Ā-nāgata-Paccuppanna Suttaṃ

Past, Future and Present (3)

---

[20] **[19]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One thus addressed the brethren:

"Body, brethren, is without the self
both in the past and in the future,
not to speak of the present.

So seeing, brethren,
the well-taught Ariyan disciple
cares not for a body that is past,
[20] is not in love with a body to be,
and for the present body
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

Feeling, brethren, is without the self
both in the past and in the future,
not to speak of the present.

So seeing, brethren,
the well-taught Ariyan disciple
cares not for feeling that is past,
is not in love with feeling to be,
and for the present feeling
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

Perception, brethren, is without the self
both in the past and in the future,
not to speak of the present.

So seeing, brethren,
the well-taught Ariyan disciple
cares not for perception that is past,
is not in love with perception to be,
and for the present perception
seeks to be repelled by it,

seeks dispassion for it,
seeks the ceasing of it.

■

The activities, brethren, are without the self
both in the past and in the future,
not to speak of the present.

So seeing, brethren,
the well-taught Ariyan disciple
cares not for activities that are past,
is not in love with activities to be,
and for the present activities
seeks to be repelled by them,
seeks dispassion for them,
seeks the ceasing of them.

■

Consciousness, brethren, is without the self
both in the past and in the future,
not to speak of the present.

So seeing, brethren,
the well-taught Ariyan disciple
cares not for consciousness that is past,
is not in love with consciousness to be,
and for the present consciousness
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
2. Dutiya Anicca Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

2. The Second on Impermanence

Sutta 12

Anicca Suttaṃ

Impermanence

[2] *Nāparaṃ itthattāyā ti pajānāti*. *Cf*. *K.S*. ii, 17; *n*. *S*. ii, 20, etc. Buddhaghosa, explaining the phrase at *DA*. 226, says: *idāni vatta-māna-kkhandha-santānā aparaṃ khandha-santānaṃ n'atthi*. After the present life-continuum of the fivefold mass has run its course, there is no further life-continuum of the fivefold mass for me.'

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
2. Dutiya Anicca Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

2. The Second on Impermanence

Sutta 13

Dukkha Suttaṃ

Ill

---

[21] **[20]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"Body, brethren, is ill,
feeling, is an ill,
perception, is an ill,

the activities, are an ill,
consciousness is an ill.

Thus seeing, brethren, the well-taught Ariyan disciple
is repelled by body,
is repelled by feeling,
is repelled by perception,
is repelled by the activities
is repelled by consciousness.

Being repelled
he lusts not
not lusting he is set free
in this freedom comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is my task,
for life in these conditions
there is no hereafter.'"

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
2. Dutiya Anicca Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

2. The Second on Impermanence

Sutta 14

Anatta Suttaṃ

Without the Self

---

[21] **[21]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"Body, brethren, is without the self,
feeling, is without the self,
perception, is without the self,

the activities, are without the self,
consciousness is without the self.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by body,
is repelled by feeling,
is repelled by perception,
is repelled by the activities
is repelled by consciousness.

Being repelled
he lusts not
not lusting he is set free
in this freedom comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is my task,
for life in these conditions
there is no hereafter.'"

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
2. Dutiya Anicca Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

2. The Second on Impermanence

Sutta 15

Paṭhama Yad Anicca Suttaṃ

What is Impermanent (1)

---

[22] **[21]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"Body, brethren, is impermanent.

What is impermanent
that is suffering.[1]

What is suffering,
that is void of the self.

What is void of the self,
that is not mine,
I am not it,
it is not my self.

That is how it is to be regarded
by perfect insight of whet it really is.

■

Feeling, brethren, is impermanent.

What is impermanent
that is suffering.

What is suffering,
that is void of the self.

What is void of the self,
that is not mine,
I am not it,
it is not my self.

That is how it is to be regarded
by perfect insight of whet it really is.

■

Perception, brethren, is impermanent.

What is impermanent
that is suffering.

What is suffering,
that is void of the self.

What is void of the self,
that is not mine,
I am not it,
it is not my self.

That is how it is to be regarded
by perfect insight of whet it really is.

■

The activities, brethren, are impermanent.

What is impermanent
that is suffering.

What is suffering,
that is void of the self.

What is void of the self,
that is not mine,
I am not it,
it is not my self.

That is how it is to be regarded
by perfect insight of whet it really is.

■

Consciousness, brethren, is impermanent.

What is impermanent
that is suffering.

What is suffering,
that is void of the self.

What is void of the self,
that is not mine,
I am not it,
it is not my self.

That is how it is to be regarded
by perfect insight of whet it really is.

■

Thus seeing, brethren, the well-taught Ariyan disciple
is repelled by body,
is repelled by feeling,
is repelled by perception,
is repelled by the activities
is repelled by consciousness.

Being repelled
he lusts not
not lusting he is set free
in this freedom comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is my task,
for life in these conditions
there is no hereafter.'"

---

[1] The force of *dukkhaṃ* may in many places be better brought out by translating 'Ill-fare,' as opposed to *su-khaṃ,* wel-fare.' See *Pāli Dict*. s.v. which suggests 'ease' and 'dis-ease,' 'wealth and ilth,' 'well-being' and 'ill-being.' But all these words have now various significances. 'Ill-fare' is used in Elizabethan literature. Buddhaghosa defines the word at *V.M*. 461, and at p. 494 attempts its derivation (not very successfully) in *du,* 'mean, inferior'; 'khaṃ,' empty. But the underlying idea seems to be 'ill-put-together, temporary, unreal, unsatisfactory.' *Cf*. *Expositor* i, 53,54, and note on next page; Mrs. Rhys Davids, *Bud*. *Psychology,* 1924, p. 83 *f*.'"

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
2. Dutiya Anicca Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

2. The Second on Impermanence

Sutta 16

Dutiya Yad Anicca Suttaṃ or Yaṃ Dukkha Suttaṃ

What is Impermanent (2)

---

[22] **[22]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"Body, brethren, is ill-faring.

What is suffering,
that is void of the self.

What is void of the self,
that is not mine,
I am not it,
it is not my self.

That is how it is to be regarded
by perfect insight of whet it really is.

■

"Feeling, brethren, is ill-faring.

What is suffering,
that is void of the self.

What is void of the self,
that is not mine,
I am not it,
it is not my self.

That is how it is to be regarded
by perfect insight of whet it really is.

■

"Perception, brethren, is ill-faring.

What is suffering,
that is void of the self.

What is void of the self,
that is not mine,
I am not it,
it is not my self.

That is how it is to be regarded
by perfect insight of whet it really is.

■

"The activities, brethren, are ill-faring.

What is suffering,
that is void of the self.

What is void of the self,
that is not mine,
I am not it,
it is not my self.

That is how it is to be regarded
by perfect insight of whet it really is.

■

Consciousness, brethren, is ill-faring.

What is suffering,
that is void of the self.

What is void of the self,
that is not mine,
I am not it,
it is not my self.

That is how it is to be regarded
by perfect insight of whet it really is.

■

Thus seeing, brethren, the well-taught Ariyan disciple
is repelled by body,
is repelled by feeling,

is repelled by perception,
is repelled by the activities
is repelled by consciousness.

Being repelled
he lusts not
not lusting he is set free
in this freedom comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is my task,
for life in these conditions
there is no hereafter.'"

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
2. Dutiya Anicca Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

2. The Second on Impermanence

Sutta 17

Tatiya Yad Anicca Suttaṃ

What is Impermanent (3)

---

[22] **[22]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"Body, brethren, is void of self.

What is void of the self,
that is not mine,
I am not it,
it is not my self.

That is how it is to be regarded
by perfect insight of whet it really is.

■

Feeling, brethren, is void of self.

What is void of the self,
that is not mine,
I am not it,
it is not my self.

That is how it is to be regarded
by perfect insight of whet it really is.

■

Perception, brethren, is void of self.

What is void of the self,
that is not mine,
I am not it,
it is not my self.

That is how it is to be regarded
by perfect insight of whet it really is.

■

The activities, brethren, are void of self.

What is void of the self,
that is not mine,

I am not it,
it is not my self.

That is how it is to be regarded
by perfect insight of whet it really is.

■

Consciousness, brethren, is void of self.

What is impermanent
that is suffering.

What is suffering,
that is void of the self.

What is void of the self,
that is not mine,
I am not it,
it is not my self.

That is how it is to be regarded
by perfect insight of whet it really is.

■

Thus seeing, brethren, the well-taught Ariyan disciple
is repelled by body,
is repelled by feeling,
is repelled by perception,
is repelled by the activities
is repelled by consciousness.

Being repelled
he lusts not
not lusting he is set free

in this freedom comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is my task,
for life in these conditions
there is no hereafter.'"

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
2. Dutiya Anicca Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

2. The Second on Impermanence

Sutta 18

Paṭhama Hetu Suttaṃ

Cause (1)

---

[23] **[22]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"Body, brethren, is impermanent.

That which is the cause,
that which is the condition
of the arising of body,
that also is impermanent.

How, brethren, can a body
which is compounded of the impermanent
come to be permanent?

■

Feeling is impermanent.

That which is the cause,
that which is the condition
of the uprising of feeling,
that also is impermanent.

How, brethren, can feeling
which is compounded of the impermanent
come to be permanent?

■

Perception is impermanent.

That which is the cause,
that which is the condition
of the uprising of perception,
that also is impermanent.

How, brethren, can perception
which is compounded of the impermanent
come to be permanent?

■

The activities are impermanent.

That which is the cause,
that which is the condition
of the uprising of the activities,
that also is impermanent.

How, brethren, can the activities
which are compounded of the impermanent
come to be permanent?

■

Consciousness is impermanent.

That which is the cause,
that which is the condition
of the uprising of consciousness,
that also is impermanent.

How, brethren, can consciousness
which is compounded of the impermanent
come to be permanent?

■

Thus seeing, brethren, the well-taught Ariyan disciple
is repelled by body,
is repelled by feeling,
is repelled by perception,
is repelled by the activities
is repelled by consciousness.

Being repelled
he lusts not
not lusting he is set free

in this freedom comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is my task,
for life in these conditions
there is no hereafter.'"

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
2. Dutiya Anicca Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

2. The Second on Impermanence

Sutta 19

Dutiya Hetu Suttaṃ

Cause (2)

---

[23] **[22]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"Body, brethren, is ill.

That which is the cause,
that which is the condition
of the arising of body,
that also is ill.[ed1]

How, brethren, can a body
which is compounded of ill[1]
come to be ease?

■

Feeling is ill.

That which is the cause,
that which is the condition
of the uprising of feeling,
that also is ill.

How, brethren, can feeling
which is compounded of ill
come to be ease?

■

Perception is ill.

That which is the cause,
that which is the condition
of the uprising of perception,
that also is ill.

How, brethren, can perception
which is compounded of ill
come to be ease?

■

The activities are ill.

That which is the cause,
that which is the condition
of the uprising of the activities,
that also is ill.

How, brethren, can the activities
which are compounded of ill
come to be ease?

■

Consciousness is ill.

That which is the cause,
that which is the condition
of the uprising of consciousness,
that also is ill.

How, brethren, can consciousness
which is compounded of ill
come to be ease?

■

Thus seeing, brethren, the well-taught Ariyan disciple
is repelled by body,
is repelled by feeling,
is repelled by perception,
is repelled by the activities
is repelled by consciousness.

Being repelled
he lusts not
not lusting he is set free

in this freedom comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is my task,
for life in these conditions
there is no hereafter.'"

---

[1] Here especially the translation of *dukkha-sambhūtaṃ,* 'ill-put together,' will better bring out the idea of a compost. The universe would seem to be 'bungled' by its causes, as 'Nature trying her 'prentice band,' or 'created by some lesser god,' as Tennyson puts it in *The Idylls of the Kinq*. It is an experiment. This significance of 'ill-state' is suggested to me by Mr. J. van Manen. The phrase *sukaṃ viharati,* 'lives at ease,' means 'the miad-feeling-body-compound,' works perfectly, like a well-made and well-oiled machine.

[ed1] Woodward has here mistakenly retained 'impermanent' from the previous sutta.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
2. Dutiya Anicca Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

2. The Second on Impermanence

Sutta 20

Tatiya Hetu Suttaṃ

Cause (3)

---

[24] **[23]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"Body, brethren, is void of the self.

That which is the cause,
that which is the condition
of the arising of body,
that also is void of the self.[ed1]

How, brethren, can body
which is void of the self
come to be the self?

■

Feeling is void of the self.

That which is the cause,
that which is the condition
of the uprising of feeling,
that also is void of the self.

How, brethren, can feeling
which is void of the self
come to be self?

■

Perception is void of the self.

That which is the cause,
that which is the condition
of the uprising of perception,
that also is void of the self.

How, brethren, can perception
which is void of the self
come to be self?

■

The activities are void of the self.

That which is the cause,
that which is the condition
of the uprising of the activities,
that also is void of the self.

How, brethren, can the activities
which are void of the self
come to be self?

■

Consciousness is void of the self.

That which is the cause,
that which is the condition
of the uprising of consciousness,
that also is void of the self.

How, brethren, can consciousness
which is void of the self
come to be self?

■

Thus seeing, brethren, the well-taught Ariyan disciple
is repelled by body,
is repelled by feeling,
is repelled by perception,
is repelled by the activities
is repelled by consciousness.

Being repelled
he lusts not
not lusting he is set free

in this freedom comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is my task,
for life in these conditions
there is no hereafter.'"

---

ed1 Woodward has here and in the next paragraph mistakenly retained 'impermanent' from #18.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
2. Dutiya Anicca Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

2. The Second on Impermanence

Sutta 21

Ānanda Suttaṃ

Ānanda

---

[24] **[23]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

Then the venerable Ānanda came to the Exalted One,
saluted him
and sat down at one side.

As he thus sat,
the venerable Ānanda thus addressed the Exalted One:

"Lord, we hear the phrase 'Ceasing! Ceasing!'

By the ceasing of what natural states
is there said to be 'ceasing?'"

"Body, Ānanda, is impermanent,
conditioned,
arisen **[24]** because of (something).

It is a vanishing thing,
a decaying thing,
a fading-out thing,
a ceasing thing.

By such ceasing
is there said to be 'ceasing.'

■

Feeling is impermanent,
conditioned,
arisen because of (something).

It is a vanishing thing,
a decaying thing,
a fading-out thing,
a ceasing thing.

By such ceasing
is there said to be 'ceasing.'

■

Percption is impermanent,
conditioned,
arisen because of (something).

It is a vanishing thing,
a decaying thing,
a fading-out thing,
a ceasing thing.

By such ceasing
is there said to be 'ceasing.'

■

The activities are impermanent,
conditioned,
arisen because of (something).

They are a vanishing thing,
a decaying thing,
a fading-out thing,
a ceasing thing.

By such ceasing
is there said to be 'ceasing.'

■

Consciousness is impermanent,
conditioned,
arisen because of (something).

It is a vanishing thing,
a decaying thing,
a fading-out thing,
a ceasing thing.

By such ceasing
is there said to be 'ceasing.'

By the ceasing of these there is said to be 'ceasing.'"

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
3. Bhāra Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

3. On the Burden

Sutta 22

Bhāra Suttaṃ

The Burden[1]

---

[25] **[24]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"I will teach you the burden, brethren,
the taking hold of the burden,

the lifting of it up
and the laying of it down.

Do ye listen carefully.

Give heed and I will speak."

"Even so, Master!"
replied those brethren to the Exalted One.

The Exalted One said:

[25] "What, brethren, is the burden?

It is the mass of the five factors of grasping,
should be the reply.

What five?

The mass of the body factors of grasping,
the mass of the feeling factors of grasping,
the mass of the perception factors of grasping,
the mass of the activities factors of grasping,
the mass of the consciousness factors of grasping.

This, brethren is called
'the burden.'

And what, brethren, is the
'laying hold of the burden'?

'It is the person' should be the reply.

That venerable one
of such and such a name,
of such and such a family.

This, brethren, is called
'the laying hold of the burden.'

And what, brethren, is
'the taking up of the burden'?

It is that craving
that leads downwards to rebirth,[2]
along with the lure and the lust
that lingers longingly
now here,
now there:
namely,
the craving for sensation,
the craving for rebirth,
the craving to have done with rebirth.[3]

That, brethren, is called
'the taking up of the burden.'

And what, brethren, is
'the laying down of the burden'?

It is the utter passionless ceasing of craving,
the giving up of craving,
the renouncing of,
the release from,
the absence of longing for
this craving.

That, brethren, is called
'the laying down of the burden.'"

So spake the Exalted One.

The Well-Farer having thus spoken,
the Master said this yet further:

The burden is indeed the fivefold mass:
The seizer of the burden, man:
Taking it up is sorrow in this world:
The laying of it down is bliss.

If a man lay this heavy burden down,
And take not any other burden up:
If he draw out that craving, root and all,
No more an-hungered,[4] he is free.[5]

---

[1] *Cf*. Warren 159, who, however, wrongly translates *bhārahāro* as 'bearer of the burden.'

At *V.M*. 512, Buddhaghosa says the burden is the fact of sorrow; the taking of it up is the rise of sorrow; the throwing of it down is the ceasing of sorrow; the manner of doing so is the Path.

Professor Keith, *Buddhist Philosophy* (pub 1923), p 82, says: "the author of the sutra did not entertain the view that the person is nothing save the five aggregates, as these authorities (Buddhaghosa, Vasu-bandhu, Candrakirti, Yasomitra) insist, and all those who maintain that the sutra accepts a person are justified. ... To say that the aggregates are the bearer is to contradict the text.' To this, however, we may add that, in Buddhist fashion, no bearer of the burden is mentioned at all, but a bearing. *Hāro* is 'a taking.' *The puggala is the taking hold of the fivefold mass*. Nevertheless, in the second stanza, we cannot avoid the use of the word 'bearer.'

[We need not be misled by the little parable of the 'burden-bearer.' *Saṃyutta* (iii), xxii, 22, 1. [?] There the 'bearer,' lit. the 'bringer,' is any person; the

'burden' is the mental and bodily complex of his living organism. The 'taking up,' the 'laying down,' of it are the one the exercise, the other the extinction, of craving. The simile is not so told as to convey what one would expect, namely, the laying down at death, the taking up at rebirth. But critics have written as if it did convey this: mind as well as body laid down at death, and a 'person' or ego left burdenless, or with a new burden. This is to garble the text. Mrs. Rhys Davids, *Bud. Pay.,* 1923, p. 259 — Ed. [Ed., that is: the originl Editor]]

[2] *Ponobhavika*.

[3] *Vibhava-taṇhā*. *Comy., uccheda-diṭṭhi* (the annihilationist heresy). Owing to a later use of *vibhava* to mean expanded *(vi-)* becoming, or prosperity, this term used to be wrongly rendered in English.

[4] *Nicchāto,* 'with hunger stilled,' being *niṭṭhaṇho*.

[5] *Parinibbuto:* he has completed the round of existence.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
3. Bhāra Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

3. On the Burden

Sutta 23

Pariññā Suttaṃ

Understanding[1]

---

[26] **[26]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"I will show you things that are to be understood,
likewise understanding.

Do ye listen carefully.

Give heed and I will speak."

"Even so, Master!"
replied those brethren to the Exalted One.

The Exalted One said:

"And what, brethren, are the things to be understood?

Body, brethren, is a thing to be understood,
feeling is a thing to be understood,
perception is a thing to be understood,
the activities are a thing to be understood,
consciousness is a thing to be understood,.

These, brethren, are
'the things that are to be understood.'

And what, brethren, is 'understanding'?

The destruction of lust,
the destruction of hatred,
the destruction of illusion:
that, brethren, is called
'understanding.'"

---

[1] V.M. 606. B. treats of the three worldly *{loktya}pariññās* or knowledges, viz.: *Ñāta-tīraṇa-pahāna* or to have come to know things, investigation and rejection of things.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
3. Bhāra Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

3. On the Burden

Sutta 24

Pariññā Suttaṃ

Understanding, or Thorough Knowledge[1]

---

[26] **[26]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"Brethren, by not thoroughly knowing,
by not understanding,
by not being detached from,

by not renouncing[2] body,
one is unfit for the destruction of suffering.

By not thoroughly knowing,
by not understanding,
by not being detached from,
by not renouncing feeling,
one is unfit for the destruction of suffering.

By not thoroughly knowing,
by not understanding,
by not being detached from,
by not renouncing perception,
one is unfit for the destruction of suffering.

By not thoroughly knowing,
by not understanding,
by not being detached from,
by not renouncing the activities,
one is unfit for the destruction of suffering.

By not thoroughly knowing,
by not understanding,
by not being detached from,
by not renouncing consciousness,
one is unfit for the destruction of suffering.

But, brethren, by thoroughly knowing,
by understanding,
by being detached from,
by renouncing body,
one is fit for the destruction of suffering.

By thoroughly knowing,
by understanding,
by being detached from,
by renouncing feeling,
one is fit for the destruction of suffering.

By thoroughly knowing,
by understanding,
by being detached from,
by renouncing perception,
one is fit for the destruction of suffering.

By thoroughly knowing,
by understanding,
by being detached from,
by renouncing the activities,
one is fit for the destruction of suffering.

By thoroughly knowing,
by understanding,
by being detached from,
by renouncing consciousness,
one is fit for the destruction of suffering.

---

[1] *Parijānaṃ, abhijānaṃ*

[2] At *Expos*. ii, 489 this passage is wrongly referred to; also where it reads: 'not to be eliminated,' *not* should be omitted.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
3. Bhāra Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

3. On the Burden

Sutta 25

Chanda-Rāga Suttaṃ

Desire and Lust

---

[27] **[26]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"That desire and lust, brethren,
which is in body,
do ye renounce them.

So will that body become rejected,
cut down **[27]** at the root,
made like the stump of a palm-tree,
made something that has ceased to be,[1]
so that it cannot grow up again in the future.

That desire and lust, brethren,
which is in feeling,
do ye renounce them.

So will that feeling become rejected,
cut down at the root,
made like the stump of a palm-tree,
made something that has ceased to be,
so that it cannot grow up again in the future.

That desire and lust, brethren,
which is in perception,
do ye renounce them.

So will that perception become rejected,
cut down at the root,
made like the stump of a palm-tree,
made something that has ceased to be,
so that it cannot grow up again in the future.

That desire and lust, brethren,
which is in the activities,
do ye renounce them.

So will those activities become rejected,
cut down at the root,
made like the stump of a palm-tree,
made something that has ceased to be,
so that they cannot grow up again in the future.

That desire and lust, brethren,
which is in consciousness,
do ye renounce them.

So will that consciousness become rejected,
cut down at the root,
made like the stump of a palm-tree,
made something that has ceased to be,
so that it cannot grow up again in the future."

---

[1] Wrongly referred to at *Nidd*. i, 53, where '*phasso* is being discussed.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
3. Bhāra Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

3. On the Burden

Sutta 26

Paṭhama Assāda Suttaṃ

Satisfaction (1)

---

[27] **[27]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"Formerly, brethren,
before I was enlightened with the supreme enlightenment,

when I was yet a Bodhisat,
I thought thus:

'Now what is the satisfaction,[1]
what is the misery of,
what is the way of escape
from body?

Now what is the satisfaction,
what is the misery of,
what is the way of escape
from feeling?

Now what is the satisfaction,
what is the misery of,
what is the way of escape
from perception?

Now what is the satisfaction,
what is the misery of,
what is the way of escape
from the activities?

Now what is the satisfaction,
what is the misery of,
what is the way of escape
from consciousness?'

§

Then, brethren, to me there came this thought:

'That ease, that pleasure
which arises owing to body:
that is the satisfaction of body.

That impermanence,
that suffering,
that instability
which is body,
that is the misery of body.

That restraint of desire and lust,
that renouncing of desire and lust
which are in body, -
that is the way of escape from body.

■

That ease, that pleasure
which arises owing to feeling:
that is the satisfaction of feeling.

That impermanence,
that suffering,
that instability
which is feeling,
that is the misery of feeling.

That restraint of desire and lust,
that renouncing of desire and lust
which are in feeling, -
that is the way of escape from feeling.

■

That ease, that pleasure
which arises owing to perception:
that is the satisfaction of perception.

That impermanence,
that suffering,
that instability
which is perception,
that is the misery of perception.

That restraint of desire and lust,
that renouncing of desire and lust
which are in perception, -
that is the way of escape from perception.

■

That ease, that pleasure
which arises owing to the activities:
that is the satisfaction of the activities.

That impermanence,
that suffering,
that instability
which is the activities,
that is the misery of the activities.

That restraint of desire and lust,
that renouncing of desire and lust
which are in the activities, -
that is the way of escape from the activities.

■

That ease, that pleasure
which arises owing to consciousness:
that is the satisfaction of the consciousness.

That impermanence,
that suffering,
that instability

which is consciousness,
that is the misery of consciousness.

That restraint of desire and lust,
that renouncing of desire and lust
which are in consciousness, -
that is the way of escape from consciousness.

§

[28] So long, brethren, as I did not thoroughly understand,
as they really are,
the satisfaction of these five factors of grasping as such,
the misery of it as such,
the way of escape from it as such, -
so long, brethren, was I doubtful
whether I was enlightened
with that supreme enlightenment,
unsurpassed in the world
with its devas,
its Māras,
its Brahmas,
among the host of recluses and brahmins
and of devas and men.

But as soon, brethren, as I thoroughly understood,
as they really are,
the satisfaction of these five factors of grasping as such,
the misery of it as such,
the way of escape from it as such, -
then, brethren, I knew for certain
that I was enlightened
with that supreme enlightenment

unsurpassed in the world,
with its devas,
its Māras,
its Brahmas,
among the host of recluses and brahmins,
and of devas and men.

Then, indeed, the knowledge arose in me
and insight arose in me: -

'Sure is my release.

This is my last birth.

There is no more rebirth for me now.'"[2]

---

[1] *Cf. S.* ii, 171.

[2] See *The First Sermon, Vin* i, 10; *S.* v, 420. *Buddhist Suttas* (R.D.), 152-3. Also *K.S.* ii, 114.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
3. Bhāra Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

3. On the Burden

Sutta 27

Dutiya Assāda Suttaṃ

Satisfaction (2)

---

[29] **[28]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"Brethren, I practised
the search after the satisfaction

which is in body,
and to this conclusion I came:

'In so far as there is satisfaction of body,
that by insight have I rightly seen.'

Brethren, I practised
the search after the misery
which is in body,
and to this conclusion I came:

'In so far as there is misery of body,
that by insight have I rightly seen.'

Brethren, I practised
the search after the way of escape from body,
and to this conclusion I came:

'In so far as there is a way of escape from body,
that by insight have I rightly seen.'

■

"Brethren, I practised
the search after the satisfaction
which is in feeling,
and to this conclusion I came:

'In so far as there is satisfaction of feeling,
that by insight have I rightly seen.'

Brethren, I practised
the search after the misery
which is in feeling,
and to this conclusion I came:

'In so far as there is misery of feeling,
that by insight have I rightly seen.'

Brethren, I practised
the search after the way of escape from feeling,
and to this conclusion I came:

'In so far as there is a way of escape from feeling,
that by insight have I rightly seen.'

■

"Brethren, I practised
the search after the satisfaction
which is in perception,
and to this conclusion I came:

'In so far as there is satisfaction of perception,
that by insight have I rightly seen.'

Brethren, I practised
the search after the misery
which is in perception,
and to this conclusion I came:

'In so far as there is misery of perception,
that by insight have I rightly seen.'

Brethren, I practised
the search after the way of escape from perception,
and to this conclusion I came:

'In so far as there is a way of escape from perception,
that by insight have I rightly seen.'

■

[29] Brethren, I practised
the search after the satisfaction
which is in the activities,
and to this conclusion I came:

'In so far as there is satisfaction of the activities,
that by insight have I rightly seen.'

Brethren, I practised
the search after the misery
which is in the activities,
and to this conclusion I came:

'In so far as there is misery of the activities,
that by insight have I rightly seen.'

Brethren, I practised
the search after the way of escape from the activities,
and to this conclusion I came:

'In so far as there is a way of escape from the activities,
that by insight have I rightly seen.'

■

"Brethren, I practised
the search after the satisfaction
which is in consciousness,
and to this conclusion I came:

'In so far as there is satisfaction of consciousness,
that by insight have I rightly seen.'

Brethren, I practised
the search after the misery
which is in consciousness,
and to this conclusion I came:

'In so far as there is misery of consciousness,
that by insight have I rightly seen.'

Brethren, I practised
the search after the way of escape from consciousness,
and to this conclusion I came:

'In so far as there is a way of escape from consciousness,
that by insight have I rightly seen.'

§

So long, brethren, as I did not thoroughly understand,
as they really are,
the satisfaction of these five factors of grasping as such,
the misery of it as such,
the way of escape from it as such, -
so long, brethren, was I doubtful
whether I was enlightened
with that supreme enlightenment,
unsurpassed in the world
with its devas,
its Māras,
its Brahmas,
among the host of recluses and brahmins
and of devas and men.

But as soon, brethren, as I thoroughly understood,
as they really are,
the satisfaction of these five factors of grasping as such,
the misery of it as such,
the way of escape from it as such, -
then, brethren, I knew for certain

that I was enlightened
with that supreme enlightenment
unsurpassed in the world,
with its devas,
its Māras,
its Brahmas,
among the host of recluses and brahmins,
and of devas and men.

Then, indeed, the knowledge arose in me
and insight aröse in me: -

'Sure is my release.

This is my last birth.

There is no more rebirth for me now.'"

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
3. Bhāra Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

3. On the Burden

Sutta 28

Tatiya Assāda Suttaṃ

Satisfaction (3)

---

[29] **[29]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"Brethren, if there were not this satisfaction[1] which comes from body, beings would not lust after body.

But inasmuch as there is satisfaction in body,
beings lust after body.

If misery, brethren, belonged not to body,
beings would not be repelled by body.

But inasmuch as there is misery in body,
beings are repelled by body.

If there were no way of escape, brethren, from body,
beings could not escape from body.

But inasmuch as there is a way of escape from body,
beings do escape from body.

■

Brethren, if there were not this satisfaction which comes from feeling,
beings would not lust after feeling.

But inasmuch as there is satisfaction in feeling,
beings lust after feeling.

If misery, brethren, belonged not to feeling,
beings would not be repelled by feeling.

But inasmuch as there is misery in feeling,
beings are repelled by feeling.

If there were no way of escape, brethren, from feeling,
beings could not escape from feeling.

But inasmuch as there is a way of escape from feeling,
beings do escape from feeling.

■

Brethren, if there were not this satisfaction which comes from perception,
beings would not lust after perception.

But inasmuch as there is satisfaction in perception,
beings lust after feeling.

If misery, brethren, belonged not to perception,
beings would not be repelled by perception.

But inasmuch as there is misery in perception,
beings are repelled by perception.

If there were no way of escape, brethren, from perception,
beings could not escape from perception.

But inasmuch as there is a way of escape from perception,
beings do escape from perception.

■

Brethren, if there were not this satisfaction which comes from the activities,
beings would not lust after the activities.

But inasmuch as there is satisfaction in the activities,
beings lust after the activities.

If misery, brethren, belonged not to the activities,
beings would not be repelled by the activities.

But inasmuch as there is misery in the activities,
beings are repelled by the activities.

If there were no way of escape, brethren, from the activities,
beings could not escape from the activities.

But inasmuch as there is a way of escape from the activities,
beings do escape from the activities.

■

Brethren, if there were not this satisfaction which comes from consciousness,
beings would not lust after consciousness.

But inasmuch as there is satisfaction in consciousness,
beings lust after consciousness.

If misery, brethren, belonged not to consciousness,
beings would not be repelled by consciousness.

But inasmuch as there is misery in consciousness,
beings are repelled by consciousness.

If there were no way of escape, brethren, from consciousness,
beings could not escape from consciousness.

But inasmuch as there is a way of escape from consciousness,
beings do escape from consciousness.

■

So long, brethren, as beings have not thoroughly understood,
as they really are,
the satisfaction as such,
the misery as such,
the way of escape as such
in these five factors based on grasping, -
so long, brethren,
have beings
the world and its gods,
its Maras,
its **[30]** Brahmas,
the host of recluses and brahmins,
devas and men
not remained aloof,

detached,
separated,
with the barriers to the mind done away with.[ed1]

But so soon, brethren, as beings thoroughly understand,
even as they really are,
the satisfaction as such,
the misery as such,
the way of escape as such
in these five factors based on grasping, -
then, brethren, beings
and the world
with its devas,
its Maras,
its Brahmas,
the host of recluses and brahmins,
devas and men
do remain aloof,
detached,
separated,
with the barriers of mind done away with."

---

[1] *Cf. K.S.* ii, 114.

[ed1] I have rearranged the order of terms here to match the following paragraph. The original makes no sense.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
3. Bhāra Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

3. On the Burden

Sutta 29

Abhinandana Suttaṃ

Taking Delight In

---

[31] **[30]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Yes, lord," replied those brethren to the Exalted One.

The Exalted One said:

"He who takes delight, brethren, in body,
takes delight in suffering.

He who takes delight in suffering,
I declare,
that he is not released from suffering.

"He who takes delight, brethren, in feeling,
takes delight in suffering.

He who takes delight in suffering,
I declare,
that he is not released from suffering.

"He who takes delight, brethren, in perception,
takes delight in suffering.

He who takes delight in suffering,
I declare,
that he is not released from suffering.

"He who takes delight, brethren, in the activites,
takes delight in suffering.

He who takes delight in suffering,
I declare,
that he is not released from suffering.

"He who takes delight, brethren, in consciousness,
takes delight in suffering.

He who takes delight in suffering,
I declare,
that he is not released from suffering.

§

"He who takes not delight, brethren, in body,
takes not delight in suffering.

He who takes not delight in suffering,
I declare,
that he is released from suffering.

"He who takes not delight, brethren, in feeling,
takes not delight in suffering.

He who takes not delight in suffering,
I declare,
that he is released from suffering.

"He who takes not delight, brethren, in perception,
takes not delight in suffering.

He who takes not delight in suffering,
I declare,
that he is released from suffering.

"He who takes not delight, brethren, in the activites,
takes not delight in suffering.

He who takes not delight in suffering,
I declare,
that he is released from suffering.

"He who takes not delight, brethren, in consciousness,
takes not delight in suffering.

He who takes not delight in suffering,
I declare,
that he is released from suffering.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
3. Bhāra Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

3. On the Burden

Sutta 30

Uppāda Suttaṃ

Uprising

---

[31] **[30]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"That, brethren, which is the uprising,
the persisting,
the rebirth,

the manifestation of body, -
that is the uprising of suffering,
the persisting of diseases,
the manifestation of decay and death.

■

That, brethren, which is the uprising,
the persisting,
the rebirth,
the manifestation of feeling, -
that is the uprising of suffering,
the persisting of diseases,
the manifestation of decay and death.

■

That, brethren, which is the uprising,
the persisting,
the rebirth,
the manifestation of perception, -
that is the uprising of suffering,
the persisting of diseases,
the manifestation of decay and death.

■

That, brethren, which is the uprising,
the persisting,
the rebirth,
the manifestation of the activities, -
that is the uprising of suffering,
the persisting of diseases,
the manifestation of decay and death.

■

That, brethren, which is the uprising,
the persisting,
the rebirth,
the manifestation of consciousness, -
that is the uprising of suffering,
the persisting of diseases,
the manifestation of decay and death.

§

That which is the ceasing,
the quelling,
the going out of body, -
that is the ceasing,
the quelling,
the going out of suffering.

■

That which is the ceasing,
the quelling,
the going out of feeling, -
that is the ceasing,
the quelling,
the going out of suffering.

■

That which is the ceasing,
the quelling,
the going out of perception, -
that is the ceasing,

the quelling,
the going out of suffering.

■

That which is the ceasing,
the quelling,
the going out of the activities, -
that is the ceasing,
the quelling,
the going out of suffering.

■

That which is the ceasing,
the quelling,
the going out of consciousness, -
that is the ceasing,
the quelling,
the going out of suffering."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
3. Bhāra Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

3. On the Burden

Sutta 31

Agha-Mūla Suttaṃ

The Root of Pain[1]

---

[32] **[31]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"I will teach you, brethren, pain
and the root of pain.

Do ye listen to it.

And what, brethren, is pain?

Body, brethren, is pain;
feeling is pain;
perception, is pain;
the activities, are pain;
consciousness is pain.

That, brethren, is the meaning of pain.

And what, brethren, is the root of pain?

It is this craving
that leads downward to rebirth,
along with the lure
and the lust,
that lingers longingly now here,
now there:
namely, the craving for sense,
the craving for rebirth,
the craving to have done with rebirth."

---

[1] *Agha. Comy. Dukkhaṃ. Cf. K.S.* ii, 116, n.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
3. Bhāra Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

3. On the Burden

Sutta 32

Pabhangu Suttaṃ

The Corruptible[1]

---

[32] **[31]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"I will teach you, brethren, the corruptible and the incorruptible.

Do ye listen to it.

And what, brethren, is the corruptible, and what the incorruptible?

Body, brethren, is corruptible.

The ceasing,
the sinking of it to rest,[2]
the coming to an end of it,
that is the incorruptible.

Feeling, brethren, is corruptible.

The ceasing,
the sinking of it to rest,
the coming to an end of it,
that is the incorruptible.

Perception, brethren, is corruptible.

The ceasing,
the sinking of it to rest,
the coming to an end of it,
that is the incorruptible.

is corruptible, likewise

The activities, brethren, are corruptible.

The ceasing,
the sinking of them to rest,
the coming to an end of them,
that is the incorruptible.

Consciousness, brethren, is corruptible.

The ceasing,
the sinking of it to rest,

the coming to an end of it,
that is the incorruptible.

---

[1] *Pobhangu,* or brittle. *Cf*. *S*. v, 92, where the word is used of gold. *Comy*. *pabhijjana sabhāvaṃ,* 'of the nature to crumble away.'

[2] *Cf*. *K.S*. ii, 44 and n. [Ed.: ?] *Expos*. ii, 489; *M*. i, 140; *Nidd*. ii, 438; *Pap*. 234, all of which passages add *dīgha-rattaṃ*. *Comy.,* 'by putting away desire and lust.'

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
4. Na Tumhāka Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

4. On Not Yours

Sutta 33

Paṭhama Na Tumhāka Suttaṃ

Not Yours (1)[1]

---

[33] **[31]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"What is not of you, brethren,
put it away.

Putting it away will be for your profit and welfare.

[32] And what, brethren, is not of you?

Body, brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Feeling, brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Perception, brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

The activities, brethren, are not of you.

Put them away.

Putting them away
will be for your profit and welfare.

Consciousness, brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Just as if, brethren,
a man should gather,
burn,
or do what he please
with all the grass,
all the sticks,
branches
and stalks
in this Jeta Grove, -
pray would ye say:

'This man is gathering, burning us,
doing what he please with us?'"

"Surely not, lord.

Why so?

Because, lord, this is not our self,
nor of the nature of self."

"Even so, brethren, body is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Feeling, brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Perception, brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

The activities, brethren, are not of you.

Put them away.

Putting them away
will be for your profit and welfare.

Consciousness, brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.[2]

---

[1] *Upasamo*. Not literally 'rest.'

[2] On the inference that there is here implied a self who is not body or mind, see Mrs. Rhys Davids, *Bud. Psy.,* 2nd ed., p. 284.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
4. Na Tumhāka Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

4. On Not Yours

Sutta 34

Dutiya Na Tumhāka Suttaṃ

Not Yours (2)

---

[34] **[32]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"What is not of you, brethren,
put it away.

Putting it away will be for your profit and welfare.

And what, brethren, is not of you?

Body, brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Feeling, brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Perception, brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

The activities, brethren, are not of you.

Put them away.

Putting them away
will be for your profit and welfare.

Consciousness, brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
4. Na Tumhāka Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

4. On Not Yours

Sutta 35

Paṭhama Bhikkhu Suttaṃ

The Mendicant[1]

---

[34] **[32]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī
In jeta Grove,
at Anāthapiṇḍika's Park.

I

Then a certain brother came to the Exalted One,
saluted him
and sat down at one side.

So seated, that brother thus addressed the Exalted One:

"Well for me,[2] lord,
if the Exalted One would teach me a doctrine in a few words,
so that hearing the teaching of the Exalted One
I might dwell solitary,
secluded,
zealous,
ardent **[33]**
and aspiring.'

(The Exalted One said):

"That for which a brother has a bias,
by that he is reckoned.[3]

That for which he does not have a bias,
by that he is not reckoned."

"I understand, 0 Exalted One!

I understand, 0 Well-farer!"

"But how far, brother, do you understand in full
the meaning of what I have thus concisely stated?"

"If one cleave to body, lord,
by that he gets a name.

If he cleave to feeling,
by that he gets a name.

If he cleave to perception,
by that he gets a name.

If he cleave to the activities,
by that he gets a name.

If he cleave to consciousness,
by that he gets a name.

And if, lord, he cleavc not to body,
he gets no name thereby.

If he cleavc not to feeling,
he gets no name thereby.

If he cleavc not to perception,
he gets no name thereby.

If he cleavc not to the activities,
he gets no name thereby.

If he cleavc not to consciousness,
he gets no name thereby."

■

"Well said! Well said, brother!

Well do you understand in full
the meaning of what I concisely stated.

"If one cleave to body,
by that he gets a name.

If one cleave to feeling,
by that he gets a name.

If one cleave to perception,
by that he gets a name.

If one cleave to the activities,
by that he gets a name.

If one cleave to consciousness,
by that he gets a name.

And if one cleavc not to body,
he gets no name thereby.

If one cleavc not to feeling,
he gets no name thereby.

If one cleavc not to perception,
he gets no name thereby.

If one cleavc not to the activities,
he gets no name thereby.

If one cleavc not to consciousness,
he gets no name thereby.

That is how to understand in full
the meaning of what I concisely stated."

Then that brother welcomed the saying of the Exalted One,
and was pleased thereat,
and he rose from his seat,
saluted the Exalted One by the right
and departed.

II.

Thereupon that brother,
living solitary,

secluded,
zealous,
ardent and aspiring,
in no long time attained that goal
for which the clansmen rightly leave home
for the homeless life,
even that unrivalled goal of righteous living;
attained it even in that very life:
and knowing it for himself,
realizing it for himself,
abode therein,
so that he came to know:

"De- **[34]** stroyed is rebirth,
lived is the righteous life,
done is my task,
for life in these conditions
there is no hereafter!"[4]

And that brother was now one of the saints.

---

[1] Trans. Warren, p. 161. *Cf. S.* ii, 244; *K.S.* li, 165.

[2] *Sādhu*. For this sense of the word see *Sutta-Nipāta Comy.* i, 176.

[3] *Sankhaṃ gacchati,* 'goes to a reckoning, comes to be called' *Comy.* paraphrases *paññattiṃ gacchati,* 'is characterised,' 'is reckoned somebody.' Warren, 'comes to be' (see below, § 36) Mrs Rhys Davids wntes: I think the teaching is this: if your bias, bent, leaning, preoccupation is towards the life of tho body, or the things of the worldly mind, you come to be reckoned accordingly; your measure is taken thereby - *i.e.,* you are materialistic, a pleasure-lover, or you are clever, wordy, astute, etc. The true way is to turn aside from both.

[4] *Supra* ii, § 12.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
4. Na Tumhāka Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

4. On Not Yours

Sutta 36

Dutiya Bhikkhu Suttaṃ

The Mendicant (2)

---

[36] **[34]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

I

Then a certain brother came to the Exalted One,
saluted him
and sat down at one side.

So seated, that brother thus addressed the Exalted One:

"Well for me, lord,
if the Exalted One would teach me a doctrine in a few words,
so that hearing the teaching of the Exalted One
I might dwell solitary,
secluded,
zealous,
ardent
and aspiring."

(The Exalted One said):

"That for which one has a bias,
one takes as measure.[1]

That which one takes as measure,
by that he is reckoned.

That for which one has a no bias,
one takes not as measure.

That which one takes not as measure,
by that he is not reckoned."

"I understand, 0 Exalted One!

I understand, 0 Well-farer!"

"But how far, brother, do you understand in full
the meaning of what I have thus concisely stated?"

"If one cleave to body, lord,
that one takes as a measure.[ed1]

That which he takes as a measure,
by that he gets a name.

If one cleave to feeling,
that one takes as a measure.

That which he takes as a measure,
by that he gets a name.

If one cleave to perception,
that one takes as a measure.

That which he takes as a measure,
by that he gets a name.

If one cleave to the activities,
that one takes as a measure.

That which he takes as a measure,
by that he gets a name.

If one cleave to consciousness,
that one takes as a measure.

That which he takes as a measure,
by that he gets a name.

■

If one cleave not to body, lord,
that one takes not as a measure.

That which he takes not as a measure,
he gets no name thereby.

If one cleave not to feeling,
that one takes not as a measure.

That which he takes not as a measure,
he gets no name thereby.

If one cleave not to perception,
that one takes not as a measure.

That which he takes not as a measure,
he gets no name thereby.

If one cleave not to the activities,
that one takes not as a measure.

That which he takes not as a measure,
he gets no name thereby.

If one cleave not to consciousness,
that one takes not as a measure.

That which he takes not as a measure,
he gets no name thereby."

■

"Well said! Well said, brother!

Well do you understand in full
the meaning of what I concisely stated.

If one cleave to body,
that one takes as a measure.

That which one takes as a measure,
by that one gets a name.

If one cleave to feeling,
that one takes as a measure.

That which one takes as a measure,
by that one gets a name.

If one cleave to perception,
that one takes as a measure.

That which one takes as a measure,
by that one gets a name.

If one cleave to the activities,
that one takes as a measure.

That which one takes as a measure,
by that one gets a name.

If one cleave to consciousness,
that one takes as a measure.

That which one takes as a measure,
by that one gets a name.

If one cleave not to body, lord,
that one takes not as a measure.

That which one takes not as a measure,
one gets no name thereby.

If one cleave not to feeling,
that one takes not as a measure.

That which one takes not as a measure,
one gets no name thereby.

If one cleave not to perception,
that one takes not as a measure.

That which one takes not as a measure,
one gets no name thereby.

If one cleave not to the activities,
that one takes not as a measure.

That which one takes not as a measure,
one gets no name thereby.

If one cleave not to consciousness,
that one takes not as a measure.

That which one takes not as a measure,
one gets no name thereby.

That is how to understand in full
the meaning of what I concisely stated."

Then that brother welcomed the saying of the Exalted One,
and was pleased thereat,
and he rose from his seat,
saluted the Exalted One by the right
and departed.

II.

Thereupon that brother,
living solitary,
secluded,
zealous,
ardent and aspiring,
in no long time attained that goal
for which the clansmen rightly leave home
for the homeless life,
even that unrivalled goal of righteous living;
attained it even in that very life:
and knowing it for himself,
realizing it for himself,
abode therein,
so that he came to know:

"Destroyed is rebirth,
lived is the righteous life,
done is my task,
for life in these conditions
there is no hereafter!"

And that brother was now one of the saints.

---

[1] *Comy*. 'That body which one cleaves to ... perishes when the cleaving dies away. When the object dissolves, the objective states no longer hold together.' So we read (*K.S*. ii, 45), 'if we are occupied about something, this becomes an object for the persistence of consciousness, whence birth takes place.'

[ed1] Woodward's abridgment leaves us without knowing how he would have constructed the following which is not identical to the previous sutta. I have reconstructed it as I believe he might have done using his terminology.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
4. Na Tumhāka Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

4. On Not Yours

Sutta 37

Paṭhama Ānanda Suttaṃ

Ānanda (1)

"Birth is said to be th' uprising:
passing away is called the term:
Ageing, instabibty; fixity, life's maintenance."

Cf. A. ii. 152.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
4. Na Tumhāka Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

4. On Not Yours

Sutta 38

Dutiya Ānanda Suttaṃ

Ānanda (2)

---

[38] **[35]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī
In jeta Grove,
at Anāthapiṇḍika's Park.

Then the venerable Ānanda came to the Exalted One,
saluted him
and sat down at one side.

As he sat at one side,
the Exalted One thus addressed the venerable Ānanda:

"If they were to ask you, Ānanda,

'Friend Ānanda, Ānanda,
what are the things
in which uprising has been discerned,
in which passing away has been discerned,
in which otherwiseness while they last has been discerned?

What are the things
in which uprising will be discerned,
in which passing away will be discerned,
in which otherwiseness while they last will be discerned?

What are the things
in which uprising is even now discerned,
in which passing away is even now discerned,
in which otherwiseness while they last is even now discerned?'

Thus questioned, Ānanda,
what would you reply?"

§

"If I were thus questioned, lord:

'Friend Ānanda,
what are the things
in which uprising has been discerned,
in which passing away has been discerned,
in which otherwiseness while they last has been discerned?

What are the things
in which uprising will be discerned,
in which passing away will be discerned,
in which otherwiseness while they last will be discerned?

What are the things
in which uprising is even now discerned,
in which passing away is even now discerned,
in which otherwiseness while they last is even now discerned?'

thus should I reply:

'The body, friends, which is past,
perished,
altered,
of which uprising has been discerned,
of which passing away has been discerned,
of which otherwiseness while it lasts has been discerned;

the feeling, friends, which is past,
perished,
altered,
of which uprising has been discerned,
of which passing away has been discerned,
of which otherwiseness while it lasts has been discerned;

the perception, friends, which is past,
perished,
altered,
of which uprising has been discerned,
of which passing away has been discerned,
of which otherwiseness while it lasts has been discerned;

the activities, friends, which are past,
perished,
altered,
of which uprising has been discerned,

of which passing away has been discerned,
of which otherwiseness while they last has been discerned;

the consciousness, friends, which is past,
perished,
altered,
of which uprising has been discerned,
of which passing away has been discerned,
of which otherwiseness while it lasts has been discerned;

these, friends, are the things
in which uprising has been discerned,
in which passing away has been discerned,
in which otherwiseness while they last has been discerned.

■

Then again, friends, of that body which is unborn,
not yet manifested,
uprising will be discerned,
passing away will be discerned,
otherwiseness while it lasts, will be discerned;

of that feeling which is unborn,
not yet manifested,
uprising will be discerned,
passing away will be discerned,
otherwiseness while it lasts, will be discerned;

of that perception which is unborn,
not yet manifested,
uprising will be discerned,
passing away will be discerned,
otherwiseness while it lasts, will be discerned;

of those activities which are unborn,
not yet manifested,

uprising will be discerned,
passing away will be discerned,
otherwiseness while they last, will be discerned;

of that consciousness which is unborn,
not yet manifested,
uprising will be discerned,
passing away will be discerned,
otherwiseness while it lasts, will be discerned;

these, friends, are the things
in which uprising will be discerned,
in which passing away will be discerned,
in which otherwiseness while they last will be discerned.

■

Then again, friends, of that body which has been born
and manifested
uprising is even now discerned,
passing away is even now discerned,
otherwiseness while it lasts is even now discerned;

of that feeling which has been born
and manifested
uprising is even now discerned,
passing away is even now discerned,
otherwiseness while it lasts is even now discerned;

of that perception which has been born
and manifested
uprising is even now discerned,
passing away is even now discerned,
otherwiseness while it lasts is even now discerned;

of those activities which have been born
and manifested

uprising is even now discerned,
passing away is even now discerned,
otherwiseness while they last is even now discerned;

of that consciousness which has been born
and manifested
uprising is even now discerned,
passing away is even now discerned,
otherwiseness while it lasts is even now discerned;

these, friends, are the things
in which uprising is even now discerned,
in which passing away is even now discerned,
in which otherwiseness while they last is even now discerned.'

Thus questioned, lord, thus should I reply."

§

"Well said, Ānanda!

Well said, Ānanda!

It is indeed that body which is past,
perished,
altered,
of which uprising has been discerned,
of which passing away has been discerned,
of which otherwiseness while it lasts has been discerned;

feeling which is past,
perished,
altered,

of which uprising has been discerned,
of which passing away has been discerned,
of which otherwiseness while it lasts has been discerned;

perception which is past,
perished,
altered,
of which uprising has been discerned,
of which passing away has been discerned,
of which otherwiseness while it lasts has been discerned;

the activities which are past,
perished,
altered,
of which uprising has been discerned,
of which passing away has been discerned,
of which otherwiseness while they last has been discerned;

consciousness which is past,
perished,
altered,
of which uprising has been discerned,
of which passing away has been discerned,
of which otherwiseness while they last has been discerned;

which are the things
in which uprising has been discerned,
in which passing away has been discerned,
in which otherwiseness while they last has been discerned.

■

Then again of body which is unborn,
not yet manifested,
uprising will be discerned,
passing away will be discerned,
otherwiseness while it lasts, will be discerned;

of feeling which is unborn,
not yet manifested,
uprising will be discerned,
passing away will be discerned,
otherwiseness while it lasts, will be discerned;

of perception which is unborn,
not yet manifested,
uprising will be discerned,
passing away will be discerned,
otherwiseness while it lasts, will be discerned;

of activities which are unborn,
not yet manifested,
uprising will be discerned,
passing away will be discerned,
otherwiseness while they last, will be discerned;

of consciousness which is unborn,
not yet manifested,
uprising will be discerned,
passing away will be discerned,
otherwiseness while it lasts, will be discerned;

these are the things
in which uprising will be discerned,
in which passing away will be discerned,
in which otherwiseness while they last will be discerned.

■

Then again of body which has been born
and manifested
uprising is even now discerned,
passing away is even now discerned,
otherwiseness while it lasts is even now discerned;

of that feeling which has been born
and manifested
uprising is even now discerned,
passing away is even now discerned,
otherwiseness while it lasts is even now discerned

of that perception which has been born
and manifested
uprising is even now discerned,
passing away is even now discerned,
otherwiseness while it lasts is even now discerned;

of those activities which have been born
and manifested
uprising is even now discerned,
passing away is even now discerned,
otherwiseness while they last is even now discerned

of that consciousness which has been born
and manifested
uprising is even now discerned,
passing away is even now discerned,
otherwiseness while it lasts is even now discerned;

these are the things
in which uprising is even now discerned,
in which passing away is even now discerned,
in which otherwiseness while they last is even now discerned.

Thus questioned, Ānanda,
thus should you make answer."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
4. Na Tumhāka Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

4. On Not Yours

Sutta 39

Paṭhama Anu-Dhamma Suttaṃ

Conforming to the Norm (1)

---

[40] **[36]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"Of that brother, brethren,
who is versed in conformity to the Norm,[1]
this is the accordant practice:

He should abide in the utter disgust for body,
he should abide in the utter disgust for feeling,
he should abide in the utter disgust for perception,
he should abide in the utter disgust for the activities,
he should abide in the utter disgust for consciousness.

So abiding in the utter disgust for body,
in the utter disgust for feeling,
in the utter disgust for perception,
in the utter disgust for the activities,
in the utter disgust for consciousness,
he fully discerns body,
he fully discerns feeling,
he fully discerns perception,
he fully discerns the activities,
he fully discerns consciousness.

Fully discerning body,
fully discerning feeling,
fully discerning perception,
fully discerning the activities,
fully discerning consciousness;
he is released from body,
he is released from feeling,
he is released from perception,
he is released from activities,
he is released from consciousness,
he is released from rebirth,
old age and decay,
sorrow and grief,
from woe,
lamentation
and despair.

I declare him to be released from suffering."

[1] *Anudhammo*. *Comy*. *Anuloma-dhammo*, 'in accordance or in due order.' *Cf*. *S*. ii, 18; *K.S*. ii, 14

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
4. Na Tumhāka Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

4. On Not Yours

Sutta 40

Dutiya Anu-Dhamma Suttaṃ

Conforming to the Norm (2)

---

[36]

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"Of that brother, brethren, who is versed in conformity to the Norm,
this is the accordant practice:

He should abide seeing the impermanence of body,
he should abide seeing the impermanence of feeling,
he should abide seeing the impermanence of perception,
he should abide seeing the impermanence of the activities,
he should abide seeing the impermanence of consciousness.

So abiding seeing the impermanence of body,
seeing the impermanence of feeling,
seeing the impermanence of perception,
seeing the impermanence of the activities,
seeing the impermanence of consciousness,
he fully discerns body,
he fully discerns feeling,
he fully discerns perception,
he fully discerns the activities,
he fully discerns consciousness.

Fully discerning body,
fully discerning feeling,
fully discerning perception,
fully discerning the activities,
fully discerning consciousness;
he is released from body,
he is released from feeling,
he is released from perception,
he is released from activities,
he is released from consciousness,
he is released from rebirth,
old age and decay,
sorrow and grief,
from woe,
lamentation
and despair.

I declare him to be released from suffering."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
4. Na Tumhāka Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

4. On Not Yours

Sutta 41

Tatiya Anu-Dhamma Suttaṃ

Conforming to the Norm (3)

---

[36]

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"Of that brother, brethren, who is versed in conformity to the Norm,
this is the accordant practice:

He should abide seeing the suffering of body,
he should abide seeing the suffering of feeling,
he should abide seeing the suffering of perception,
he should abide seeing the suffering of the activities,
he should abide seeing the suffering of consciousness.

So abiding seeing the suffering of body,
seeing the suffering of feeling,
seeing the suffering of perception,
seeing the suffering of the activities,
seeing the suffering of consciousness,
he fully discerns body,
he fully discerns feeling,
he fully discerns perception,
he fully discerns the activities,
he fully discerns consciousness.

Fully discerning body,
fully discerning feeling,
fully discerning perception,
fully discerning the activities,
fully discerning consciousness;
he is released from body,
he is released from feeling,
he is released from perception,
he is released from activities,
he is released from consciousness,
he is released from rebirth,
old age and decay,
sorrow and grief,
from woe,
lamentation
and despair.

I declare him to be released from suffering."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
4. Na Tumhāka Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

4. On Not Yours

Sutta 42

Catuttha Anu-Dhamma Suttaṃ

Conforming to the Norm (4)

---

[36]

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"Of that brother, brethren, who is versed in conformity to the Norm,
this is the accordant practice:

He should abide seeing the lack of self of body,
he should abide seeing the lack of self in feeling,
he should abide seeing the lack of self in perception,
he should abide seeing the lack of self in the activities,
he should abide seeing the lack of self in consciousness.

So abiding seeing the lack of self in body,
seeing the lack of self in feeling,
seeing the lack of self in perception,
seeing the lack of self in the activities,
seeing the lack of self in consciousness,
he fully discerns body,
he fully discerns feeling,
he fully discerns perception,
he fully discerns the activities,
he fully discerns consciousness.

Fully discerning body,
fully discerning feeling,
fully discerning perception,
fully discerning the activities,
fully discerning consciousness;
he is released from body,
he is released from feeling,
he is released from perception,
he is released from activities,
he is released from consciousness,
he is released from rebirth,
old age and decay,
sorrow and grief,
from woe,
lamentation
and despair.

I declare him to be released from suffering."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
5. Atta-Dīpa Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

5. On Being an Island to Self

Atta-Dīpa Suttaṃ

Sutta 43

An Island to Self[1]

---

[42] **[37]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

Then (the Exalted One) said:—

"Do ye abide, brethren,
islands unto yourselves,
refuges unto yourselves:

taking refuge in none other;
islanded by the Norm,
taking refuge in the Norm,
seeking refuge in none other.

By them who are islands unto themselves, brethren,
who are a refuge unto themselves,
who take refuge in none other,
who are islanded by the Norm,
take refuge in the Norm,
seek refuge in none other
— by them the very source of things[2]
is to be searched for thus:

'What is the source of sorrow and grief,
of woe, lamentation and despair?

■

What is their origin?'

What then, brethren,
is the source,
the origin of these?

Herein, brethren,
the untaught many-folk,
who discern not those that are Ariyans,
who are unskilled in the Ariyan doctrine,
untrained in the Ariyan doctrine,
who discern not those who are worthy ones,
who are unskilled in the worthy doctrine,
untrained in the worthy doctrine,
— these regard the body as the self,
the self as having body,

body as being in the self,
the self as being in the body.

But [the well-taught Ariyan disciple][3]
beholding, brethren,
the impermanence of body,
its instability,
its coming to an end,
its ceasing, says:

'Formerly also,
as well as now,
all bodies were impermanent and suffering,
unstable in nature.'

Thus seeing it as it really is,
by perfect insight,
he puts away from him
all sorrow and grief,
woe, lamentation and despair;
nor is he troubled at **[38]** their putting away,
but untroubled lives at ease
and so living at ease
that brother is called
'one who is rid of all that.'[4]

■

Beholding, brethren,
the impermanence of feeling,
its instability,
its coming to an end,
its ceasing,
he says:

'Formerly also,
as well as now,
all feeling was impermanent and suffering,
unstable in its nature.'

Thus seeing it as it really is,
by perfect insight,
he puts away from him
all sorrow and grief,
woe, lamentation and despair:
nor is he troubled at their putting away,
but untroubled lives at ease,
and so living at ease
this brother is called:
'One who is rid of all that.'

■

Beholding, brethren,
the impermanence of perception,
its instability,
its coming to an end,
its ceasing,
he says:

'Formerly also,
as well as now,
all perception was impermanent and suffering,
unstable in its nature.'

Thus seeing it as it really is,
by perfect insight,
he puts away from him
all sorrow and grief,
woe, lamentation and despair:
nor is he troubled at their putting away,

but untroubled lives at ease,
and so living at ease
this brother is called:
'One who is rid of all that.'

■

Beholding, brethren,
the impermanence of the activities,
their instability,
their coming to an end,
their ceasing,
he says:

'Formerly also,
as well as now,
all the activities were impermanent and suffering,
unstable in its nature.'

Thus seeing it as it really is,
by perfect insight,
he puts away from him
all sorrow and grief,
woe, lamentation and despair:
nor is he troubled at their putting away,
but untroubled lives at ease,
and so living at ease
this brother is called:
'One who is rid of all that.'

■

Beholding, brethren,
the impermanence of consciousness,
its instability,
its coming to an end,

its ceasing,
he says:

'Formerly also,
as well as now,
all consciousness was impermanent and suffering,
unstable in its nature.'

Thus seeing it as it really is,
by perfect insight,
he puts away from him
all sorrow and grief,
woe, lamentation and despair:
nor is he troubled at their putting away,
but untroubled lives at ease,
and so living at ease
this brother is called:
'One who is rid of all that.'"

---

[1]Lit., 'self-islanded'; usually rendered 'lamps (*dīpa*) unto yourselves.' Comy., *Attadipa = tāṇaṇ, leṇaṇ, gati, parāyanaṇ = Atta-saraṇa*. — *i.e.*, 'shelter, cave of refuge, resort, goal, refuge. *Cf. Dialog*. ii, 108.

[2]*Yoni yeva upaparikkhitabbo*. *Yoni[so]* is *ab origine (cf. Yoniso manasikāro),* so 'methodical attention.' Comy.,' *kāraṇaṇ ti; upāyena manasikāro*. *K.S*. i, p. 131.

[3]The text omits 'the well-taught Ariyan disciple.'

[4]*Tad-anga-nibbuto = tad'anga-vimutto* — *i.e.,* 'cooled down,' freed as to these [attributes] accordingly or respectively. — *Cf. Pss. of the Sisters,* 447

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
5. Atta-Dīpa Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

5. On Being an Island to Self

Sutta 44

Paṭipadā Suttaṃ

The Way To

---

[43] **[38]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"I will teach you, brethren,
both the way going to the arising of bodyhood,[1]
and the way going to the ceasing of bodyhood.

Do ye listen to it.

And which, brethren,
is the way going to the arising of bodyhood?

Herein, brethren, the untaught many-folk,
who discern not those that are Ariyans,
who are unskilled in the Ariyan doctrine,
untrained in the Ariyan doctrine,
who discern not those who are worthy ones,
who are unskilled in the worthy doctrine,
untrained in the worthy doctrine, —
view body as the self
the self as possessed of body,
body as being in the self,
the self as being in body;

view feeling as the self
the self as possessed of feeling,
feeling as being in the self,
the self as being in feeling;

view perception as the self
the self as possessed of perception,
perception as being in the self,
the self as being in perception;

view the activities as the self
the self as possessed of the activities,
the activities as being in the self,
the self as being in the activities;

view consciousness as the self
the self as possessed of consciousness,
consciousness as being in the self,
the self as being in consciousness.

This, brethren, is called:

'The way going to the arising of bodyhood.'

So the meaning here is just this -
it is called, brethren:

'The view going to the arising of suffering.'

§

And which, brethren, is the way going to the ceasing of bodyhood?

Herein, brethren, the well-taught Ariyan disciple,
who discerns those that are Ariyans,
who is skilled in the Ariyan doctrine,
trained in the Ariyan doctrine,
who discerns those who are worthy ones,
who is skilled in the worthy doctrine,
trained in the worthy doctrine, —
regards not body as the self
regards not the self as possessed of body,
regards not body as being in the self,
regards not the self as being in body;

regards not feeling as the self
regards not the self as possessed of feeling,
regards not feeling as being in the self,
regards not the self as being in feeling;

regards not perception as the self
regards not the self as possessed of perception,

regards not perception as being in the self,
regards not the self as being in perception;

regards not view the activities as the self
regards not the self as possessed of the activities,
regards not the activities as being in the self,
regards not the self as being in the activities;

regards not consciousness as the self
regards not the self as possessed of consciousness,
regards not consciousness as being in the self,
regards not the self as being in consciousness.

[39] This, brethren, is called:

'The way going to the ceasing of bodyhood.'

So verily the meaning here is just this -
it is called, brethren:

'The view going to the ceasing of suffering.'"

---

[1] *Sakkaya,* lit. 'one's own group."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
5. Atta-Dīpa Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

5. On Being an Island to Self

Sutta 45

Paṭhama Aniccatā Suttaṃ

Impermanence (1)

---

[44] **[39]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"Body, brethren, is impermanent.

What is impermanent,
that is suffering.

What is suffering,
that is without the self.

What is without the self,
'That is not mine,
I am not that,
not of me is this self'.

Thus should one view it
by perfect insight
as it really is.

For the one who thus sees it
as it really is
by perfect insight,
his heart turns away,
is released[1] from it
by not grasping at the *āsavas*.[2]

■

"Feeling, brethren, is impermanent.

What is impermanent,
that is suffering.

What is suffering,
that is without the self.

What is without the self,
that is not mine,
I am not that,
not of me is this self.

Thus should one view it
by perfect insight
as it really is.

For the one who thus sees it
as it really is
by perfect insight,
his heart turns away,
is released from it
by not grasping at the *āsavas*.

■

"Perception, brethren, is impermanent.

What is impermanent,
that is suffering.

What is suffering,
that is without the self.

What is without the self,
that is not mine,
I am not that,
not of me is this self.

Thus should one view it
by perfect insight
as it really is.

For the one who thus sees it
as it really is
by perfect insight,
his heart turns away,
is released from it
by not grasping at the *āsavas*.

■

"The activities, brethren, are impermanent.

What is impermanent,
that is suffering.

What is suffering,
that is without the self.

What is without the self,
that is not mine,
I am not that,
not of me is this self.

Thus should one view it
by perfect insight
as it really is.

For the one who thus sees it
as it really is
by perfect insight,
his heart turns away,
is released from it
by not grasping at the *āsavas*.

■

"Consciousness, brethren, is impermanent.

What is impermanent,
that is suffering.

What is suffering,
that is without the self.

What is without the self,
that is not mine,
I am not that,
not of me is this self.

Thus should one view it
by perfect insight
as it really is.

For the one who thus sees it
as it really is
by perfect insight,
his heart turns away,
is released from it
by not grasping at the *āsavas*.

§

But if, brethren, a brother's heart turns away from the material element,
and is released from it
by not grasping at the *āsavas:*

if a brother's heart turns away from the feeling element,[ed1]
and is released from it
by not grasping at the *āsavas:*

if a brother's heart turns away from the perception element,
and is released from it
by not grasping at the *āsavas:*

if a brother's heart turns away from the activities element,
and is released from it
by not grasping at the *āsavas:*

if a brother's heart turns away from the from consciousness element,
and is released from it
by not grasping at the *āsavas;*

then by its release[3] it is steadfast;
by its steadfastness it is happy;
by its happiness it is not troubled;
not being troubled,
of its own self it is utterly well;
so that he knows:

'Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter.'"

---

[1] *Cf. S.* ii, 48; *K.S.* ii, 37. *Comy.* explains, 'he turns away at the moment of realizing the Path, and is released at the moment of realizing the Fruits of the Path.

[2] *Comy., anuppāda-nirodena niruddhehi āsavehi agahtivā.*

[3] Reading for *vimyuttatā, vimuttattā.*

[ed1] From here Woodward neglects the 'element' *(dhātuyā)* connected with each of the following.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
5. Atta-Dīpa Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

5. On Being an Island to Self

Sutta 46

Dutiya Aniccatā Suttaṃ

Impermanence (2)

---

[45] **[39]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"Body, brethren, is impermanent.

What is impermanent,
that is suffering.

What is suffering,
that is without the self.

What is without the self,
that is not mine,
I am not that,
not of me is this self.

Thus should one view it
by perfect insight
as it really is.

■

Feeling, brethren, is impermanent.

What is impermanent,
that is suffering.

What is suffering,
that is without the self.

What is without the self,
that is not mine,
I am not that,
not of me is this self.

Thus should one view it
by perfect insight
as it really is.

■

Perception, brethren, is impermanent.

What is impermanent,
that is suffering.

What is suffering,
that is without the self.

What is without the self,
that is not mine,
I am not that,
not of me is this self.

Thus should one view it
by perfect insight
as it really is.

■

The activities, brethren, are impermanent.

What is impermanent,
that is suffering.

What is suffering,
that is without the self.

What is without the self,
that is not mine,
I am not that,
not of me is this self.

Thus should one view it
by perfect insight
as it really is.

■

Consciousness, brethren, is impermanent.

What is impermanent,
that is suffering.

What is suffering,
that is without the self.

What is without the self,
that is not mine,
I am not that,
not of me is this self.

Thus should one view it
by perfect insight
as it really is.

§

For the one who thus sees it
as it really is
by perfect insight,
there is no more guessing at the far-off past.[1]

As there is no more guessing at the far-off past,
there is no more guessing at the far-off future.

As there is no more guessing at the far-off future,
there is no stubborn[2] perversity.

As there is no more stubborn perversity in him,
his heart turns away from body,
from feeling,
perception,
the activities

and consciousness,
and is released by not grasping at the *āsavas*.

Then by its release it is steadfast;
by its steadfastness it is happy;
by its happiness it is not troubled;
not being troubled,
of its own self it is utterly well;
so that he knows:|| ||

'Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter.'"

---

[1] *Cf. D*. 1, 12; *Dialog*. i, 26.

[2] *Infra* 110. Text reads *thāmaso* (gen. of *thāmo*) *parāmaso* But *Comy*. reads *thamāmaso parāmaso (dṭṭhiyo)* as below, § 85. *M*. i, 257 has *thāmasā parāmassa abhinivissa voharati*.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
5. Atta-Dīpa Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

5. On Being an Island to Self

Sutta 47

Samanupassanā Suttaṃ

View

---

[46] **[40]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"Those recluses and brahmins, brethren,
who regard the self in divers ways,[1]
regard it as the body-mass

of five factors based on grasping,[2]
or as some one of these.

What five?

Herein, brethren, the untaught many-folk,
who discern not those that are Ariyans,
who are unskilled in the Ariyan doctrine,
untrained in the Ariyan doctrine,
who discern not those who are worthy ones,
who are unskilled in the worthy doctrine,
untrained in the worthy doctrine, —
regard body as the self,
self as possessed of body,
body as being in the self,
self as being in body;

view feeling as the self
the self as possessed of feeling,
feeling as being in the self,
the self as being in feeling;

view perception as the self
the self as possessed of perception,
perception as being in the self,
the self as being in perception;

view the activities as the self
the self as possessed of the activities,
the activities as being in the self,
the self as being in the activities;

view consciousness as the self
the self as possessed of consciousness,
consciousness as being in the self,
the self as being in consciousness.

Thus this is the view.

It has come to him (to think): 'I am.'

Now when it has come to anyone
to think 'I am,'
there comes to pass a descent
of the five feeling-faculties[3]
the seeing-faculty,
the hearing-faculty,
the smelling-faculty,
the tasting-faculty,
the touching-faculty.[4]

[41] Mind is the result,
mind-states[5] are the result,
the ignorarnce-element is the result.[6]

Touched by the feeling
born of contact with ignorance,
there comes to the untaught many-folk (the view),
'I am';

there comes (the view),
'this same I am;'

there comes (the view),
'things will be';

there comes the view,
'things will not be';[7]

there comes the view,
'things will have body';

the view,
'things will be bodyless';

there comes the view,
'things will be conscious';

the view,
'things will be unconscious';

the view,
'things will be neither conscious nor unconscious.'

It is just therein, brethren,
that the five feeling-faculties persist.

But herein for the well-taught Ariyan disciple
ignorance is put away
and knowledge arises.[8]

Along with the fading away of ignorance
and the arising of knowledge
there comes to him no view that
'I am,'
that
'this same I am,'
that
'things will be,'
that
'things will not be,'
that
'things will have body,'
that
'things will not have body,'
that
'things will be conscious,'
that

'things will be unconscious,'
that
'things will be neither conscious nor unconscious.'"

---

[1] *Aneka-vihitaṃ,* adv. If it is past part., trans., 'as bestowed in divers ways.'

[2] *Cf. Buddhism* (1912) p. 58. *Buddh. Psych* (1924) 102.

[3] *Pañcannaṃ indriyānaṃ avakkanti hoti. Comy.,* 'There is a rebirth {nibbatti) of the five feeling-faculties causally resulting from the existence of that net of sensuality.' *Avakkanti (okkanti) = pātubhāvo,* ' manifestation'

[4] *Kāyindriya,* 'body-faculty,' the skin enveloping body (sense of touch) being the faculty.

[5] *Dhammā* (says *Comy.*) = *ārammaṇaṃ* 'bass for thought.'

[6] *Mano, dhamma avijjādhiātu* Here text reads *vijjā,* but Burm and *Comy. avijjā* is preferable.

[7] *Comy.,* 'The eternalist and annihilationist views.'

[8] *Comy.* 'Of the Arabsnt's Path.'

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
5. Atta-Dīpa Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

5. On Being an Island to Self

Sutta 48

Samanupassanā Suttaṃ

The Factors

---

[47] **[41]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"I will teach you, brethren,
the five factors

and the five factors
that have to do with grasping.

Do ye listen to it.

And what, brethren, are the five factors?

All body, brethren,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or lofty,
far or near, -
that is called
"the body-factor."[1]

Every feeling,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or lofty,
far or near, -
that is called
"the feeling-factor."

Every perception,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or lofty,

far or near, -
that is called
"the perception-factor."

All the activities,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or lofty,
far or near, -
that is called
"the activities-factor."

Every consciousness,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or lofty,
far or near, -
that is called
"the consciousness-factor."

These five, brethren, are called the five factors.

---

[42] And what, brethren, are the five factors that have to do with grasping?[2]

Every body, brethren,
be it past,

future
or present,
inward or outward,
gross or subtle,
low or lofty,
far or near
is a co-asava,
and has to do with grasping.

That is called:
"the body factor that has to do with grasping".

Every feeling,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or lofty,
far or near
is a co-asava,
and has to do with grasping.

That is called:
"the feeling factor that has to do with grasping".

Every perception,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or lofty,
far or near
is a co-asava,
and has to do with grasping.

That is called:
"the perception factor that has to do with grasping".

All the activities,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or lofty,
far or near
is a co-asava,
and has to do with grasping.

That is called:
"the activities factor that has to do with grasping".

Every consciousness,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or lofty,
far or near
is a co-asava,
and has to do with grasping.

That is called:
"the consciousness factor that has to do with grasping".

These are called the fivefold mass of factors
that have to do with grasping.'

---

[1] *Cf. Compendium,* p. 185; *Pts. of Contr.* 95; *M.* iii, 16 *ff.*

[2] *Upādānīyaṃ Comy.,* 'which comes to be as a condition of the bases'; it is equivalent to *upādātabbaṃ*.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
5. Atta-Dīpa Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

5. On Being an Island to Self

Sutta 49

Paṭhama Soṇa Suttaṃ

Soṇa (1)[1]

---

[48] **[42]**

Thus have I heard:—

Once the Exalted One was staying near Rājagaha
in the Bamboo Grove
at the Squirrels' Feeding-Ground.

Then Soṇa,
the housefather's son,

came to the Exalted One
and sat down.

As he thus sat,
the Exalted One thus addressed Soṇa,
the housefather's son:

"Whatsoever recluses and brahmins, Soṇa,
hold views about the impermanent body,
the sorrow-fraught,
the unstable,
such as
'better am I,'
'equal am I,' or
'worse am I' (than thou),
what else are they but non-seers
of what really is?[2]

[43] Whatsoever recluses and brahmins, Soṇa,
hold views about impermanent feeling,
the sorrow-fraught,
the unstable,
such as
'better am I,'
'equal am I,' or
'worse am I' (than thou),
what else are they but non-seers
of what really is?

Whatsoever recluses and brahmins, Soṇa,
hold views about impermanent perception,
the sorrow-fraught,
the unstable,
such as
'better am I,'
'equal am I,' or

'worse am I' (than thou),
what else are they but non-seers
of what really is?

Whatsoever recluses and brahmins, Soṇa,
hold views about impermanent activities,
the sorrow-fraught,
the unstable,
such as
'better am I,'
'equal am I,' or
'worse am I' (than thou),
what else are they but non-seers
of what really is?

Whatsoever recluses and brahmins, Soṇa,
hold views about impermanent consciousness,
the sorrow-fraught,
the unstable,
such as
'better am I,'
'equal am I,' or
'worse am I' (than thou),
what else are they but non-seers
of what really is?

§

But, Soṇa,
whatsoever recluses and brahmins
hold not views about the impermanent body,
the sorrow-fraught,
the unstable,

such as
'better am I,'
'equal am I,' or
'worse am I' (than thou),
what else are they but seers
of what really is?

Whatsoever recluses and brahmins, Soṇa,
hold not views about impermanent feeling,
the sorrow-fraught,
the unstable,
such as
'better am I,'
'equal am I,' or
'worse am I' (than thou),
what else are they but seers
of what really is?

Whatsoever recluses and brahmins, Soṇa,
hold not views about impermanent perception,
the sorrow-fraught,
the unstable,
such as
'better am I,'
'equal am I,' or
'worse am I' (than thou),
what else are they but seers
of what really is?

Whatsoever recluses and brahmins, Soṇa,
hold not views about impermanent activities,
the sorrow-fraught,
the unstable,
such as
'better am I,'
'equal am I,' or

'worse am I' (than thou),
what else are they but seers
of what really is?

Whatsoever recluses and brahmins, Soṇa,
hold not views about impermanent consciousness,
the sorrow-fraught,
the unstable,
such as
'better am I,'
'equal am I,' or
'worse am I' (than thou),
what else are they but seers
of what really is?

§

Now what think you, Soṇa?

Is body permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that woe or weal?"

"Woe, lord."

"And is it fitting to hold such views as
'this is mine,'
'this am I,' or
'this is the self of me,'

about that which is impermanent
and unstable?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that woe or weal?"

"Woe, lord."

"And is it fitting to hold such views as
'this is mine,'
'this am I,' or
'this is the self of me,'
about that which is impermanent
and unstable?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that woe or weal?"

"Woe, lord."

"And is it fitting to hold such views as
'this is mine,'

'this am I,' or
'this is the self of me,'
about that which is impermanent
and unstable?"

"Surely not, lord."

■

Are activities permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that woe or weal?"

"Woe, lord."

"And is it fitting to hold such views as
'this is mine,'
'this am I,' or
'this is the self of me,'
about that which is impermanent
and unstable?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that woe or weal?"

"Woe, lord."

"And is it fitting to hold such views as
'this is mine,'
'this am I,' or
'this is the self of me,'
about that which is impermanent
and unstable?"

"Surely not, lord."

§

"Wherefore, Soṇa,
whatsoever body there be,
whether past,
future or
present,
inward or outward,
gross or subtle,
low or lofty,
far or near —
every body should thus be regarded
as it really is
by right insight
thus:
'this is not mine,'
'this am not I,'
'this of me is not the self.'

■

Whatsoever feeling there be,
whether past,
future or

present,
inward or outward,
gross or subtle,
low or lofty,
far or near —
every feeling should thus be regarded
as it really is
by right insight
thus:
'this is not mine,'
'this am not I,'
'this of me is not the self.'

■

Whatsoever perception there be,
whether past,
future or
present,
inward or outward,
gross or subtle,
low or lofty,
far or near —
every perception should thus be regarded
as it really is
by right insight
thus:
'this is not mine,'
'this am not I,'
'this of me is not the self.'

■

Whatsoever activities there be,
whether past,
future or

present,
inward or outward,
gross or subtle,
low or lofty,
far or near —
all activities should thus be regarded
as it really is
by right insight
thus:
'this is not mine,'
'this am not I,'
'this of me is not the self.'

■

Whatsoever consciousness there be,
whether past,
future or
present,
inward or outward,
gross or subtle,
low or lofty,
far or near —
every consciousness should thus be regarded
as it really is
by right insight
thus:
'this is not mine,'
'this am not I,'
'this of me is not the self.'

■

Thus seeing, Soṇa,
the well-taught Ariyan disciple
feels disgust at body,

feels disgust at feeling,
feels disgust at perception,
feels disgust at the activities
feels disgust at consciousness.

Feeling disgust,
he is repelled thereby.

Being repelled he is released.

In being released,
there is knowledge thereof,
so that he knows:

'Destroyed is rebirth,
lived is the righteous life,
done is my task,
for life in these conditions
there is no hereafter.'"

---

[1] Soṇa (to be distinguished from Sona). This may have been one of the three bhikkhus of the name mentioned in *Theragāthā:* one of whom gives a name to a section in Uddāna.

[2] The three forms of *māno* (conceit). See *Dialog*. iii, 209 *n.;* also *S*. i. 12; *K.S*. i, 17. I quote the verse:

'Whoso doth build fancies concerning values: -
"Equal am I, better, or worse (than thou art)" -
Hereby he may quarrels provoke. But whoso
In all three ways holdeth his mind unshaken,
"Equal (am I), or "different" oocurs not.'

Cf. *S*. ii, 253.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
5. Atta-Dīpa Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

5. On Being an Island to Self

Sutta 50

Dutiya Soṇa Suttaṃ

Soṇa (2)

---

[50] **[44]**

Thus have I heard:—

Once the Exalted One was staying near Rājagaha
in the Bamboo Grove
at the Squirrels' Feeding-Ground.

Then Soṇa,
the housefather's son,

came to the Exalted One
and sat down.

As he thus sat,
the Exalted One thus addressed Soṇa,
the housefather's son:

"Whatsoever recluses and brahmins, Soṇa,
know not body,
know not its uprising,
know not its ceasing,
know not the way going to its ceasing
those recluses or brahmins, Soṇa,
are approved neither among recluses as such,
nor among brahmins as such:
nor have those venerable ones
in this very life
understood of themselves,
nor have they realized
the good of being recluses,
the good of being brahmins,
nor do they live in the attainment thereof.

■

Whatsoever recluses and brahmins, Soṇa,
know not feeling,
know not its uprising,
know not its ceasing,
know not the way going to its ceasing
those recluses or brahmins, Soṇa,
are approved neither among recluses as such,
nor among brahmins as such:
nor have those venerable ones
in this very life
understood of themselves,

nor have they realized
the good of being recluses,
the good of being brahmins,
nor do they live in the attainment thereof.

■

Whatsoever recluses and brahmins, Soṇa,
know not perception,
know not its uprising,
know not its ceasing,
know not the way going to its ceasing
those recluses or brahmins, Soṇa,
are approved neither among recluses as such,
nor among brahmins as such:
nor have those venerable ones
in this very life
understood of themselves,
nor have they realized
the good of being recluses,
the good of being brahmins,
nor do they live in the attainment thereof.

■

Whatsoever recluses and brahmins, Soṇa,
know not the activities,
know not their uprising,
know not their ceasing,
know not the way going to their ceasing
those recluses or brahmins, Soṇa,
are approved neither among recluses as such,
nor among brahmins as such:
nor have those venerable ones
in this very life
understood of themselves,

nor have they realized
the good of being recluses,
the good of being brahmins,
nor do they live in the attainment thereof.

■

Whatsoever recluses and brahmins, Soṇa,
know not consciousness,
know not its uprising,
know not its ceasing,
know not the way going to its ceasing
those recluses or brahmins, Soṇa,
are approved neither among recluses as such,
nor among brahmins as such:
nor have those venerable ones
in this very life
understood of themselves,
nor have they realized
the good of being recluses,
the good of being brahmins,
nor do they live in the attainment thereof.

§

And whatsoever recluses and brahmins, Soṇa,
do know body,
do know the arising of body,
do know its ceasing
and the way going to its ceasing:
those recluses or brahmins, Soṇa,
are approved both among recluses as such,
and among brahmins as such

and those venerable ones have
in this very life
understood of themselves
and have realized
the good of being recluses
the good of being brahmins,
and they do live in the attainment thereof.

■

Whatsoever recluses and brahmins, Soṇa,
do know feeling,
do know the arising of feeling,
do know its ceasing
and the way going to its ceasing:
those recluses or brahmins, Soṇa,
are approved both among recluses as such,
and among brahmins as such
and those venerable ones have
in this very life
understood of themselves
and have realized
the good of being recluses
the good of being brahmins,
and they do live in the attainment thereof.

■

Whatsoever recluses and brahmins, Soṇa,
do know perception,
do know the arising of perception,
do know its ceasing
and the way going to its ceasing:
those recluses or brahmins, Soṇa,
are approved both among recluses as such,
and among brahmins as such

and those venerable ones have
in this very life
understood of themselves
and have realized
the good of being recluses
the good of being brahmins,
and they do live in the attainment thereof.

■

Whatsoever recluses and brahmins, Soṇa,
do know the activities,
do know the arising of the activities,
do know their ceasing
and the way going to their ceasing:
those recluses or brahmins, Soṇa,
are approved both among recluses as such,
and among brahmins as such
and those venerable ones have
in this very life
understood of themselves
and have realized
the good of being recluses
the good of being brahmins,
and they do live in the attainment thereof.

■

Whatsoever recluses and brahmins, Soṇa,
do know consciousness,
do know the arising of consciousness,
do know its ceasing
and the way going to its ceasing:
those recluses or brahmins, Soṇa,
are approved both among recluses as such,
and among brahmins as such

and those venerable ones have
in this very life
understood of themselves
and have realized
the good of being recluses
the good of being brahmins,
and they do live in the attainment thereof."[1]

---

[1] *Cf*. *S*. ii, 14; *K.S*. ii, 11, where the same words are used of 'decay and death.'

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
5. Atta-Dīpa Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

5. On Being an Island to Self

Sutta 51

Paṭhama Nandi-k-Khaya Suttaṃ

The Destruction of the Lure (1)

---

[51] **[44]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"Brethren, when a brother sees
that body is impermanent,
he, rightly perceiving

'this is the right view,'
feels disgust thereat.

By the destruction of the lure of lust
comes the destruction of lust.

By destruction of lust
comes the de- **[45]** struction of the lure,
and by this destruction of the lure
the heart is set free,
and it is called
'well freed.'

■

Brethren, when a brother sees
that feeling is impermanent,
he, rightly perceiving
'this is the right view,'
feels disgust thereat.

By the destruction of the lure of lust
comes the destruction of lust.

By destruction of lust
comes the destruction of the lure,
and by this destruction of the lure
the heart is set free,
and it is called
'well freed.'

■

Brethren, when a brother sees
that perception is impermanent,
he, rightly perceiving

'this is the right view,'
feels disgust thereat.

By the destruction of the lure of lust
comes the destruction of lust.

By destruction of lust
comes the destruction of the lure,
and by this destruction of the lure
the heart is set free,
and it is called
'well freed.'

■

Brethren, when a brother sees
that the activities are impermanent,
he, rightly perceiving
'this is the right view,'
feels disgust thereat.

By the destruction of the lure of lust
comes the destruction of lust.

By destruction of lust
comes the destruction of the lure,
and by this destruction of the lure
the heart is set free,
and it is called
'well freed.'

■

Brethren, when a brother sees
that consciousness is impermanent,
he, rightly perceiving

'this is the right view,'
feels disgust thereat.

By the destruction of the lure of lust
comes the destruction of lust.

By destruction of lust
comes the destruction of the lure,
and by this destruction of the lure
the heart is set free,
and it is called
'well freed.'"

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
5. Atta-Dīpa Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

5. On Being an Island to Self

Sutta 51

Dutiya Nandi-k-Khaya Suttaṃ

The Destruction of the Lure (2)

---

[51] **[45]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"Do ye apply your minds thoroughly, brethren,
to body

and regard it in its true nature
as impermanent.

He who so applies his mind thoroughly to body,
and regards it in its true nature
as impermanent,
feels disgust at body.

By the destruction of the lure of it
comes destruction of lust.

By the destruction of lust
comes the destruction of the lure,
and by the destruction of the lure
the heart is set free,
and it is called 'well freed.'

■

Do ye apply your minds thoroughly, brethren,
to feeling
and regard it in its true nature
as impermanent.

He who so applies his mind thoroughly to feeling,
and regards it in its true nature
as impermanent,
feels disgust at feeling.

By the destruction of the lure of it
comes destruction of lust.

By the destruction of lust
comes the destruction of the lure,
and by the destruction of the lure
the heart is set free,
and it is called 'well freed.'

■

Do ye apply your minds thoroughly, brethren,
to perception
and regard it in its true nature
as impermanent.

He who so applies his mind thoroughly to perception,
and regards it in its true nature
as impermanent,
feels disgust at perception.

By the destruction of the lure of it
comes destruction of lust.

By the destruction of lust
comes the destruction of the lure,
and by the destruction of the lure
the heart is set free,
and it is called 'well freed.'

■

Do ye apply your minds thoroughly, brethren,
to the activities
and regard them in their true nature
as impermanent.

He who so applies his mind thoroughly to the activities,
and regards them in their true nature
as impermanent,
feels disgust at the activities.

By the destruction of the lure of it
comes destruction of lust.

By the destruction of lust
comes the destruction of the lure,
and by the destruction of the lure
the heart is set free,
and it is called 'well freed.'

■

Do ye apply your minds thoroughly, brethren,
to consciousness
and regard it in its true nature
as impermanent.

He who so applies his mind thoroughly to consciousness,
and regards it in its true nature
as impermanent,
feels disgust at consciousness.

By the destruction of the lure of it
comes destruction of lust.

By the destruction of lust
comes the destruction of the lure,
and by the destruction of the lure
the heart is set free,
and it is called 'well freed.'"

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
6. Upāya Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

6. On Attachment

Sutta 53

Upaya Suttaṃ

Attachment[1]

---

[53] **[45]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"Attachment, brethren, is bondage;
aloofness is freedom.

By attachment to body, brethren,
consciousness,
if it get a standing,
may persist.

With body for its object,
with body for its platform,
seeking means of enjoyment,
it may come by growth,
increase,
abundance.[2]

With the activities for its object,
with the activities for its platform,
seeking a means of enjoyment,
it may come by growth,
increase,
abundance.

Were a man, brethren, to declare thus:

'Apart from body,
apart from feeling,
apart from perception,
apart from the **[46]** activities,
I will show forth the coming or the going
or the decease or the rebirth of consciousness,
or the growth or the increase
or the abundance of consciousness' -
to do that were impossible.

If lust for body, brethren,
is abandoned by a brother,
by that abandonment of lust
its foothold is cut off.[3]

Thereby there is no platform for consciousness.

If lust for feeling, brethren,
is abandoned by a brother,
by that abandonment of lust
its foothold is cut off.

Thereby there is no platform for consciousness.

If lust for perception, brethren, is abandoned by a brother,
by that abandonment of lust
its foothold is cut off.

Thereby there is no platform for consciousness.

If lust for the activities, brethren, is abandoned by a brother,
by that abandonment of lust
its foothold is cut off.

Thereby there is no platform for consciousness.

So also, brethren, if lust for the consciousness-element be abandoned by a brother,
by that abandonment of lust
its foothold is cut off.

Thereby there is no platform for consciousness.

Without that platform
consciousness has no growth,
it generates no action[4] and is freed:
by freedom it is steady:[5]
by its steadiness it is happy:
owing to happiness it is not troubled.

Being untroubled,
of itself it becomes utterly well,

so that it knows:

'Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions there is no hereafter.'"

---

[1] *Cf*. Warren, p 162. *Upayo* (text reads *upāyo*). *Comy.,* 'by way of craving, views, conceit, it is subject to the five factors.'

[2] *Cf*. *Dialog*. iii, 220 and *n*. for a somewhat similar paragraph. *Comy.,* 'activity-consciousness, arousing action, by its ability to induce rebirth, would experience growth, etc.'

[3] *Vocchijjat'ārammaṇaṃ Comy.,* 'By absence of the ability to induce rebirth its support is severed.'

[4] *Cf*. *S*. ii, 82 *(saṅkhāraṃ abhisankharoti)*. *Comy*. reading *anabhisankhacca,* 'generates (no conception).'

[5] *Cf*. *S*. ii, 65. In this connexion *ṭhito* is not 'fixed on an object' but 'calmed' or 'steadfast.' (Or 'he,' or 'one' is steady.)

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
6. Upāya Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

6. On Attachment

Sutta 54

Bīja Suttaṃ

Seed[1]

---

[54] **[46]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"There are five sorts of seed, brethren.

What five?

Root-seed,
trunk-seed,
seed from shoots,
seed from joints,
grain-seed,
making five in all.

Suppose, brethren,
that these five sorts of seed are unbroken,
not rotten,
unspoiled by wind and heat,
capable of sprouting,[2]
and happily planted,
but that **[47]** there is no soil
and no water.

Think ye, brethren,
that these five sorts of seed
would come to growth,
increase,
abundance?"

"Surely not, lord."

"Suppose, brethren,
that these five sorts of seed
are unbroken,
not rotten,
unspoiled by wind and heat,
capable of sprouting,
but not happily planted,
and that there were soil and water.

Now would these five sorts of seed
come to growth,

increase,
abundance?"

"Surely not, lord."

"Again, brethren,
suppose that these five sorts of seed
are unbroken,
not rotten,
unspoiled by wind and heat,
capable of sprouting,
and happily planted,
and that there is both soil and water.

Now would these five sorts of seed
come to growth,
increase,
abundance?"

"Surely, lord."

"As the earth-element, brethren,
so should the four stations of consciousness be considered.

As the water-element, brethren,
so should the lure of lust be considered.

As the five sorts of seed, brethren,
so should consciousness and its cause be considered.

By attachment to body, brethren,
consciousness,
if it got a standing,
would stand.

With body for its object,
with body for its platform,

seeking a means of enjoyment,
it would come by growth,
increase,
abundance.

By cleaving to feeling,
brethren,
consciousness,
if it got a standing,
would stand.

With feeling for its object,
with feeling for its platform,
seeking a means of enjoyment,
it would come by growth,
increase,
abundance.

By cleaving to perception,
brethren,
consciousness,
if it got a standing,
would stand.

With perception for its object,
with perception for its platform,
seeking a means of enjoyment,
it would come by growth,
increase,
abundance.

By cleaving to the activities,
brethren,
consciousness,
if it got a standing,
would stand.

With the activities for its object,
with the activities for its platform,
seeking a means of enjoyment,
it would come by growth,
increase,
abundance.

Were a man, brethren, to declare thus:

'Apart from body,
apart from feeling,
apart from perception,
apart from the activities,
I will show forth the coming or the going,
or the decease
or the rebirth of consciousness,
or the growth,
the increase,
the abundance of consciousness' -
to do that were impossible.

If lust for body, brethren,
is abandoned by a brother,
by that abandonment of lust
its foothold is cut off.

Thereby there is no platform for consciousness.

If lust for feeling, brethren,
is abandoned by a brother,
by that abandonment of lust
its foothold is cut off.

Thereby there is no platform for consciousness.

If lust for perception, brethren, is abandoned by a brother,
by that abandonment of lust

its foothold is cut off.

Thereby there is no platform for consciousness.

If lust for the activities, brethren, is abandoned by a brother,
by that abandonment of lust
its foothold is cut off.

Thereby there is no platform for consciousness.

So also, brethren, if lust for the consciousness-element be abandoned by a brother,
by that abandonment of lust
its foothold is cut off.

Thereby there is no platform for consciousness.

Without that platform
consciousness has no growth,
it generates no action and is freed:
by freedom it is steady:
by its steadiness it is happy:
owing to happiness it is not troubled.

Being untroubled,
of itself it becomes utterly well,
so that it knows:

"Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions there is no hereafter."'

---

[1] *Vin* v, 132. In detail at *Vin*. iv, 35 *Cf*. *M.P.* 52-3. Explained by *Comy*. with examples of each sort, such as turmeric, ginger, etc.; wild-fig; knot-grass and bamboo; *samīraṇa* a creeper with berries); grain, such as rice, barley, and beans.

[2] *Cf*. *D*. ii, 353-4; *Dialog* ii, 371 Text *sāradāni* (autumnal; year-old, so fertile). *Comy., sārādāuinī,* and explains 'containing the sap, pith, or essence.' Professor R.D. translates 'selected seed,' *M.P.* 255. *Cf*. *Questions of King Milinda,* ii, p. 79 *n*. *Sāradaṃ bījaṃ* "Seed which will give *sāra*." It has nothing to do with *sāradaṃ* "autumn."'

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
6. Upāya Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

6. On Attachment

Sutta 55

Udāna Suttaṃ

Insspired Words[1]

---

[55] **[48]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

Then the Exalted One uttered these inspired words:

"Were I not then,[2] it would not now be mine.
It shall not be, and mine it shall not be.

If a brother were thus resolved,
he could burst the bonds
that bind to the lower world."[3]

At these words, a certain brother thus addressed the Exalted One:

"But wherein, lord, could a brother,
making his resolve in these words:

'Were I not then, it would not now be mine.
It shall not be, and mine it shall not be.'

burst the bonds that bind to the lower world?"

§

"As to that, brother, the untaught many-folk,
who discern not those that are Ariyans,
who are unskilled in the Ariyan doctrine,
untrained in the Ariyan doctrine,
who discern not those who are worthy ones,
who are unskilled in the worthy doctrine,
untrained in the worthy doctrine, —
regard body as the self,
or self **[49]** as possessed of body,
body as being in the self,
self as being in body;

view feeling as the self
the self as possessed of feeling,
feeling as being in the self,
the self as being in feeling;

view perception as the self
the self as possessed of perception,
perception as being in the self,
the self as being in perception;

view the activities as the self
the self as possessed of the activities,
the activities as being in the self,
the self as being in the activities;

view consciousness as the self
the self as possessed of consciousness,
consciousness as being in the self,
the self as being in consciousness.

■

Of the impermanent body
they do not understand,
as it really is,
'body is impermanent.'

Of the impermanent feeling
they do not understand,
as it really is,
'feeling is impermanent.'

Of the impermanent perception
they do not understand,
as it really is,
'perception is impermanent.'

Of the impermanent activities
they do not understand,
as they really are,
'activities are impermanent.'

Of the impermanent consciousness
they do not understand,
as it really is,
'consciousness is impermanent.'

■

Of the pain-fraught body
they do not understand,
as it really is,
'body is pain-fraught.'

Of the pain-fraught feeling
they do not understand,
as it really is,
'feeling is pain-fraught.'

Of the pain-fraught perception
they do not understand,
as it really is,
'perception is pain-fraught.'

Of the pain-fraught activities
they do not understand,
as they really are,
'activities are pain-fraught.'

Of the pain-fraught consciousness
they do not understand,
as it really is,
'consciousness is pain-fraught.'

■

Of the selfless body
they do not understand,

as it really is,
'body is selfless.'

Of the selfless feeling
they do not understand,
as it really is,
'feeling is selfless.'

Of the selfless perception
they do not understand,
as it really is,
'perception is selfless.'

Of the selfless activities
they do not understand,
as they really are,
'activities are selfless.'

Of the selfless consciousness
they do not understand,
as it really is,
'consciousness is selfless.'

■

Of the conditioned body
they do not understand,
as it really is,
'body is conditioned.'

Of the conditioned feeling
they do not understand,
as it really is,
"feeling is conditioned."

Of the conditioned perception
they do not understand,

as it really is,
'perception is conditioned.'

Of the conditioned activities
they do not understand,
as they really are,
'activities are conditioned.'

Of the conditioned consciousness
they do not understand,
as it really is,
'consciousness is conditioned.'

■

That 'body will come to cease'
they do not understand,
as it really is.

That 'feeling will come to cease'
they do not understand,
as it really is.

That 'perception will come to cease'
they do not understand,
as it really is.

That 'the activies will come to cease'
they do not understand,
as it really is.

That 'consciousness will come to cease'
they do not understand,
as it really is.

§

But, brethren, the well-taught Ariyan disciple,
who discern those that are Ariyans,
who are skilled in the Ariyan doctrine,
trained in the Ariyan doctrine,
who discern those who are worthy ones,
who are skilled in the worthy doctrine,
trained in the worthy doctrine, —
do not regard body as the self,
or self as possessed of body,
or body as being in the self,
or self as being in body;

do not view feeling as the self
the self as possessed of feeling,
feeling as being in the self,
the self as being in feeling;

do not view perception as the self
the self as possessed of perception,
perception as being in the self,
the self as being in perception;

do not view the activities as the self
the self as possessed of the activities,
the activities as being in the self,
the self as being in the activities;

do not view consciousness as the self
the self as possessed of consciousness,
consciousness as being in the self,
the self as being in consciousness.

■

Of the impermanent body
they understand,
as it really is,
'body is impermanent.'

Of the impermanent feeling
they understand,
as it really is,
'feeling is impermanent.'

Of the impermanent perception
they understand,
as it really is,
'perception is impermanent.'

Of the impermanent activities
they understand,
as they really are,
'activities are impermanent.'

Of the impermanent consciousness
they understand,
as it really is,
'consciousness is impermanent.'

■

Of the pain-fraught body
they understand,
as it really is,
'body is pain-fraught.'

Of the pain-fraught feeling
they understand,
as it really is,
'feeling is pain-fraught.'

Of the pain-fraught perception
they understand,
as it really is,
'perception is pain-fraught.'

Of the pain-fraught activities
they understand,
as they really are,
'activities are pain-fraught.'

Of the pain-fraught consciousness
they understand,
as it really is,
'consciousness is pain-fraught.'

■

Of the selfless body
they understand,
as it really is,
'body is selfless.'

Of the selfless feeling
they understand,
as it really is,
'feeling is selfless.'

Of the selfless perception
they understand,
as it really is,
'perception is selfless.'

Of the selfless activities
they understand,
as they really are,
'activities are selfless.'

Of the selfless consciousness
they understand,
as it really is,
'consciousness is selfless.'

■

Of the conditioned body
they understand,
as it really is,
'body is conditioned.'

Of the conditioned feeling
they understand,
as it really is,
'feeling is conditioned.'

Of the conditioned perception
they understand,
as it really is,
'perception is conditioned.'

Of the conditioned activities
they understand,
as they really are,
'activities are conditioned.'

Of the conditioned consciousness
they understand,
as it really is,
'consciousness is conditioned.'

■

That 'body will come to cease'
they understand,
as it really is.

That 'feeling will come to cease'
they understand,
as it really is.

That 'perception will come to cease'
they understand,
as it really is.

That 'the activies will come to cease'
they understand,
as it really is.

That 'consciousness will come to cease'
they understand,
as it really is.

§

Owing to the ceasing[4] of body,
the ceasing of feeling,
of perception,
of the activities
of consciousness,
a brother making his resolve in these words:

'Were I not then, it would not now be mine.
It shall not be, and mine it shall not be.'

could burst the bonds that bind to the lower world."

§

[50] "Even so resolving, lord,
a brother could burst the bonds
that bind to the lower world.

But how knowing, lord,
how seeing,
are the *āsavas*
straightway[5] destroyed in him?"

"As to that, brother,
the untaught many-folk are troubled
where there is no ground for trouble.

It is by this thought, brother,
that they are troubled:

'Were I not then, it would not now be mine.
It shall not be, and mine it shall not be.'

But the well-taught Ariyan disciple
is not troubled
where there is no ground for trouble.

He is not troubled, brother, by this thought:

'Were I not then, it would not now be mine.
It shall not be, and mine it shall not be.'

§

By attachment to body, brother,
consciousness,
if it get a standing,
may persist.

With body for its object,
with body for its platform,
seeking means of enjoyment,
it may come by growth,
increase,
abundance.

With the activities for its object,
with the activities for its platform,
seeking a means of enjoyment,
it may come by growth,
increase,
abundance.

Were a man, brother, to declare thus:

"Apart from body,
apart from feeling,
apart from perception,
apart from the activities,
I will show forth the coming or the going
or the decease or the rebirth of consciousness,
or the growth or the increase
or the abundance of consciousness" -
to do that were impossible.

If lust for body, brother,
is abandoned by a brother,
by that abandonment of lust
its foothold is cut off.

Thereby there is no platform for consciousness.

If lust for feeling, brother,
is abandoned by a brother,
by that abandonment of lust
its foothold is cut off.

Thereby there is no platform for consciousness.

If lust for perception, brother, is abandoned by a brother,
by that abandonment of lust
its foothold is cut off.

Thereby there is no platform for consciousness.

If lust for the activities, brother, is abandoned by a brother,
by that abandonment of lust
its foothold is cut off.

Thereby there is no platform for consciousness.

So also, brother, if lust for the consciousness-element be abandoned by a brother,
by that abandonment of lust
its foothold is cut off.

Thereby there is no platform for consciousness.

Without that platform
consciousness has no growth,
it generates no action and is freed:
by freedom it is steady:
by its steadiness it is happy:
owing to happiness it is not troubled.

Being untroubled,
of itself it becomes utterly well,
so that it knows:

'Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions there is no hereafter.'

Thus knowing, brother,
thus seeing,
the āsavas are straightway destroyed in him."

---

[1] *Udānaṃ* Lit, 'up-breathing' *Comy.,* 'breathed out an utterance originated by a strong emotion of joy, on this occasion owing to the efficacy of the teaching,' which he illustrates by two stories. Also at *D.A*. 141 he says, 'as pent-up waters burst forth in a flood, so, when the heart cannot hold a joyous utterance, the excess cannot be contained, but rushes out.' In this connexion *cf*. the riddling *Udānaṃ* at *Ud*. vi, 3 (last line at *Thag*. 180):

ahu pubbe, tadā n'āhu: n'āhu pubbe, tadā ahu:
na c'āhu, ca na bhavissati, na c'etarahi vijjati.|| ||

[2] Text has *no c'assa,* but on p. 99, 183, *no c'assaṃ*. I read with *Comy.: -*

No c'assaṃ no ca me siyā
na bhavassati na me bhavissati.|| ||

Comy. says, 'if it were not for my past karma, my present body-person would not exist.' The aspirant who is is earnest here makes up his mind that *he* shall no more come to be (The Pali future inflexion, *bhavissati,* is one and the same, not our 'shall be. will be.' It is not easy to say whether a meaning of resolve, 'shall be,' could be conveyed by it -Ed.)

[3] *Orambhāgiyāni saṇyojanāni*. *Cf*. *D*. i, 92, etc. The first five fetters that bind to the world of lust, by breaking which one is reborn in the *brāhma* world (as non-returner), thence to pass to Nibbāna, to come back no more.

[4] *Vibhava*, 'the absence of becoming.' *Dialog*. ii, 340 *n*.

[5] *Anantarā*, 'without internal.' *Comy*., 'Thre are two proximates, the near and the further. Insight of the Path is the close proximate.'

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
6. Upāya Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

6. On Attachment

Sutta 56

Upādāna Parivatta Suttaṃ

Grasping (applied to) the Series[1]

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
6. Upāya Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

6. On Attachment

Sutta 57

Satta-ṭ-Ṭhāna Suttaṃ

The Seven Points

[ed2] Translated in SN 3.22.56, eye-, ear-, nose-, tongue-, skin-, mind-.

[ed3] *Nāmarūpa*. both here and in SN 3.22.56, but there translated 'mind-and-body'.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
6. Upāya Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

6. On Attachment

Sutta 58

Sambuddha Suttaṃ

Fully Enlightened

---

[65] **[57]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

Then the Exalted One said:

"The Tathāgata, brethren,
who being arahant,[1]
is a fully enlightened one,

because of disgust at body,
of the fading out of body,
of the ceasing of body,
is called 'freed without grasping,'
'fully enlightened.'

[58] That brother who is freed by insight,
because of disgust at body,
of the fading out of body,
the ceasing of body,
is called 'freed without grasping,'
'freed by insight.'

■

"The Tathāgata, brethren,
who being arahant,
is a fully enlightened one,
because of disgust at feeling,
of the fading out of feeling,
of the ceasing of feeling,
is called 'freed without grasping,'
'fully enlightened.'

That brother who is freed by insight,
because of disgust at feeling,
of the fading out of feeling,
the ceasing of feeling,
is called 'freed without grasping,'
'freed by insight.'

■

"The Tathāgata, brethren,
who being arahant,
is a fully enlightened one,
because of disgust at perception,

of the fading out of perception,
of the ceasing of perception,
is called 'freed without grasping,'
'fully enlightened.'

That brother who is freed by insight,
because of disgust at perception,
of the fading out of perception,
the ceasing of perception,
is called 'freed without grasping,'
'freed by insight.'

■

The Tathāgata, brethren,
who being arahant,
is a fully enlightened one,
because of disgust at the activities,
of the fading out of the activities,
of the ceasing of the activities,
is called 'freed without grasping,'
'fully enlightened.'

That brother who is freed by insight,
because of disgust at the activities,
of the fading out of the activities,
the ceasing of the activities,
is called 'freed without grasping,'
'freed by insight.'

■

The Tathāgata, brethren,
who being arahant,
is a fully enlightened one,
because of disgust at the consciousness,
of the fading out of the consciousness,

of the ceasing of the consciousness,
is called 'freed without grasping,'
'fully enlightened.'

That brother who is freed by insight,
because of disgust at the consciousness,
of the fading out of the consciousness,
the ceasing of the consciousness,
is called 'freed without grasping,'
'freed by insight.'

§

Now herein, brethren, what is the distinction,
what is the specific feature,[2]
what is the difference
between the Tathāgata who,
being arahant,
is a fully enlightened one,
from the brother
who is freed by insight?"

"For us, lord, things are rooted in the Exalted One,
have the Exalted One for their guide
and their resort.

Well for us, lord,
if the Exalted One should reveal unto us
the meaning of this saying.

Hearing the Exalted One,
the brethren will bear it in mind."

"Then listen, brethren,
and apply your minds closely.

I will speak."

"Even so, lord,"
replied those brethren to the Exalted One.

"The Tathāgata, brethren,
who, being arahant,
is fully enlightened,
he it is who doth cause a way to arise[3]
which had not arisen before;
who doth bring about a way
not brought about before;
who doth proclaim a way
not proclaimed before;
who is the knower of a way,
who understandeth a way,
who is skilled in a way.

And now, brethren, his disciples
are wayfarers who follow after him.[4]

That, brethren, is the distinction,
the specific feature
which distinguishes the Tathāgata who,
being arahant,
is fully enlightened,
from the brother
who is freed by insight."

---

[1] *Arahaṃ,* the crude form, or present participle, not *arahā,* the nominative.

[2] *Adhippāyoso*.

[3] *Cf*. *S*. ii, 104-5; *S*. ii, 74. *Comy*. refers to the passage.

[4] *Cf*. *S*. i, 190; *K.S*. i, 242; *M*. iii, 8.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
6. Upāya Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

6. On Attachment

Sutta 59

Pañca or Anatta-Lakkhana Suttaṃ

The Five

---

[66] **[59]**

Thus have I heard:—

At Benares,
in the Deer Park
was the occasion[1] (for this discourse).

At that time the Exalted One thus addressed
the band of five brethren:

"Body, brethren, is not the Self.

If body, brethren, were the Self,
then body would not be involved in sickness,
and one could say of body:

'Thus let my body be.

Thus let my body not be.'

But, brethren, inasmuch as body
is not the Self,
that is why body is involved in sickness,
and one cannot say of body:

'Thus let my body be.

Thus let my body not be.'

■

Feeling, brethren, is not the Self.

If feeling, brethren, were the Self,
then feeling would not be involved in sickness,
and one could say of feeling:

'Thus let my feeling be.

Thus let my feeling not be.'

But, brethren, inasmuch as feeling is not the Self,
that is why feeling is involved in sickness,
and one cannot say of feeling:

'Thus let my feeling be.

Thus let my feeling not be.'

■

Perception, brethren, is not the Self.

If perception, brethren, were the Self,
then perception would not be involved in sickness,
and one could say of perception:

'Thus let my perception be.

Thus let my perception not be.'

But, brethren, inasmuch as perception is not the Self,
that is why perception is involved in sickness,
and one cannot say of perception:

'Thus let my perception be.

Thus let my perception not be.'

■

Activities, brethren, are not the Self.

If activities, brethren, were the Self,
then activities would not be involved in sickness,
and one could say of activities:

'Thus let my activities be.

Thus let my activities not be.'

But, brethren, inasmuch as activities are not the Self,
that is why activities are involved in sickness,
and one cannot say of activities:

'Thus let my activities be.

Thus let my activities not be.'

■

Consciousness, brethren, is not the Self.

If consciousness, brethren, were the Self,
then consciousness would not be involved in sickness,
and one could say of consciousness:

'Thus let my consciousness be.

Thus let my consciousness not be.'

But, brethren, inasmuch as consciousness is not the Self,
that is why consciousness is involved in sickness,
and one cannot say of consciousness:

'Thus let my consciousness be.

Thus let my consciousness not be.'

§

Now what think ye, brethren.

Is body permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that weal or woe?"

"Woe, lord."

[60] "Then what is impermanent,
woeful,
unstable by nature,
is it fitting to regard it thus:

'This is mine;
I am this;
this is the Self of me?'"

"Surely not, lord."

■

"Now what think ye, brethren.

Is feeling permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that weal or woe?"

"Woe, lord."

"Then what is impermanent,
woeful,
unstable by nature,'
is it fitting to regard it thus:

'This is mine;
I am this;
this is the Self of me?'"

"Surely not, lord."

■

"Now what think ye, brethren.

Is perception permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that weal or woe?"

"Woe, lord."

"Then what is impermanent,
woeful,
unstable by nature,
is it fitting to regard it thus:

'This is mine;
I am this;
this is the Self of me?'"

"Surely not, lord."

■

"Now what think ye, brethren.

Are the activities permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that weal or woe?"

"Woe, lord."

"Then what is impermanent,
woeful,
unstable by nature,
is it fitting to regard it thus:

'This is mine;
I am this;
this is the Self of me?'"

"Surely not, lord."

■

"Now what think ye, brethren.

Is consciousness permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that weal or woe?"

"Woe, lord."

"Then what is impermanent,
woeful,
unstable by nature,'
is it fitting to regard it thus:

'This is mine;
I am this;
this is the Self of me?'"

"Surely not, lord."

§

"Therefore, brethren, every body whatever,
be it past,

future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every body should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.[ed1]

This is not the Self of me.'

■

Therefore, brethren, every feeling whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every feeling should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Therefore, brethren, every perception whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every perception should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Therefore, brethren, every activity whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every activity should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Therefore, brethren, every consciousness whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every consciousness should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

§

So seeing, brethren, the well-taught Ariyan disciple
feels disgust for body,
feels disgust for feeling,
feels disgust for perception,
feels disgust for the activities,
feels disgust for consciousness.

So feeling disgust
he is repelled;
being repelled,
he is freed;

knowledge arises
that in the freed
is the freed thing;
so that he knows:

'Destroyed is rebirth;
lived is the righteous life;
done is my task;
for life in these conditions
there is no hereafter.'"

Thus spake the Exalted One,
and the band of five brethren were pleased thereat,
and welcomed what was said by the Exalted One.

Moreover, by this teaching
thus uttered
the hearts of those five brethren
were freed from the *āsavas*
without grasping.

---

[1] *Niddānaṃ*. *Vin* i, 12. This is the famous logion out of which the compilers have elaborated with formulas the so-called *Anatta-Lakkhaṇa-Sutta*. 'The five' were Aññāta-Koṇḍañña, Vappa, Bhaddiya, Mahānāma and Assajī, the early supporters of the Master. The discourse followed that which is called *Dhamma-cakka-ppavarrana-sutta,* or 'the Foundation of the Realm of Righteousness.' There is a tradition that it took place on the full-moon day of *Āsaḷhā* (July). *Cf*. Warren, p. 146.

[ed1] The PTS here has Woodward saying "This am not I".

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
6. Upāya Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

6. On Attachment

Sutta 60

Mahāli Suttaṃ

Mahāli

---

[68] **[60]**

Thus have I heard:—

Once the Exalted One was staying near Vesali,
in Great Wood,
at the Hall of the Peaked Gable.

Then Mahāli, the Licchavi,[1]
came to the Exalted One
and sat down at one side.

So seated, Mahāli, the Licchavi,
thus addressed the Exalted One:

[61] "Lord, Pūraṇa Kassapa[2] thus spoke:

'There are no conditions,
there is no cause[3]
for the impurity of beings.

Without conditions,
without cause
do beings become impure.

There are no conditions,
there is no cause
for the purity of beings.

Without conditions,
without cause
do beings become pure.'

As to this,
what saith the Exalted One?"

"I say there are conditions,
there is cause
for the impurity of beings, Mahāli.

By conditions,
by a cause
do beings become impure.

There are conditions,
there is cause, Mahāli,
for the purity of beings.

By conditions,
by a cause
are beings purified."

§

"But what are the conditions, lord,
what is the cause
for the impurity of beings?

How do they become impure
by conditions,
by cause?"

"If the body, Mahāli,
were thus entirely painful,
fallen upon[4] pain,
beset with pain,
untouched by pleasure,[5]
beings would not thus delight in the body.

But whereas the body, Mahāli, is pleasant,
fallen upon pleasure,
untouched by pain,
therefore beings take delight in the body.

Linked by passion to it,
because of that union
they become impure.

These, Mahāli, are the conditions,
this is the cause
for the impurity of beings,

and thus beings become impure
by conditions,
by a cause.

■

If feeling, Mahāli,
were thus entirely painful,
fallen upon pain,
beset with pain,
untouched by pleasure,
beings would not thus delight in feeling.

But whereas feeling, Mahāli, is pleasant,
fallen upon pleasure,
untouched by pain,
therefore beings take delight in feeling.

Linked by passion to it,
because of that union
they become impure.

These, Mahāli, are the conditions,
this is the cause
for the impurity of beings,
and thus beings become impure
by conditions,
by a cause.

■

If perception, Mahāli,
were thus entirely painful,
fallen upon pain,
beset with pain,
untouched by pleasure,
beings would not thus delight in perception.

But whereas perception, Mahāli, is pleasant,
fallen upon pleasure,
untouched by pain,
therefore beings take delight in perception.

Linked by passion to it,
because of that union
they become impure.

These, Mahāli, are the conditions,
this is the cause
for the impurity of beings,
and thus beings become impure
by conditions,
by a cause.

■

If the activities, Mahāli,
were thus entirely painful,
fallen upon pain,
beset with pain,
untouched by pleasure,
beings would not thus delight in the activities.

But whereas the activities, Mahāli, are pleasant,
fallen upon pleasure,
untouched by pain,
therefore beings take delight in the activities.

Linked by passion to them,
because of that union
they become impure.

These, Mahāli, are the conditions,
this is the cause
for the impurity of beings,

and thus beings become impure
by conditions,
by a cause.

■

If consciousness, Mahāli,
were thus entirely painful,
fallen upon pain,
beset with pain,
untouched by pleasure,
beings would not thus delight in consciousness.

But whereas consciousness, Mahāli, is pleasant,
fallen upon pleasure,
untouched by pain,
therefore beings take delight in consciousness.

Linked by passion to it,
because of that union
they become impure.

These, Mahāli, are the conditions,
this is the cause
for the impurity of beings,
and thus beings become impure
by conditions,
by a cause.

[62] These, Mahāli, are the conditions,
this is the cause
for the impurity of beings,
and thus beings become impure
by conditions,
by a cause."

§

"But what, lord, are the conditions,
what is the cause
for the purity of beings?

How do beings by conditions,
by a cause,
become pure?"

"If the body, Mahāli,
were thus entirely pleasant,
fallen upon pleasure,
untouched by pain,
beings would thus delight in the body.

But whereas, Mahāli,
the body is painful,
fallen upon pain,
untouched by pleasure,
therefore beings feel disgust at the body;
by that disgust they are repelled,
by that repulsion they are made pure.

And these, Mahāli,
are the conditions,
this is the cause
for the purity of beings.

Even so they are made pure
by conditions,
by a cause.

■

If feeling, Mahāli,
were thus entirely pleasant,
fallen upon pleasure,
untouched by pain,
beings would thus delight in feeling.

But whereas, Mahāli,
feeling is painful,
fallen upon pain,
untouched by pleasure,
therefore beings feel disgust at feeling;
by that disgust they are repelled,
by that repulsion they are made pure.

And these, Mahāli,
are the conditions,
this is the cause
for the purity of beings.

Even so they are made pure
by conditions,
by a cause.

■

If perception, Mahāli,
were thus entirely pleasant,
fallen upon pleasure,
untouched by pain,
beings would thus delight in perception.

But whereas, Mahāli,
perception is painful,
fallen upon pain,
untouched by pleasure,
therefore beings feel disgust at perception;

by that disgust they are repelled,
by that repulsion they are made pure.

And these, Mahāli,
are the conditions,
this is the cause
for the purity of beings.

Even so they are made pure
by conditions,
by a cause.

■

If the activities, Mahāli,
were thus entirely pleasant,
fallen upon pleasure,
untouched by pain,
beings would thus delight in the activities.

But whereas, Mahāli,
the activities are painful,
fallen upon pain,
untouched by pleasure,
therefore beings feel disgust at the activities;
by that disgust they are repelled,
by that repulsion they are made pure.

And these, Mahāli,
are the conditions,
this is the cause
for the purity of beings.

Even so they are made pure
by conditions,
by a cause.

■

If consciousness, Mahāli,
were thus entirely pleasant,
fallen upon pleasure,
untouched by pain,
beings would thus delight in consciousness.

But whereas, Mahāli,
consciousness is painful,
fallen upon pain,
untouched by pleasure,
therefore beings feel disgust at consciousness;
by that disgust they are repelled,
by that repulsion they are made pure.

And these, Mahāli,
are the conditions,
this is the cause
for the purity of beings.

Even so they are made pure
by conditions,
by a cause.

---

[1] *Cf. S.* i, 230; *K.S.* i, 295.

[2] The head of one of the six independent sects which opposed Buddhism. *Cf. S.* i, 65; *K.S.* i, 90; *Buddhism* (Mrs Rhys Davids), p 85 *f.* By a quite curious carelessness the editors of the *Kindred Sayings* have imputed to Pūraṇa Kassapa the teaching imputed in the *Dīgha* (i, 53) to Makkhali Gosāla He denied *hetu-paccayo,* condition and cause; the efficacy of karma. He is *ahetu-vādo,* non-causationst.

[3] *Compendium* 280-1. *Hetu-paccayo,* 'something which affects a cause in the production of the effects of that cause. So "condition" is nearest.'

[4] For *avakkati*. See *Buddh*. *Psychol,* 22.

[5] At *Expos*., i, 53, *sukhaṃ* is defined in different ways.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
6. Upāya Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

6. On Attachment

Sutta 61

Āditta Suttaṃ

On Fire[1]

---

[71] **[62]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"Body is on fire, brethren,
feeling is on fire,
perception is on fire,

the activities are on fire,
consciousness is on fire.

So seeing, brethren, the well-taught Ariyan disciple
feels disgust for body,
feels disgust for feeling,
feels disgust for perception,
feels disgust for the activities,
feels disgust for consciousness.

Feeling disgust he is repelled;
by repulsion he is freed;
knowledge arises that in the freed man
is the freed thing,
so he knows:

'Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter.'"

---

[1] More fully in the famous logion of the third or 'fire-sermon,' preached on Gāya Head, Vin. i, 21. *Cf. Pts. of Controv.* 128. [Ed. see also: SN 4.35.28]

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
6. Upāya Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

6. On Attachment

Sutta 62

Nirutti-Patha Suttaṃ

Mode of Reckoning

---

[71] **[62]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

The Exalted One said:

"These three modes of reckoning, brethren,
of terming,
of naming,[1]

both now and formerly held distinct,
will not be con- **[63]** fused
by recluses and brahmins who are wise.

Which three?

Whatsoever of matter,[2] brethren,
is past,
ceased,
changed, -
that is reckoned,
termed
and named
as 'has been.'

It is not reckoned as 'is,'
nor is it reckoned as 'will be.'

■

Whatsoever feeling, brethren,
is past,
ceased,
changed, -
that is reckoned,
termed
and named
as 'has been.'

It is not reckoned as 'is,'
nor is it reckoned as 'will be.'

■

Whatsoever perception, brethren,
is past,
ceased,

changed, -
that is reckoned,
termed
and named
as 'has been.'

It is not reckoned as 'is,'
nor is it reckoned as 'will be.'

■

Whatsoever activities, brethren,
are past,
ceased,
changed, -
they are reckoned,
termed
and named
as 'has been.'

They are not reckoned as 'are,'
nor are they reckoned as 'will be.'

■

Whatsoever consciousness, brethren,
is past,
ceased,
changed, -
that is reckoned,
termed
and named
as 'has been.'

It is not reckoned as 'is,'
nor is it reckoned as 'will be.'

§

Whatsoever matter, brethren, is unborn,
unmanifested, -
that is reckoned,
termed
and named
as 'will be.'

It is not reckoned as 'is,'
nor is it reckoned as 'has been.'

■

Whatsoever feeling, brethren, is unborn,
unmanifested, -
that is reckoned,
termed
and named
as 'will be.'

It is not reckoned as 'is,'
nor is it reckoned as 'has been.'

■

Whatsoever perception, brethren, is unborn,
unmanifested, -
that is reckoned,
termed
and named
as 'will be.'

It is not reckoned as 'is,'
nor is it reckoned as 'has been.'

■

Whatsoever activities, brethren, are unborn,
unmanifested, -
they are reckoned,
termed
and named
as 'will be.'

It is not reckoned as 'is,'
nor is it reckoned as 'has been.'

■

Whatsoever consciousness, brethren, is unborn,
unmanifested, -
that is reckoned,
termed
and named
as 'will be.'

It is not reckoned as 'is,'
nor is it reckoned as 'has been.'

§

Whatsoever matter, brethren, is born,
manifested, -
that is reckoned,
termed

and named
as 'is.'

It is not reckoned as 'has been,'
nor is it reckoned as 'will be.'

■

Whatsoever feeling, brethren, is born,
manifested, -
that is reckoned,
termed
and named
as 'is.'

It is not reckoned as 'has been,'
nor is it reckoned as 'will be.'

■

Whatsoever perception, brethren, is born,
manifested, -
that is reckoned,
termed
and named
as 'is.'

It is not reckoned as 'has been,'
nor is it reckoned as 'will be.'

■

Whatsoever activities, brethren, are born,
manifested, -
those are reckoned,
termed

and named
as 'is.'

They are not reckoned as 'has been,'
nor are they reckoned as 'will be.'

■

Whatsoever consciousness, brethren, is born,
manifested, -
that is reckoned,
termed
and named
as 'is.'

It is not reckoned as 'has been,'
nor is it reckoned as 'will be.'

These, brethren, are the three modes of reckoning,
terming
and naming,
which both now
and formerly
held distinct
are not confused,
will not be confused
and obscured
by recluses and brahmins who are wise.

§

Moreover, the folk of Ukkali,[3]
preachers in the retreat,[4]

[64] deniers of the cause,
deniers of the deed,
deniers of reality, -
even they used to judge
that these three modes of reckoning
were not to be blamed,
not to be scorned.

And why was that?

Because they feared blame,
attack,
reproach."

---

[1] *Nirutti-adhivacana-paññatti-patha*. *Cf*. *Pts*. *of Cont*. 96, 100, 378.

[2] Or body *(rūpaṃ)*.

[3] *Cf*. *Kathāvatthu,* 141 [*Pts*. *of Contr.* 95 n.]. *A*. ii, 31.

[4] During *vassa* (Sinhalese *was*) or the rainy season, when wanderers were in residence, these 'dwellers of the Ukkali district' (*Comy*.) taught, as in the last sutra, *[sic]* that there is no condition and no cause; that ill befalls not the doer of the deed; that charity is fruitless; that nothing exists. Even these extremists upheld the distinctions of the three times. At *M*. iii, 78 we have *Ye pi te ahesuṃ Okkalā (Ukkalā) ... ti pi dhamma-pariyāyaṃ ... maññeyuṃ,* for the same alleged reasons.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
7. Arahatta Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

7. On the Arahant

Sutta 63

Upādiyamāna Suttaṃ

Clinging[1]

---

[73] **[64]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī
In jeta Grove,
at Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One, saluted him and sat down at one side.

So seated that brother thus addressed the Exalted One:

"Well for me, lord,
if the Exalted One would teach me a doctrine,
so that hearing the doctrine of the Exalted One
I might dwell solitary,
secluded,
zealous,
ardent
and aspiring."

"Brother, if one cling,[1]
he is Mara's bondsman.

If he cling not,
he is released from the evil one."

"I understand, Exalted One!

I understand, Well-farer!"

"But in what way, brother,
do you understand in full
the meaning of what I spoke concisely?"

"Thus, lord:

Clinging to body,
one is Mara's bondsman.

Not clinging,
he is released from the evil one.

Clinging to feeling,
he is Mara's bondsman.

Not clinging,
he is released from the evil one.

Clinging to perception,
he is Mara's bondsman.

Not clinging,
he is released from the evil one.

Clinging to the activities,
he is Mara's bondsman.

Not clinging,
he is released from the evil one.

Clinging to consciousness,
he is Mara's bondsman.

Not clinging,
he is released from the evil one.

That, lord, is how I understand in full
what was concisely spoken by the Exalted One."

"Well said, brother!

Well said, brother!

Well have you understood in full
the meaning of what I spoke concisely.

It is indeed by clinging to body,
one is Mara's bondsman.

Not clinging,
he is released from the evil one.

Clinging to feeling,
he is Mara's bondsman.

Not clinging,
he is released from the evil one.

Clinging to perception,
he is Mara's bondsman.

Not clinging,
he is released from the evil one.

Clinging to the activities,
he is Mara's bondsman.

Not clinging,
he is released from the evil one.

Clinging to consciousness,
he is Mara's bondsman.

Not clinging,
he is released from the evil one.

And so should be understood in full
what I said concisely."

[65] Thereupon that brother gladly heard the words of the Exalted One
and welcomed them,
and he rose from his seat,
saluted the Exalted One
and departed.

Thereafter that brother,
dwelling solitary,
secluded,
zealous,

ardent
and aspiring,
in no long time
attained that goal supreme of the righteous life,
to win which the clansmen rightly go forth from home to the homeless,
so that in that very life
of himself
he fully understood it,
realized it
and abode therein,
and knew:

"Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions there is no hereafter."

So that brother was yet another of the Arahants.

---

[1] *Upādiyamāno* (upa+ā+diy, *from dā;* giving on up to = taking, grasping). 'To craving, pride, views.' *Comy.*

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
7. Arahatta Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

7. On the Arahant

Sutta 64

Maññamāna Suttaṃ

Imagining

---

[74] **[65]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

Then a certain brother came to the Exalted One, saluted him and sat down at one side.

So seated that brother thus addressed the Exalted One:

"Well for me, lord, if the Exalted One would teach me a doctrine,
so that hearing the doctrine of the Exalted One
I might dwell solitary,
secluded,
zealous,
ardent
and aspiring."

"Brother, if one imagin,
he is Mara's bondsman.

If he imagin not,
he is released from the evil one."

"I understand, Exalted One!

I understand, Well-farer!"

"But in what way, brother,
do you understand in full
the meaning of what I spoke concisely?"

"Thus, lord:

Imagining body,
one is Mara's bondsman.

Not imagining,
he is released from the evil one.

Imagining feeling,
he is Mara's bondsman.

Not imagining,
he is released from the evil one.

Imagining perception,
he is Mara's bondsman.

Not imagining,
he is released from the evil one.

Imagining the activities,
he is Mara's bondsman.

Not imagining,
he is released from the evil one.

Imagining consciousness,
he is Mara's bondsman.

Not imagining,
he is released from the evil one.

That, lord, is how I understand in full
what was concisely spoken by the Exalted One."

"Well said, brother!

Well said, brother!

Well have you understood in full
the meaning of what I spoke concisely.

It is indeed by imagining body,
one is Mara's bondsman.

Not imagining,
he is released from the evil one.

Imagining feeling,
he is Mara's bondsman.

Not imagining,
he is released from the evil one.

Imagining perception,
he is Mara's bondsman.

Not imagining,
he is released from the evil one.

Imagining the activities,
he is Mara's bondsman.

Not imagining,
he is released from the evil one.

Imagining consciousness,
he is Mara's bondsman.

Not imagining,
he is released from the evil one.

And so should be understood in full
what I said concisely."

Thereupon that brother gladly heard the words of the Exalted One
and welcomed them,
and he rose from his seat,
saluted the Exalted One
and departed.

Thereafter that brother,
dwelling solitary,
secluded,
zealous,
ardent
and aspiring,
in no long time

attained that goal supreme of the righteous life,
to win which the clansmen rightly go forth from home to the homeless,
so that in that very life
of himself
he fully understood it,
realized it
and abode therein,
and knew:

"Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions there is no hereafter."

So that brother was yet another of the Arahants.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
7. Arahatta Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

7. On the Arahant

Sutta 65

Abhinandana Suttaṃ

Enamoured

---

[75] **[65]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

Then a certain brother came to the Exalted One, saluted him and sat down at one side.

So seated that brother thus addressed the Exalted One:

"Well for me, lord, if the Exalted One would teach me a doctrine,
so that hearing the doctrine of the Exalted One
I might dwell solitary,
secluded,
zealous,
ardent
and aspiring."

"Brother, if one be enamoured,
he is Mara's bondsman.

If he be enamoured not,
he is released from the evil one."

"I understand, Exalted One!

I understand, Well-farer!"

"But in what way, brother,
do you understand in full
the meaning of what I spoke concisely?"

"Thus, lord:

Enamoured of body,
one is Mara's bondsman.

Not enamoured,
he is released from the evil one.

Enamoured of feeling,
he is Mara's bondsman.

Not enamoured,
he is released from the evil one.

Enamoured of perception,
he is Mara's bondsman.

Not enamoured,
he is released from the evil one.

Enamoured of the activities,
he is Mara's bondsman.

Not enamoured,
he is released from the evil one.

Enamoured of consciousness,
he is Mara's bondsman.

Not enamoured,
he is released from the evil one.

That, lord, is how I understand in full
what was concisely spoken by the Exalted One."

"Well said, brother!

Well said, brother!

Well have you understood in full
the meaning of what I spoke concisely.

It is indeed by enamoured body,
one is Mara's bondsman.

Not enamoured,
he is released from the evil one.

Enamoured of feeling,
he is Mara's bondsman.

Not enamoured,
he is released from the evil one.

Enamoured of perception,
he is Mara's bondsman.

Not enamoured,
he is released from the evil one.

Enamoured of the activities,
he is Mara's bondsman.

Not enamoured,
he is released from the evil one.

Enamoured of consciousness,
he is Mara's bondsman.

Not enamoured,
he is released from the evil one.

And so should be understood in full
what I said concisely."

Thereupon that brother gladly heard the words of the Exalted One
and welcomed them,
and he rose from his seat,
saluted the Exalted One
and departed.

Thereafter that brother,
dwelling solitary,
secluded,
zealous,
ardent
and aspiring,
in no long time

attained that goal supreme of the righteous life,
to win which the clansmen rightly go forth from home to the homeless,
so that in that very life
of himself
he fully understood it,
realized it
and abode therein,
and knew:

"Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions there is no hereafter."

So that brother was yet another of the Arahants.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
7. Arahatta Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

7. On the Arahant

Sutta 66

Anicca Suttaṃ

Impermanent

---

[76] **[65]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

Then a certain brother came to the Exalted One, saluted him and sat down at one side.

So seated that brother thus addressed the Exalted One:

"Well for me, lord, if the Exalted One would teach me a doctrine,
so that hearing the doctrine of the Exalted One
I might dwell solitary,
secluded,
zealous,
ardent
and aspiring."

"For that which is impermanent, brother,
you must put away desire."

"I understand, Exalted One!

I understand, Well-farer!"

"But how, brother, do you understand in full
that which I said concisely?"

"Body, lord, is impermanent.

I must put away desire for that.

Feeling, lord, is impermanent.

I must put away desire for that.

Perception, lord, is impermanent.

I must put away desire for that.

The activites, lord, are impermanent.

I must put away desire for that.

Consciousness, lord, is impermanent.

I must put away desire for that.

That is how I understand in full
what was concisely spoken by the Exalted One."

[66] "Well said!

Well said, brother!

Well indeed do you understand in full
the meaning of what I said concisely.

Body, brother, is indeed impermanent.

You must put away desire for that.

"Feeling, brother, is impermanent.

You must put away desire for that.

"Perception, brother, is impermanent.

You must put away desire for that.

"The activites, brother, are impermanent.

You must put away desire for that.

"Consciousness, brother, is impermanent.

You must put away desire for that.

That is how, brother, the meaning of what I said concisely
is to be understood in full."

Thereupon that brother gladly heard the words of the Exalted One
and welcomed them,
and he rose from his seat,
saluted the Exalted One
and departed.

Thereafter that brother,
dwelling solitary,
secluded,
zealous,
ardent
and aspiring,
in no long time
attained that goal supreme of the righteous life,
to win which the clansmen rightly go forth from home to the homeless,
so that in that very life
of himself
he fully understood it,
realized it
and abode therein,
and knew:

"Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions there is no hereafter."

So that brother was yet another of the Arahants.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
7. Arahatta Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

7. On the Arahant

Sutta 67

Dukkha Suttaṃ

Suffering

---

[66]

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

Then a certain brother came to the Exalted One, saluted him and sat down at one side.

So seated that brother thus addressed the Exalted One:

"Well for me, lord, if the Exalted One would teach me a doctrine,
so that hearing the doctrine of the Exalted One
I might dwell solitary,
secluded,
zealous,
ardent
and aspiring."

"For that which is suffering, brother,
you must put away desire."

"I understand, Exalted One!

I understand, Well-farer!"

"But how, brother, do you understand in full
that which I said concisely?"

"Body, lord, is suffering.

I must put away desire for that.

"Feeling, lord, is suffering.

I must put away desire for that.

"Perception, lord, is suffering.

I must put away desire for that.

"The activites, lord, are suffering.

I must put away desire for that.

"Consciousness, lord, is suffering.

I must put away desire for that.

That is how I understand in full
what was concisely spoken by the Exalted One."

"Well said!

Well said, brother!

Well indeed do you understand in full
the meaning of what I said concisely.

Body, brother, is indeed suffering.

You must put away desire for that.

Feeling, brother, is suffering.

You must put away desire for that.

Perception, brother, is suffering.

You must put away desire for that.

The activites, brother, are suffering.

You must put away desire for that.

Consciousness, brother, is suffering.

You must put away desire for that.

That is how, brother, the meaning of what I said concisely
is to be understood in full."

Thereupon that brother gladly heard the words of the Exalted One
and welcomed them,
and he rose from his seat,
saluted the Exalted One
and departed.

Thereafter that brother,
dwelling solitary,
secluded,
zealous,
ardent
and aspiring,
in no long time
attained that goal supreme of the righteous life,
to win which the clansmen rightly go forth from home to the homeless,
so that in that very life
of himself
he fully understood it,
realized it
and abode therein,
and knew:

"Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions there is no hereafter."

So that brother was yet another of the Arahants.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
7. Arahatta Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

7. On the Arahant

Sutta 68

Anattā Suttaṃ

No Self

---

[66]

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

Then a certain brother came to the Exalted One, saluted him and sat down at one side.

So seated that brother thus addressed the Exalted One:

"Well for me, lord, if the Exalted One would teach me a doctrine,
so that hearing the doctrine of the Exalted One
I might dwell solitary,
secluded,
zealous,
ardent
and aspiring."

"For that which is no self, brother,
you must put away desire."

"I understand, Exalted One!

I understand, Well-farer!"

"But how, brother, do you understand in full
that which I said concisely?"

"Body, lord, is no self.

I must put away desire for that.

Feeling, lord, is no self.

I must put away desire for that.

Perception, lord, is no self.

I must put away desire for that.

The activites, lord, are no self.

I must put away desire for that.

Consciousness, lord, is no self.

I must put away desire for that.

That is how I understand in full
what was concisely spoken by the Exalted One."

"Well said!

Well said, brother!

Well indeed do you understand in full
the meaning of what I said concisely.

Body, brother, is indeed no self.

You must put away desire for that.

Feeling, brother, is no self.

You must put away desire for that.

Perception, brother, is no self.

You must put away desire for that.

The activites, brother, are no self.

You must put away desire for that.

Consciousness, brother, is no self.

You must put away desire for that.

That is how, brother, the meaning of what I said concisely
is to be understood in full."

Thereupon that brother gladly heard the words of the Exalted One
and welcomed them,
and he rose from his seat,
saluted the Exalted One
and departed.

Thereafter that brother,
dwelling solitary,
secluded,
zealous,
ardent
and aspiring,
in no long time
attained that goal supreme of the righteous life,
to win which the clansmen rightly go forth from home to the homeless,
so that in that very life
of himself
he fully understood it,
realized it
and abode therein,
and knew:

"Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions there is no hereafter."

So that brother was yet another of the Arahants.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
7. Arahatta Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

7. On the Arahant

Sutta 69

Anattaniya[1] Suttaṃ

Not Belonging to the Self

---

[66]

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

Then a certain brother came to the Exalted One, saluted him and sat down at one side.

So seated that brother thus addressed the Exalted One:

"Well for me, lord, if the Exalted One would teach me a doctrine,
so that hearing the doctrine of the Exalted One
I might dwell solitary,
secluded,
zealous,
ardent
and aspiring."

"For that which does not belong to the Self, brother,
you must put away desire."

"I understand, Exalted One!

I understand, Well-farer!"

"But how, brother, do you understand in full
that which I said concisely?"

"Body, lord, does not belong to the Self.

I must put away desire for that.

Feeling, lord, does not belong to the Self.

I must put away desire for that.

Perception, lord, does not belong to the Self.

I must put away desire for that.

The activites, lord, do not belong to the Self.

I must put away desire for that.

Consciousness, lord, does not belong to the Self.

I must put away desire for that.

That is how I understand in full
what was concisely spoken by the Exalted One."

"Well said!

Well said, brother!

Well indeed do you understand in full
the meaning of what I said concisely.

Body, brother, indeed does not belong to the Self.

You must put away desire for that.

Feeling, brother, does not belong to the Self.

You must put away desire for that.

"Perception, brother, does not belong to the Self.

You must put away desire for that.

The activites, brother, do not belong to the Self.

You must put away desire for that.

Consciousness, brother, does not belong to the Self.

You must put away desire for that.

That is how, brother, the meaning of what I said concisely
is to be understood in full."

Thereupon that brother gladly heard the words of the Exalted One
and welcomed them,
and he rose from his seat,
saluted the Exalted One
and departed.

Thereafter that brother,
dwelling solitary,
secluded,
zealous,
ardent
and aspiring,
in no long time
attained that goal supreme of the righteous life,
to win which the clansmen rightly go forth from home to the homeless,
so that in that very life
of himself
he fully understood it,
realized it
and abode therein,
and knew:

"Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions there is no hereafter."

So that brother was yet another of the Arahants.

---

[1] *Comy., 'na attano santakaṃ: attano parikkkāra-bhāvena suññaitaṃ,'* 'not one's own property; emptiness of being one's own equipment.' The meaning here is that 'the non-essential' is to be put away.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
7. Arahatta Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

7. On the Arahant

Sutta 70

Rajanīya-Saṇṭhita Suttaṃ

Lustful

---

[66]

Thus have I heard:—

The Exalted One was staying at Sāvatthī.

Then a certain brother came to the Exalted One, saluted him and sat down at one side.

So seated that brother thus addressed the Exalted One:

"Well for me, lord, if the Exalted One would teach me a doctrine,
so that hearing the doctrine of the Exalted One
I might dwell solitary,
secluded,
zealous,
ardent
and aspiring."

"For that which is inherent in what is lustful, brother,
you must put away desire."

"I understand, Exalted One!

I understand, Well-farer!"

"But how, brother, do you understand in full
that which I said concisely?"

"Body, lord, is inherent in what is lustful.

I must put away desire for that.

Feeling, lord, is inherent in what is lustful.

I must put away desire for that.

Perception, lord, is inherent in what is lustful.

I must put away desire for that.

The activites, lord, do not belong to the Self.

I must put away desire for that.

Consciousness, lord, is inherent in what is lustful.

I must put away desire for that.

That is how I understand in full
what was concisely spoken by the Exalted One."

"Well said!

Well said, brother!

Well indeed do you understand in full
the meaning of what I said concisely.

Body, brother, indeed is inherent in what is lustful.

You must put away desire for that.

Feeling, brother, is inherent in what is lustful.

You must put away desire for that.

Perception, brother, is inherent in what is lustful.

You must put away desire for that.

The activites, brother, do not belong to the Self.

You must put away desire for that.

Consciousness, brother, is inherent in what is lustful.

You must put away desire for that.

That is how, brother, the meaning of what I said concisely
is to be understood in full.'

Thereupon that brother gladly heard the words of the Exalted One
and welcomed them,
and he rose from his seat,
saluted the Exalted One
and departed.

Thereafter that brother,
dwelling solitary,
secluded,
zealous,
ardent
and aspiring,
in no long time
attained that goal supreme of the righteous life,
to win which the clansmen rightly go forth from home to the homeless,
so that in that very life
of himself
he fully understood it,
realized it
and abode therein,
and knew:

"Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions there is no hereafter."

So that brother was yet another of the Arahants.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
7. Arahatta Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

7. On the Arahant

Sutta 71

Rādha Suttaṃ

Rādha[1]

---

[79] **[66]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī
In jeta Grove,
at Anāthapiṇḍika's Park.

Now the venerable Rādha came to the Exalted One,
and saluting him,
sat down at one side.

So seated the venerable Rādha thus addressed the Exalted One:

"How in him who knows,
how in him who sees, lord,
are there in this body,
together with its consciousness,
and like- **[67]** wise in all external objects,
no (more) ideas of 'I' and 'mine,'
no more leanings to conceit?"[2]

"Whatsoever material object, Rādha,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or high,
far or near,
one regards thus:

'This is not mine;
this am not I;
this is not the Self of me' -

that is seeing things as they really are,
by right insight.

■

Whatsoever feeling, Rādha,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or high,

far or near,
one regards thus:

'This is not mine;
this am not I;
this is not the Self of me' -

that is seeing things as they really are,
by right insight.

■

Whatsoever perception, Rādha,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or high,
far or near,
one regards thus:

'This is not mine;
this am not I;
this is not the Self of me' -

that is seeing things as they really are,
by right insight.

■

Whatsoever activities, Rādha,
be they past,
future
or present,
inward or outward,
gross or subtle,

low or high,
far or near,
one regards thus:

'This is not mine;
this am not I;
this is not the Self of me' -

that is seeing things as they really are,
by right insight.

■

Whatsoever consciousness, Rādha,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or high,
far or near,
one regards thus:

'This is not mine;
this am not I;
this is not the Self of me' -

that is seeing things as they really are,
by right insight.

Thus, Rādha,
in him who knows,
thus in him who sees,
in this body,
together with its consciousness,
and likewise in all external objects,

are there no more ideas of 'I' and 'mine,'
no more leanings to conceit."

Thereupon the venerable Rādha gladly heard the words of the Exalted One
and welcomed them,
and he rose from his seat,
saluted the Exalted One
and departed.

Thereafter the venerable Rādha,
dwelling solitary,
secluded,
zealous,
ardent
and aspiring,
in no long time
attained that goal supreme of the righteous life,
to win which the clansmen rightly go forth from home to the homeless,
so that in that very life
of himself
he fully understood it,
realized it
and abode therein,
and knew:

"Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions there is no hereafter."

And the venerable Rādha was yet another of the Arahants.

---

[1] *Cf. Thag*. 133, *Brethren,* 115; *infra* 188, iv, 48.

[2] For this and the next section *cf*. *S*. ii, 252-3; *K.S*. ii, 167-8, and *n*., where the same words are put in the mouth of Rāhula. *Cf*. *infra* Text 135-6.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
7. Arahatta Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

7. On the Arahant

Sutta 72

Surādha Suttaṃ

Surādha[1]

---

[80] **[67]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī
In jeta Grove,
at Anāthapiṇḍika's Park.

Now the venerable Surādha came to the Exalted One,
and saluting him,
sat down at one side.

So seated the venerable Surādha thus addressed the Exalted One:

"How in him who knows,
how in him who sees, lord,
in this body with its consciousness,
and likewise in all external objects,
has mind gone away from all ideas of 'I' and 'mine,'
and has passed beyond the ways of conceit[2]
and is utterly liberated?'

"Whatsoever material object, Surādha,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or high,
far or near,
one regards thus:

'This is not mine;
this am not I;
this is not the Self of me' -

so seeing things as **[68]** they really are,
by right insight,
one is liberated without grasping.

■

Whatsoever feeling, Surādha,
be it past,
future
or present,
inward or outward,
gross or subtle,

low or high,
far or near,
one regards thus:

'This is not mine;
this am not I;
this is not the Self of me' -

that is seeing things as they really are,
by right insight.

■

Whatsoever perception, Surādha,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or high,
far or near,
one regards thus:

'This is not mine;
this am not I;
this is not the Self of me' -

so seeing things as they really are,
by right insight,
one is liberated without grasping.

■

Whatsoever activities, Surādha,
be they past,
future
or present,

inward or outward,
gross or subtle,
low or high,
far or near,
one regards thus:

'This is not mine;
this am not I;
this is not the Self of me' -

so seeing things as they really are,
by right insight,
one is liberated without grasping.

■

Whatsoever consciousness, Surādha,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or high,
far or near,
one regards thus:

'This is not mine;
this am not I;
this is not the Self of me' -

so seeing things as they really are,
by right insight,
one is liberated without grasping.

Thus, Surādha,
in him who knows,
in him who sees, lord,

in this body with its consciousness,
and likewise in all external objects,
has mind gone away from all ideas of 'I' and 'mine,'
and has passed beyond the ways of conceit
and is utterly liberated."

Thereupon the venerable Surādha gladly heard the words of the Exalted One
and welcomed them,
and he rose from his seat,
saluted the Exalted One
and departed.

Thereafter the venerable Surādha,
dwelling solitary,
secluded,
zealous,
ardent
and aspiring,
in no long time
attained that goal supreme of the righteous life,
to win which the clansmen rightly go forth from home to the homeless,
so that in that very life
of himself
he fully understood it,
realized it
and abode therein,
and knew:

"Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions there is no hereafter."

And the venerable Surādha was yet another of the Arahants.

[1] In Thag. *Comy*. (*Pss*. *of the Brethren*, p 116) a thera Surāda is the younger brother of a thera Rādha.

[2] *Vidhā-samatikkantaṃ*. The three forms of false opinion arising from *māno* have been referred to above, § 49 (Soṇa).

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
8. Khajjaniya Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

8. On what Must be Devoured

Sutta 73

Assāda Suttaṃ

Satisfction

---

[81] **[68]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī
In jeta Grove,
at Anāthapiṇḍika's Park.

Then the Exalted One said:

"Brethren, the untaught many-folk understand not
as they really are
the satisfaction of body,
the misery of it,
the escape from it.

They understand not
the satisfaction of feeling,
the misery of it,
the escape from it.

They understand not
the satisfaction of perception,
the misery of it,
the escape from it.

They understand not
the satisfaction of the activities,
the misery of them,
the escape from them.

They understand not
the satisfaction of consciousness,
the misery of it,
the escape from it.

§

But the well-taught Ariyan disciple
does understand as they really are
the satisfaction of body,
the misery of it,
the escape from it.

Does understand
the satisfaction of feeling,
the misery of it,
the escape from it.

Does understand
the satisfaction of perception,
the misery of it,
the escape from it.

Does understand
the satisfaction of the activities,
the misery of them,
the escape from them.

Does understand
the satisfaction of consciousness,
the misery of it,
the escape from it."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
8. Khajjaniya Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

8. On what Must be Devoured

Sutta 74

Paṭhama Samudayo Suttaṃ

Arising (1)

---

[82] **[68]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī
In jeta Grove,
at Anāthapiṇḍika's Park.

Then the Exalted One said:

"Brethren, the untaught many-folk understand not
as they really are
the arising of body,
the going out of it,
the escape from it.

They understand not
the arising of feeling,
the going out of it,
the escape from it.

They understand not
the arising of perception,
the going out of it,
the escape from it.

They understand not
the arising of the activities,
the going out of them,
the escape from them.

They understand not
the arising of consciousness,
the going out of it,
the escape from it.

§

But the well-taught Ariyan disciple
does understand as they really are
the arising of body,
the going out of it,
the escape from it.

Does understand
the arising of feeling,
the going out of it,
the escape from it.

Does understand
the arising of perception,
the going out of it,
the escape from it.

Does understand
the arising of the activities,
the going out of them,
the escape from them.

Does understand
the arising of consciousness,
the going out of it,
the escape from it."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
8. Khajjaniya Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

8. On what Must be Devoured

Sutta 75

Dutiya Samudayo Suttaṃ

Arising (2)

---

[82] **[68]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī
In jeta Grove,
at Anāthapiṇḍika's Park.

Then the Exalted One said:

"The well-taught Ariyan disciple
understands as they really are
the arising of body,
the going out of it,
the satisfaction of it,
the misery of it,
the escape from it.

Understands
the arising of feeling,
the going out of it,
the satisfaction of it,
the misery of it,
the escape from it.

Understands
the arising of perception,
the going out of it,
the satisfaction of it,
the misery of it,
the escape from it.

Understands
the arising of the activities,
the going out of them,
the satisfaction of it,
the misery of it,
the escape from them.

Understands
the arising of consciousness,
the going out of it,
the satisfaction of it,
the misery of it,
the escape from it."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
8. Khajjaniya Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

8. On what Must be Devoured

Sutta 76

Paṭhama Arahanta Suttaṃ

Arahants (1)

---

[82] **[68]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī
In jeta Grove,
at Anāthapiṇḍika's Park.

Then the Exalted One said:

"Body, brethren, is impermanent.

What is impermanent,
that is suffering.

What is suffering,
that is not the Self.

[69] What is not the Self,

'That is not mine,
that am not I,
that is not the Self of me.'

This is the way one should regard things
as they really are,
by right insight.

■

Feeling, brethren, is impermanent.

What is impermanent,
that is suffering.

What is suffering,
that is not the Self.

What is not the Self,

'That is not mine,
that am not I,
that is not the Self of me.'

This is the way one should regard things
as they really are,
by right insight.

■

Perception, brethren, is impermanent.

What is impermanent,
that is suffering.

What is suffering,
that is not the Self.

What is not the Self,

'That is not mine,
that am not I,
that is not the Self of me.'

This is the way one should regard things
as they really are,
by right insight.

■

The activities, brethren, are impermanent.

What is impermanent,
that is suffering.

What is suffering,
that is not the Self.

What is not the Self,

'That is not mine,
that am not I,
that is not the Self of me.'

This is the way one should regard things
as they really are,
by right insight.

■

Consciousness, brethren, is impermanent.

What is impermanent,
that is suffering.

What is suffering,
that is not the Self.

What is not the Self,

'That is not mine,
that am not I,
that is not the Self of me.'

This is the way one should regard things
as they really are,
by right insight.

§

So seeing, brethren,
the well-taught Ariyan disciple
feels disgust at body,
feels disgust at feeling,
feels disgust at perception,
feels disgust at activities
feels disgust at consciousness.

Feeling disgust
he is repelled:
by repulsion he is released;

by that release
set free,
knowledge arises:

'In the freed man
is the free thing'

and he knows:

'Destroyed is rebirth;
lived is the righteous life;
done is the task;
for life in these conditions
there is no hereafter.'

§

Throughout the seven abodes, brethren,
up to the highest becoming,
these are the topmost,
these are the best in all the world, -
these Arahants."

Thus spake the Exalted One.

The Well-farer having so said,
the Teacber said this further:

"Ah, happy saints, the Arahants! In them no craving's seen.
The 'I' conceit is rooted up: delusion's net is burst.
Lust-free they have attained; translucent is the heart of them.
These god-like beings, drug-immune, unspotted in the world,
Knowing the fivefold mass, they roam the seven domains of good.[1]
Worthy of praise and worthy they - sons of the Wake true-born,
The wearers of the sevenfold gem,[2] i' the threefold training[3] trained -

These mighty heroes follow on, exempt from fear and dread:
Lords of the tenfold potency,[4] great sages tranquillized:
Best beings they in all the world; in them no craving's seen.
[70] They've won the knowledge of adepts. This compound is their last.
That essence of the holy life[5] that have they made their own.[6]
Unshaken by the triple modes,[7] set free from birth to come,
The plane of self-control they've won, victorious in the world.
Upward or crossways or below[8] - no lure is found in them.
They sound aloud their lion's roar 'Supreme are they that wake.'"

---

[1] *Comy. saddhā, hiri-ottappaṃ, saccaṃ, (araddha-)viriya, sail, paññā.*

[2] *Comy., Satta-bojjhaqgā,* the seven factors of enlightenment.

[3] The three *sikkhā: adhi-sīla, citta, paññā,* 'the higher morals, mind and wisdom.

[4] *Dasa-balāni. Cf. M.* i, 69.

[5] *Comy. sāro = arahatta-phalaṃ.*

[6] *A-para-paccayā,* not through dependence on others.

[7] *Cf.* § 72, *tividhā.* This couplet is quoted at *Nidd.* i, 243.

[8] *Comy., Uddhaṃ,* 'from the sole of the foot to the crown of the head,' or 'past time,' or 'heaven.'
Apācinaṃ (sic), 'the ground' or 'the future' or 'the hells.' *Cf.* Rhys Davids-Stede *Dicty. s.v.* at *A.* ii. 15: *It.* p. 120 *apācīnaṃ.*
Tiriyaṃ, 'the middle' or 'the present' or 'the world of men.'

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
8. Khajjaniya Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

8. On what Must be Devoured

Sutta 77

Dutiya Arahanta Suttaṃ

Arahants (2)

---

[84] **[70]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī
In jeta Grove,
at Anāthapiṇḍika's Park.

Then the Exalted One said:

"Body, brethren, is impermanent.

What is impermanent,
that is suffering.

What is suffering,
that is not the Self.

What is not the Self,

'That is not mine,
that am not I,
that is not the Self of me.'

This is the way one should regard things
as they really are,
by right insight.

■

Feeling, brethren, is impermanent.

What is impermanent,
that is suffering.

What is suffering,
that is not the Self.

What is not the Self,

'That is not mine,
that am not I,
that is not the Self of me.'

This is the way one should regard things
as they really are,
by right insight.

■

Perception, brethren, is impermanent.

What is impermanent,
that is suffering.

What is suffering,
that is not the Self.

What is not the Self,

'That is not mine,
that am not I,
that is not the Self of me.'

This is the way one should regard things
as they really are,
by right insight.

■

The activities, brethren, are impermanent.

What is impermanent,
that is suffering.

What is suffering,
that is not the Self.

What is not the Self,

'That is not mine,
that am not I,
that is not the Self of me.'

This is the way one should regard things
as they really are,
by right insight.

■

Consciousness, brethren, is impermanent.

What is impermanent,
that is suffering.

What is suffering,
that is not the Self.

What is not the Self,

'That is not mine,
that am not I,
that is not the Self of me.'

This is the way one should regard things
as they really are,
by right insight.

§

So seeing, brethren,
the well-taught Ariyan disciple
feels disgust at body,
feels disgust at feeling,
feels disgust at perception,
feels disgust at activities
feels disgust at consciousness.

Feeling disgust
he is repelled:
by repulsion he is released;

by that release
set free,
knowledge arises:

'In the freed man
is the free thing'

and he knows:

'Destroyed is rebirth;
lived is the righteous life;
done is the task;
for life in these conditions
there is no hereafter.'

§

Throughout the seven abodes, brethren,
up to the highest becoming,
these are the topmost,
these are the best in all the world, -
these Arahants."

Thus spake the Exalted One.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
8. Khajjaniya Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

8. On what Must be Devoured

Sutta 78

Sīh'Opama Suttaṃ

The Lion[1]

---

[84] **[70]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī
In jeta Grove,
at Anāthapiṇḍika's Park.

Then the Exalted One said:

"The lion, brethren,
king of beasts,
at eventide comes forth from his lair.

Having come forth from his lair
he stretches[2] himself.

Having done so
he surveys the four quarters.

Surveying the four quarters
he utters thrice his lion's roar.

Thrice having uttered his lion's roar
he sallies forth on his round.

Whatsoever brute creatures,[3] brethren,
hear the sound of the roar of the lion,
king of beasts,
for the most part are afraid,
fall a-quaking and a-tremblmg.

Those that dwell in holes seek them;
water-dwellers make for the water;
forest-dwellers enter the forest;
birds mount into the air.

Then, brethren, whatsoever royal elephants
at royal seats,
in villages,
in towns
are tethered with stout leathern bonds,[4]
[71] burst and rend those bonds asunder,
voiding excrements
and run to and fro
for very fear.[5]

Thus potent, brethren, is the lion,
king of beasts,
over brute creatures;
of such might,
of such power is he.

Even so, brethren,
when a Tathāgata ariseth in the world,[6]
an Arahant,
fully awakened,
perfect in lore and conduct,
well-farer,
world-knower,
unsurpassed charioteer of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One, -
thus he teacheth the Norm:

'Such and such is body,
its arising and its ceasing.

Such and such is feeling,
its arising and its ceasing.

Such and such is perception,
its arising and its ceasing.

Such and such the activities,
their arising and their ceasing.

Such and such is consciousness,
its arising and its ceasing.'

Then, brethren, whatsoever devas there be,
long-living,
beautiful

and blissful,
long established in lofty palaces,
when they hear the Norm-teaching of the Tathāgata,
for the most part[7] they become fearful,
fall a-trerablmg and a-quaking,
(and they say):

'It seems, friends,
that impermanent are we,
and permanent we deemed ourselves.

Unstable are we, it seems,
and stable we deemed ourselves.

Not to last, friends, it seems are we,
and lasting we deemed ourselves.

Verily, friends, are we impermanent,
unstable,
not to last,
prisoned in a person.'

Thus potent, brethren, is the Tathāgata
over devas and their world;
of such might,
of such power is he."

So spake the Exalted One,
and when the Well-farer had thus spoken,
the Teacher added this further:

[72] "When the 'waked by mighty wisdom sets the Norm-wheel rolling on, -
Teacher he without a rival of the devas and the world -
Teacher that the person[8] ceases and the person comes to be,
And the Noble Eightfold Path that leads to calming of all woe, -
Devas, they who live for ages, beauteous, of great renown,
Like the beasts before the lion, fall a-trembling, are afraid:[9]
For they have not conquered selfhood. 'Transient, friends,' say they 'are we,'
When they hear the Ar'hant's words, of him who hath won liberty."

---

[1] *Cf. A.* ii. 33, *K.S.* ii, 23, 41.

[2] *Comy.* describes in detail how a lion stretches himself.

[3] *Tiracchānagatā pāṇā:* explained elsewhere as 'going horizontally, as opposed to the erect gait of humans.'

[4] Reading *varattehi* with *Comy.*

[5] *Comy.* 'Few are they that fear not. Who are they? Lions of like nature, elephants, and steeds and bull and men of noble breed. Lions fear not because they say, 'we be of one blood, you and we' Elephants, because they trust in self and mighty power. But holy saints fear not because they have put away belief in self.'

[6] *Comy.* seizes the opportunity to describe in detail the Buddha's enlightenment and first sermon and gives in brief the eight orthodox derivations of the word *Tathāgato* (*cf.* Chalmers *s.v.* and *Papañc.* 45; *Vis.M.* 203; *D.* iii, 134; and *Udan. Comy.* (*S.* 84), and refers us to *Vis.M.* (203) and *Niddesa* (*Culla N.* 156). It is a little curious that the *Comy.* refers to the very slender notice in the *Vism.* and not to *D.* iii, 135, or to the full analysis in *Sum Vilāsinī,* p. 59.

[7] *Comy.*, 'except those devas in this world who are Ariyan disciples' (an interesting point). Mrs. Rhys-Davids suggests 'who were so on earth.'

[8] *Sakkāya*. *Cf*. above, p. 38.

[9] Reading *santāsaṃ āpāduṃ* for text *santā samāpāduṃ*.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
8. Khajjaniya Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

8. On what Must be Devoured

Sutta 79

Khajjanīya Suttaṃ

The Prey[1]

---

[86] **[72]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī
In jeta Grove,
at Anāthapiṇḍika's Park.

Then the Exalted One said:

"Whatsoever recluses or brahmins, brethren,
remember their divers former lives,
in so doing
all of them remember the five factors of grasping,
or one or other of these factors, thus: -

'Of such and such a body
was I in time past,'

says one;
and so remembering,
it is body, brethren, that he thus remembers.

'I felt thus and thus,'

says he;
and in so remembering
it is feeling that he thus remembers.

'Thus and thus I perceived,'

says he;
and in so remembering,
it is perception that he thus remembers.

'Thus and thus in activity was I,'

says he;
and in thus remembering
it is the activities-compound[2] that he thus remembers.

'Thus and thus conscious was I,'

says he;
and in so remembering
it is consciousness that he remembers.

§

And why, brethren, do ye say 'body'?

One is affected, brethren.

That is why the word 'body' is used.

Affected by what?

Affected by touch of cold and heat,
of hunger and **[73]** thirst,
of gnats,
mosquitoes,
wind
and sun
and snakes.

0ne is affected, brethren.

That is why ye say 'body.'[3]

■

And why, brethren, do ye say 'feeling'?

One feels, brethren.

That is why the word 'feeling' is used.

Feels what?

Feels pleasure and pain;
feels neutral feelings.

One feels, brethren.

That is why the word 'feeling'[4] is used.

■

And why, brethren, do ye say 'perception'?

One perceives, brethren.

That is why the word 'perception' is used.

Perceives what?

Perceives blue-green,
perceives yellow,
or red,
or white.

One perceives, brethren.

That is why the word 'perception' is used.

■

And why, brethren, do ye say
'the activities-compound'?

Because they compose a compound.

That is why, brethren,
the word 'activities-compound' is used.

And what compound do they compose?

It is body that they compose
into a compound of body.[5]

It is feeling that they compose
into a feeling-compound.

It is perception that they compose
into a perception-compound;

It is the activities that they compose
into an activities-compound;

It is consciousness that they compose
into a consciousness-compound.

They compose a compound, brethren.

Therefore the word '(activities)-compound' is used.

[74] And why, brethren, do ye say 'consciousness'?

One is conscious, brethren.[6]

Therefore the word 'consciousness' is used.

Conscious of what?

Of (flavours) sour or bitter;
acrid or sweet;
alkaline or non-alkaline;
saline or non-saline.

One is conscious, brethren.

That is why the word 'consciousness' is used.

§

Then, brethren, the well-taught Ariyan disciple thus reflects:

'I am the prey of body now.[7]

In the past likewise
I was the prey of body,
just as now I am the prey
of this present body.

Moreover, if in future time
I should be enamoured of body,
in future time also
even thus should I be the prey of body,
just as I am now the prey
of this present body.'

Thus reflecting,
he is freed from desire for a past body;
he is not enamoured of a future body;
he is apt for disgust at the present body,
for the turning away from it,
for the ceasing of it.

■

'I am the prey of feeling now.

In the past likewise
I was the prey of feeling,
just as now I am the prey
of this present feeling.

Moreover, if in future time
I should be enamoured of feeling,
in future time also
even thus should I be the prey of feeling,

just as I am now the prey
of this present feeling.'[8]

Thus reflecting,
he is freed from desire for feeling of the past;
he is not enamoured of future feeling;
be is apt for disgust at present feeling,
for turning away from it,
for the ceasing from it.

■

'I am the prey of perception now.

In the past likewise
I was the prey of perception,
just as now I am the prey
of this present perception.

Moreover, if in future time
I should be enamoured of perception,
in future time also
even thus should I be the prey of perception,
just as I am now the prey
of this present perception.'

Thus reflecting,
he is freed from desire for perception of the past;
he is not enamoured of future perception;
be is apt for disgust at present perception,
for turning away from it,
for the ceasing from it.

■

'I am the prey of the activities now.

In the past likewise
I was the prey of the activities,
just as now I am the prey
of these present activities.

Moreover, if in future time
I should be enamoured of the activities,
in future time also
even thus should I be the prey of the activities,
just as I am now the prey
of these present activities.'

Thus reflecting,
he is freed from desire for the activities of the past;
he is not enamoured of future activities;
be is apt for disgust at present activities,
for turning away from them,
for the ceasing from them.

■

'I am the prey of consciousness now.

In the past likewise
I was the prey of consciousness,
just as now I am the prey
of this present consciousness.

Moreover, if in future time
I should be enamoured of consciousness,
in future time also
even thus should I be the prey of consciousness,
just as I am now the prey
of this present consciousness.'

Thus reflecting,
he is freed from desire for consciousness of the past;

he is not enamoured of future consciousness;
be is apt for disgust at present consciousness,
for turning away from it,
for the ceasing from it.

§

What think ye, brethren?

Is body permanent or impermanent?"

[75] "Impermanent, lord."

"And what is impermanent,
is that woe or weal?"

"Woe, lord."

"Then what is impermanent,
woeful,
unstable in nature, -
is it fitting to regard that as:

'This is mine;
this am I;
this is the Self of me?'"

"Surely not, lord."

■

What think ye, brethren?

Is feeling permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that woe or weal?"

"Woe, lord."

"Then what is impermanent,
woeful,
unstable in nature, -
is it fitting to regard that as:

'This is mine;
this am I;
this is the Self of me?'"

"Surely not, lord."

■

What think ye, brethren?

Is perception permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that woe or weal?"

"Woe, lord."

"Then what is impermanent,
woeful,
unstable in nature, -
is it fitting to regard that as:

'This is mine;
this am I;

this is the Self of me?'"

"Surely not, lord."

■

What think ye, brethren?

Are the activities permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that woe or weal?"

"Woe, lord."

"Then what is impermanent,
woeful,
unstable in nature, -
is it fitting to regard that as:

'This is mine;
this am I;
this is the Self of me?'"

"Surely not, lord."

■

What think ye, brethren?

Is consciousness permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that woe or weal?"

"Woe, lord."

"Then what is impermanent,
woeful,
unstable in nature, -
is it fitting to regard that as:

'This is mine;
this am I;
this is the Self of me?'"

"Surely not, lord."

§

"Therefore, brethren, every body,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near -
I say, every body
should be thus regarded
as it really is,
by right insight:

'This is not mine;
this am not I;
this is not the Self of me.'[ed1]

■

"Therefore, brethren, every feeling,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near -
I say, every feeling
should be thus regarded
as it really is,
by right insight:

'This is not mine;
this am not I;
this is not the Self of me.'

■

"Therefore, brethren, every perception,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near -
I say, every perception
should be thus regarded
as it really is,
by right insight:

'This is not mine;
this am not I;
this is not the Self of me.'

■

"Therefore, brethren, all activity,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near -
I say, all activity
should be thus regarded
as it really is,
by right insight:

'This is not mine;
this am not I;
this is not the Self of me.'

■

"Therefore, brethren, every consciousness,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near -
I say, every consciousness
should be thus regarded
as it really is,
by right insight:

'This is not mine;
this am not I;

this is not the Self of me.'

§

He, brethren, is reckoned an Ariyan disciple
who reduces,
heaps not up;
who abandons,
grasps not;
who scatters,
binds not;
who quenches,
kindles not.

And what does he reduce[9]
and not heap up?

He spreads abroad body, heaps it not up.

He spreads abroad feeling, heaps it not up.

He spreads abroad perception, heaps it not up.

He spreads abroad activity, heaps it not up.

He spreads abroad consciousness, heaps it not up.

■

And what does he abandon, not grasp?

He abandons body, and grasps it not.

He abandons feeling, and grasps it not.

He abandons perception, and grasps it not.

He abandons activity, and grasps it not.

He abandons consciousness, and grasps it not.

■

And what does he scatter and not gather?

He scatters body and gathers it not.

He scatters feeling and gathers it not.

He scatters perception and gathers it not.

He scatters activity and gathers it not.

He scatters consciousness and gathers it not.

■

And what does he quench and not kindle?

He quenches body, and kindles it not.

He quenches feeling, and kindles it not.

He quenches perception, and kindles it not.

He quenches activity, and kindles it not.

He quenches consciousness, and kindles it not.

■

So seeing, brethren, the well-taught Ariyan disciple conceives disgust at body,
at feeling,

at perception,
at the activities,
at consciousness.

Being disgusted
he is repelled by them;
by that repulsion he is released;
by that release he is set free;
knowledge arises:
in the freed man is the freed thing,
and he knows:

'Destroyed is rebirth;
lived is the righteous life;
done is the task;
for life in these conditions
there is no hereafter.'

§

He, brethren, is reckoned
a brother[10] who neither heaps up **[76]** nor reduces.

Having reduced,
he stands neither abandoning nor grasping.

Having abandoned,
he stands neither scattering nor gathering.

Having scattered,
he stands neither quenching nor kindling.

■

Having quenched,
what is it
that he neither heaps up nor reduces?

Having reduced,
it is body
that he stands neither heaping up nor reducing.

Having reduced,
it is feeling
that he stands neither heaping up nor reducing.

Having reduced,
it is perception
that he stands neither heaping up nor reducing.

Having reduced,
it is the activities
that he stands neither heaping up nor reducing.

Having reduced,
it is consciousness
that he stands neither heaping up nor reducing.

■

Having reduced,
what is it
that he stands neither abandoning nor grasping?

Having abandoned,
it is body
that he stands neither abandomng nor grasping

Having abandoned,
it is feeling, perception
that he stands neither abandomng nor grasping

Having abandoned,
it is the activities
that he stands neither abandomng nor grasping

Having abandoned,
it is consciousness
that he stands neither abandoning nor grasping.

■

Having abandoned,
what is it
that he stands neither scattering nor gathering?

Having scattered,
it is body
that he stands neither scattering nor gathering.

Having scattered,
it is feeling
that he stands neither scattering nor gathering.

Having scattered,
it is perception
that he stands neither scattering nor gathering.

Having scattered,
it is the activities
that he stands neither scattering nor gathering.

Having scattered,
it is consciousness
that he stands neititer scattering nor gathering.

■

Having scattered,
what is it
that he stands neither quenching nor kindling?

Having quenched,
it is body
that he stands neither quenching nor kindling.

Having quenched,
it is feeling
that he stands neither quenching nor kindling.

Having quenched,
it is perception
that he stands neither quenching nor kindling.

Having quenched,
it is the activities
that he stands neither quenching nor kindling.

Having quenched,
it is consciousness
that he stands neither quenching nor kindling.

§

Having quenched,
he stands: -
brethren, it is even such a brother
whose heart is set free,
whom the devas,
with their governor,
and the Brahmas

and their consorts
even from afar do reverence:

'We worship thee, 0 thorough-bred of men!
We worship thee, 0 highest among men!
We do not grasp what thou dost ponder on.'"[11]

---

[1] Text seems to have a wrong title ('the lion') to this sutta. In the *Uddāna,* or table of contents at the end of the chapter, it is called *Khajjani*. The whole chapter is called *Khajjanīya* (to be eaten). In this section body is likened to a *devourer,* and at § 85 to a murderer.

[2] *Cf*. Mrs. C.A. Rhys Davids's analysis of the section in *Buddh*. *Psych*., p. 43. The medieval tradition of Burma conceives *sankhārā* not as compound but as conditioned, caused.

[3] *Rūpaṃ ruppati* We cannot keep up the play of words here. Form is informed, shape is shaped; body is embodied; it lives by these stimuli, without which there is no consciousness of body. *Comy*. paraphrases *ruppati* by words meaning 'is troubled, struck, oppressed, broken up' Mrs. Rhys Davids suggests 'affected' as a compromise.
'Afflicted' seems to sum up Buddhaghosa's terms. *Comy*. points out that these are merely reminiscences of something past and perished, not now existing; and so with all the five factors; they all have the characteristics of 'emptiness.' He misconstrues these various contacts not as referring to this life, but as 'informing' creatures in other spheres - *e.g*., the cold hell, the hungry-ghost world, etc. He regards 'wind' as referring to flatulence! Etymologically *rūpaṃ* is not connected with *ruppati*. *This* is from *rup (lup)* to damage; *that* is probably from *varp,* shape. See Stede, in *Pali Dict*.

[4] Text *vediyanti,* probably an error for sing. *vediyati* or *vedayati*. *Comy*. has both forms and comments on them, but mentions no plural. He says 'no entity feels, but there is just feeling,' omitting the *recorder.*

[5] Reading with *Comy., rūpa-[vedan]atthāya,* etc., for text's *rūpattāya-vedanattāya*.

[6] *Comy., sañjānāti, vijānati, pajānāti:* three stages of consciousness, to be distinguished ss 'awareness, discrimination, decision.'

[7] *Comy., khajjāmi,* 'body does not rend and eat up the flesh like a worm, but, just as one clothed in a filthy garment suffers discomfort as a consequence of that and says, "the garment eats me up," even so is discomfort to be regarded as consuming him.' *Cf*. Text 114, *vadhakaṃ rūpaṃ,* 'body is a murderer.' So *inf*. 143, *vadhako, eso akkhāto* At *S*. iv, 172-5 in the parable, the *pañca-kkhandhā* are the 'five murderers.'

[8] *Comy*. illustrates by a story of a *bhikkhu* who had a thorn in his foot, but did not troublle to pull it out in spite of the pain.

[9] [Ed.: the footnote here points to the following, but is more likely missing. It probably was some note in reference to the Pali *'apacināti'*, PED: "to get rid of, do away with, diminish, make less."

[10] *Bhikkhu,* here in its proper sense of 'almsman,' 'owning nothing.'

[11] *Cf*. *Thag*. 1084; *Brethren,* p 367; *D*. iii, 197-8; *Thag*. 1179, where the first line of these *gāthās* occurs in connexion with the praises of the Superman. 'Such a *khīṇāsava,*' says *Comy.,* 'the devas honour, even as they honoured *Nīlatthera* (*v.l*. *Nīta* and *Citta-tthera*), who, having made up his mind to end all there and then, while pondering on his resolve, at the moment of having his head shaved on taking the robes, attained Arahantship.' The verse refers to the brother's resolve, on which he pondered.

[ed1] Here Woodward omits without indication the repetition with changes for the other khandhas which is included in the Pali.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
8. Khajjaniya Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

8. On what Must be Devoured

Sutta 80

Piṇḍolya Suttaṃ

Almsman[1]

p.p. explains it all — p.p.

[1] *Piṇḍolyaṃ Cf. Brethren,* p 110 *n.,* 415. *Comy.,* 'One who goes after *piṇḍaa* (rice-balls).'

[2] *Comy.* says it was owing to their noisy behaviour in the hall, described at *Udana* 25, on which occasion the Master likened the brethren to quarrelsome fishermen, and sent Ānanda to rebuke them.

[3] Reading with *Comy., beluva-laṭṭhitāya* for text *velu-* (bamboo).

[4] The words *aññatthaṃ vipariṇāmo,* lit. 'a changing, becoming otherwise,' used in these three examples, I have paraphrased to suit the context (as does

Comy.).

[5] *Cf. K.S.* i, 172 *n*.

[6] Brahmā acquiesces (says *C.*), 'even as a skilful cook suits his sauces to the taste of his royal master.'

[7] *Comy.* says, 'if he had summoned them in a body to chide them, they would not have been impressed or have felt personal shame for their misconduct, numbers giving confidence to the guilty.'

[8] Reading with *Comy., eka-dvīhi-kāya* for fext *ekavihakāya*.

[9] *Antaṃ,* as we say 'the limit'; but *Comy., lāmakaṃ* These two sections are in *Itivuttaka,* p. 89.

[10] *Comy., bhayattā na ājivikā pakatā*.

[11] *Comy., satipaṭṭhānesu*.

[12] *Na vajjavā*.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
8. Khajjaniya Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

8. On what Must be Devoured

Sutta 81

Pārileyya Suttaṃ

Pārileyya[1]

---

[94] **[80]**

Thus have I heard:—

Once the Exalted One was staying near Kosambī
in Ghosita Park.

Then the Exalted One,
robing himself at early dawn
and taking bowl and robe,
entered Kosambī for alms.

When he had been his rounds for alms in Kosambī,
on his return from begging
he ate his meal,
and setting his own bed in order,
he took bowl and robe,
and without calling his attendants
or giving notice to the Order of brethren,
alone and unattended,
went forth a-wandering.

Now a certain brother,
not long after the Exalted One had gone out,
came to the venerable Ānanda
and addressed him **[81]** thus:

"Friend Ānanda, the Exalted One has set his own bed in order,
taken bowl and robe,
and without calling his attendants
or giving notice to the Order of brethren,
alone and unattended,
has gone forth a-wandering."

"Friend, when the Exalted One has set his own bed in order,
taken bowl and robe,
and without calling his attendants
or giving notice to the Order of brethren,
alone and unattended,
has gone forth a-wandering,
at such a time the Exalted One
wishes to dwell alone.

At such a time the Exalted One
is not to be followed by anyone."

So it came to pass
that the Exalted One went wandering on

and came to Pārileyya[ka],
and there at Pārileyya[ka]
the Exalted One dwelt at the foot of a lucky sal-tree.[2]

Then a number of brethren
came to the venerable Ānanda
and held friendly converse with him,
exchanged the courtesies of friendly talk
and sat down at one side.

So seated,
those brethren thus addressed the venerable Ānanda:

"Tis a long time, friend Ānanda,
since we had pious talk[3]
face to face with the Exalted One.

We desire, friend Ānanda,
to hear a pious talk
face to face with the Exalted One."

Thereupon the venerable Ānanda
went along with those brethren to Pārileyya
to the lucky sal-tree
where the Exalted One was dwelling,
saluted him
and sat down at one side.

As they thus sat,
the Exalted One instructed,
calmed,
aroused
and composed those brethren
with pious talk.

Now on that occasion
this train of thought
arose in a certain brother:

"How knowing, how seeing, I wonder,
can one without delay
destroy the āsavas?"

Then the Exalted One,
with his own thought
reading the thought of that brother's mind,
thus spake unto the brethren:

"Brethren, I have defined[4]
and taught you the Norm.

I have defined
and taught you the four stations of mindfulness,
likewise the right efforts,
the four bases of magic power,
the five controlling powers,
the five strengths,
the seven limbs of wisdom.

I have defined and taught you
the Ariyan Eight- **[82]** fold Path.

Thus, brethren, have I defined
and taught you the Norm.

And yet, brethren,
in spite of this,
in the mind of a certain brother here
there has arisen this train of thought:

"How knowing, how seeing, I wonder,
can one without delay

destroy the *āsavas?*"

§

And how, indeed, brethren,
can one do so without delay?

Herein, brethren, the untaught many-folk,
who discern not those that are Ariyans,
who are unskilled in the Ariyan Norm,
untrained in the Ariyan Norm,
who discern not the worthy ones,
who are unskilled in the worthy doctrine, -
such regard body as the Self.

This regarding is an activity,[5]
and this activity -
how does it result,
how does it arise,
how is it born
and how produced?

In the untaught many-folk, brethren,
nourished by feeling
that is born of contact with ignorance,
there arises craving:
thence is born that activity.

Thus, brethren, that activity is impermanent,
willed,[6]
arisen from a cause.

That craving is impermanent,
willed,
arisen from a cause.

That feeling is impermanent,
willed,
arisen from a cause.

That contact,
that ignorance
is impermanent,
willed,
arisen from a cause.

Thus knowing, brethren,
thus seeing,
one can
without delay
destroy the *āsavas*.

■

Maybe he regards not body as the Self,
yet he regards the Self as possessing body.

And this view also is an activity.

And this activity -
how does it result,
how does it arise,
how is it born
and how produced?

In the untaught many-folk, brethren,
nourished by feeling
that is born of contact with ignorance,

there arises craving:
thence is born that activity.

Thus, brethren, that activity is impermanent,
willed,
arisen from a cause.

That craving is impermanent,
willed,
arisen from a cause.

That feeling is impermanent,
willed,
arisen from a cause.

That contact,
that ignorance
is impermanent,
willed,
arisen from a cause.

Thus knowing, brethren,
thus seeing,
one can
without delay
destroy the *āsavas*.

■

Maybe he regards not body as the Self,
regards not the Self as possessing a body,
yet he regards body as being in the Self.

And this view also is an activity.

And this activity -
how does it result,

how does it arise,
how is it born
and how produced?

In the untaught many-folk, brethren,
nourished by feeling
that is born of contact with ignorance,
there arises craving:
thence is born that activity.

Thus, brethren, that activity is impermanent,
willed,
arisen from a cause.

That craving is impermanent,
willed,
arisen from a cause.

That feeling is impermanent,
willed,
arisen from a cause.

That contact,
that ignorance
is impermanent,
willed,
arisen from a cause.

Thus knowing, brethren,
thus seeing,
one can
without delay
destroy the *āsavas*.

■

Maybe he regards not body as the Self,
regards not the Self as possessing body,
regards not body as being in the Self, - **[83]**
yet he regards the Self as being in the body.

And this view also is an activity.

And this activity -
how does it result,
how does it arise,
how is it born
and how produced?

In the untaught many-folk, brethren,
nourished by feeling
that is born of contact with ignorance,
there arises craving:
thence is born that activity.

Thus, brethren, that activity is impermanent,
willed,
arisen from a cause.

That craving is impermanent,
willed,
arisen from a cause.

That feeling is impermanent,
willed,
arisen from a cause.

That contact,
that ignorance
is impermanent,
willed,
arisen from a cause.

Thus knowing, brethren,
thus seeing,
one can
without delay
destroy the *āsavas*.

■

Maybe, brethren, he regards not body as the Self,
nor the Self as possessing body,
nor body as being in the Self,
nor the Self as being in the body.

Yet nevertheless he regards feeling as the Self.

This regarding is an activity,
and this activity -
how does it result,
how does it arise,
how is it born
and how produced?

In the untaught many-folk, brethren,
nourished by feeling
that is born of contact with ignorance,
there arises craving:
thence is born that activity.

Thus, brethren, that activity is impermanent,
willed,
arisen from a cause.

That craving is impermanent,
willed,
arisen from a cause.

That feeling is impermanent,
willed,
arisen from a cause.

That contact,
that ignorance
is impermanent,
willed,
arisen from a cause.

Thus knowing, brethren,
thus seeing,
one can
without delay
destroy the *āsavas*.

■

Maybe, brethren, he regards not body as the Self,
nor the Self as possessing body,
nor body as being in the Self,
nor the Self as being in the body
nor feeling as the Self,
yet he regards the Self as possessing feeling.

And this view also is an activity.

And this activity -
how does it result,
how does it arise,
how is it born
and how produced?

In the untaught many-folk, brethren,
nourished by feeling
that is born of contact with ignorance,

there arises craving:
thence is born that activity.

Thus, brethren, that activity is impermanent,
willed,
arisen from a cause.

That craving is impermanent,
willed,
arisen from a cause.

That feeling is impermanent,
willed,
arisen from a cause.

That contact,
that ignorance
is impermanent,
willed,
arisen from a cause.

Thus knowing, brethren,
thus seeing,
one can
without delay
destroy the *āsavas*.

■

Maybe, brethren, he regards not body as the Self,
nor the Self as possessing body,
nor body as being in the Self,
nor the Self as being in the body
nor feeling as the Self,
nor the Self as possessing feeling,
yet he regards feeling as being in the Self.

And this view also is an activity.

And this activity -
how does it result,
how does it arise,
how is it born
and how produced?

In the untaught many-folk, brethren,
nourished by feeling
that is born of contact with ignorance,
there arises craving:
thence is born that activity.

Thus, brethren, that activity is impermanent,
willed,
arisen from a cause.

That craving is impermanent,
willed,
arisen from a cause.

That feeling is impermanent,
willed,
arisen from a cause.

That contact,
that ignorance
is impermanent,
willed,
arisen from a cause.

Thus knowing, brethren,
thus seeing,
one can
without delay
destroy the *āsavas*.

■

Maybe, brethren, he regards not body as the Self,
nor the Self as possessing body,
nor body as being in the Self,
nor the Self as being in the body
nor feeling as the Self,
nor the Self as possessing feeling,
nor feeling as being in the Self,
yet he regards the Self as being in feeling.

And this view also is an activity.

And this activity -
how does it result,
how does it arise,
how is it born
and how produced?

In the untaught many-folk, brethren,
nourished by feeling
that is born of contact with ignorance,
there arises craving:
thence is born that activity.

Thus, brethren, that activity is impermanent,
willed,
arisen from a cause.

That craving is impermanent,
willed,
arisen from a cause.

That feeling is impermanent,
willed,
arisen from a cause.

That contact,
that ignorance
is impermanent,
willed,
arisen from a cause.

Thus knowing, brethren,
thus seeing,
one can
without delay
destroy the *āsavas*.

■

Maybe, brethren, he regards not body as the Self,
nor the Self as possessing body,
nor body as being in the Self,
nor the Self as being in the body
nor feeling as the Self,
nor the Self as possessing feeling,
nor feeling as being in the Self,
nor the Self as being in feeling
yet he regards perception as the Self.

This regarding is an activity,
and this activity -
how does it result,
how does it arise,
how is it born
and how produced?

In the untaught many-folk, brethren,
nourished by feeling
that is born of contact with ignorance,
there arises craving:
thence is born that activity.

Thus, brethren, that activity is impermanent,
willed,
arisen from a cause.

That craving is impermanent,
willed,
arisen from a cause.

That feeling is impermanent,
willed,
arisen from a cause.

That contact,
that ignorance
is impermanent,
willed,
arisen from a cause.

Thus knowing, brethren,
thus seeing,
one can
without delay
destroy the *āsavas*.

■

Maybe, brethren, he regards not body as the Self,
nor the Self as possessing body,
nor body as being in the Self,
nor the Self as being in the body
nor feeling as the Self,
nor the Self as possessing feeling,
nor feeling as being in the Self,
nor the Self as being in feeling
nor perception as the Self,
yet he regards the Self as possessiing perception.

And this view also is an activity.

And this activity -
how does it result,
how does it arise,
how is it born
and how produced?

In the untaught many-folk, brethren,
nourished by feeling
that is born of contact with ignorance,
there arises craving:
thence is born that activity.

Thus, brethren, that activity is impermanent,
willed,
arisen from a cause.

That craving is impermanent,
willed,
arisen from a cause.

That feeling is impermanent,
willed,
arisen from a cause.

That contact,
that ignorance
is impermanent,
willed,
arisen from a cause.

Thus knowing, brethren,
thus seeing,
one can
without delay
destroy the *āsavas*.

■

Maybe, brethren, he regards not body as the Self,
nor the Self as possessing body,
nor body as being in the Self,
nor the Self as being in the body
nor feeling as the Self,
nor the Self as possessing feeling,
nor feeling as being in the Self,
nor the Self as being in feeling
nor perception as the Self,
nor the Self as possessiing perception,
yet he regards perception as being in the Self.

And this view also is an activity.

And this activity -
how does it result,
how does it arise,
how is it born
and how produced?

In the untaught many-folk, brethren,
nourished by feeling
that is born of contact with ignorance,
there arises craving:
thence is born that activity.

Thus, brethren, that activity is impermanent,
willed,
arisen from a cause.

That craving is impermanent,
willed,
arisen from a cause.

That feeling is impermanent,
willed,
arisen from a cause.

That contact,
that ignorance
is impermanent,
willed,
arisen from a cause.

Thus knowing, brethren,
thus seeing,
one can
without delay
destroy the *āsavas*.

■

Maybe, brethren, he regards not body as the Self,
nor the Self as possessing body,
nor body as being in the Self,
nor the Self as being in the body
nor feeling as the Self,
nor the Self as possessing feeling,
nor feeling as being in the Self,
nor the Self as being in feeling
nor perception as the Self,
nor the Self as possessiing perception,
nor perception as being in the Self,
yet he regards the Self as being in perception.

And this view also is an activity.

And this activity -
how does it result,
how does it arise,

how is it born
and how produced?

In the untaught many-folk, brethren,
nourished by feeling
that is born of contact with ignorance,
there arises craving:
thence is born that activity.

Thus, brethren, that activity is impermanent,
willed,
arisen from a cause.

That craving is impermanent,
willed,
arisen from a cause.

That feeling is impermanent,
willed,
arisen from a cause.

That contact,
that ignorance
is impermanent,
willed,
arisen from a cause.

Thus knowing, brethren,
thus seeing,
one can
without delay
destroy the *āsavas*.

■

Maybe, brethren, he regards not body as the Self,
nor the Self as possessing body,

nor body as being in the Self,
nor the Self as being in the body
nor feeling as the Self,
nor the Self as possessing feeling,
nor feeling as being in the Self,
nor the Self as being in feeling
nor perception as the Self,
nor the Self as possessiing perception,
nor perception as being in the Self,
nor the Self as being in perception,
yet he regards the activities as the Self.

This regarding is an activity,
and this activity -
how does it result,
how does it arise,
how is it born
and how produced?

In the untaught many-folk, brethren,
nourished by feeling
that is born of contact with ignorance,
there arises craving:
thence is born that activity.

Thus, brethren, that activity is impermanent,
willed,
arisen from a cause.

That craving is impermanent,
willed,
arisen from a cause.

That feeling is impermanent,
willed,
arisen from a cause.

That contact,
that ignorance
is impermanent,
willed,
arisen from a cause.

Thus knowing, brethren,
thus seeing,
one can
without delay
destroy the *āsavas*.

■

Maybe, brethren, he regards not body as the Self,
nor the Self as possessing body,
nor body as being in the Self,
nor the Self as being in the body
nor feeling as the Self,
nor the Self as possessing feeling,
nor feeling as being in the Self,
nor the Self as being in feeling
nor perception as the Self,
nor the Self as possessiing perception,
nor perception as being in the Self,
nor the Self as being in perception,
nor the activities as the Self,
yet he regards the Self as possessing the activities.

And this view also is an activity.

And this activity -
how does it result,
how does it arise,
how is it born
and how produced?

In the untaught many-folk, brethren,
nourished by feeling
that is born of contact with ignorance,
there arises craving:
thence is born that activity.

Thus, brethren, that activity is impermanent,
willed,
arisen from a cause.

That craving is impermanent,
willed,
arisen from a cause.

That feeling is impermanent,
willed,
arisen from a cause.

That contact,
that ignorance
is impermanent,
willed,
arisen from a cause.

Thus knowing, brethren,
thus seeing,
one can
without delay
destroy the *āsavas*.

■

Maybe, brethren, he regards not body as the Self,
nor the Self as possessing body,
nor body as being in the Self,
nor the Self as being in the body
nor feeling as the Self,

nor the Self as possessing feeling,
nor feeling as being in the Self,
nor the Self as being in feeling
nor perception as the Self,
nor the Self as possessiing perception,
nor perception as being in the Self,
nor the Self as being in perception,
nor the activities as the Self,
nor the Self as possessing the activities,
yet he regards the activies as being in the Self.

And this view also is an activity.

And this activity -
how does it result,
how does it arise,
how is it born
and how produced?

In the untaught many-folk, brethren,
nourished by feeling
that is born of contact with ignorance,
there arises craving:
thence is born that activity.

Thus, brethren, that activity is impermanent,
willed,
arisen from a cause.

That craving is impermanent,
willed,
arisen from a cause.

That feeling is impermanent,
willed,
arisen from a cause.

That contact,
that ignorance
is impermanent,
willed,
arisen from a cause.

Thus knowing, brethren,
thus seeing,
one can
without delay
destroy the *āsavas*.

■

Maybe, brethren, he regards not body as the Self,
nor the Self as possessing body,
nor body as being in the Self,
nor the Self as being in the body
nor feeling as the Self,
nor the Self as possessing feeling,
nor feeling as being in the Self,
nor the Self as being in feeling
nor perception as the Self,
nor the Self as possessiing perception,
nor perception as being in the Self,
nor the Self as being in perception,
nor the activities as the Self,
nor the Self as possessing the activities,
nor the activies as being in the Self,
yet he regards Self as being in the activities.

And this view also is an activity.

And this activity -
how does it result,
how does it arise,

how is it born
and how produced?

In the untaught many-folk, brethren,
nourished by feeling
that is born of contact with ignorance,
there arises craving:
thence is born that activity.

Thus, brethren, that activity is impermanent,
willed,
arisen from a cause.

That craving is impermanent,
willed,
arisen from a cause.

That feeling is impermanent,
willed,
arisen from a cause.

That contact,
that ignorance
is impermanent,
willed,
arisen from a cause.

Thus knowing, brethren,
thus seeing,
one can
without delay
destroy the *āsavas*.

■

Maybe, brethren, he regards not body as the Self,
nor the Self as possessing body,

nor body as being in the Self,
nor the Self as being in the body
nor feeling as the Self,
nor the Self as possessing feeling,
nor feeling as being in the Self,
nor the Self as being in feeling
nor perception as the Self,
nor the Self as possessiing perception,
nor perception as being in the Self,
nor the Self as being in perception,
nor the activities as the Self,
nor the Self as possessing the activities,
nor the activies as being in the Self,
nor Self as being in the activities,
yet he regards consciousness as the Self.

This regarding is an activity,
and this activity -
how does it result,
how does it arise,
how is it born
and how produced?

In the untaught many-folk, brethren,
nourished by feeling
that is born of contact with ignorance,
there arises craving:
thence is born that activity.

Thus, brethren, that activity is impermanent,
willed,
arisen from a cause.

That craving is impermanent,
willed,
arisen from a cause.

That feeling is impermanent,
willed,
arisen from a cause.

That contact,
that ignorance
is impermanent,
willed,
arisen from a cause.

Thus knowing, brethren,
thus seeing,
one can
without delay
destroy the *āsavas*.

■

Maybe, brethren, he regards not body as the Self,
nor the Self as possessing body,
nor body as being in the Self,
nor the Self as being in the body
nor feeling as the Self,
nor the Self as possessing feeling,
nor feeling as being in the Self,
nor the Self as being in feeling
nor perception as the Self,
nor the Self as possessiing perception,
nor perception as being in the Self,
nor the Self as being in perception,
nor the activities as the Self,
nor the Self as possessing the activities,
nor the activies as being in the Self,
nor Self as being in the activities,
nor consciousness as the Self,
yet he regards Self as possessing consciousness.

And this view also is an activity.

And this activity -
how does it result,
how does it arise,
how is it born
and how produced?

In the untaught many-folk, brethren,
nourished by feeling
that is born of contact with ignorance,
there arises craving:
thence is born that activity.

Thus, brethren, that activity is impermanent,
willed,
arisen from a cause.

That craving is impermanent,
willed,
arisen from a cause.

That feeling is impermanent,
willed,
arisen from a cause.

That contact,
that ignorance
is impermanent,
willed,
arisen from a cause.

Thus knowing, brethren,
thus seeing,
one can
without delay
destroy the *āsavas*.

■

Maybe, brethren, he regards not body as the Self,
nor the Self as possessing body,
nor body as being in the Self,
nor the Self as being in the body
nor feeling as the Self,
nor the Self as possessing feeling,
nor feeling as being in the Self,
nor the Self as being in feeling
nor perception as the Self,
nor the Self as possessiing perception,
nor perception as being in the Self,
nor the Self as being in perception,
nor the activities as the Self,
nor the Self as possessing the activities,
nor the activies as being in the Self,
nor Self as being in the activities,
nor consciousness as the Self,
nor Self as possessing consciousness,
yet he regards consciousness as being in the Self.

And this view also is an activity.

And this activity -
how does it result,
how does it arise,
how is it born
and how produced?

In the untaught many-folk, brethren,
nourished by feeling
that is born of contact with ignorance,
there arises craving:
thence is born that activity.

Thus, brethren, that activity is impermanent,
willed,
arisen from a cause.

That craving is impermanent,
willed,
arisen from a cause.

That feeling is impermanent,
willed,
arisen from a cause.

That contact,
that ignorance
is impermanent,
willed,
arisen from a cause.

Thus knowing, brethren,
thus seeing,
one can
without delay
destroy the *āsavas*.

■

Maybe, brethren, he regards not body as the Self,
nor the Self as possessing body,
nor body as being in the Self,
nor the Self as being in the body
nor feeling as the Self,
nor the Self as possessing feeling,
nor feeling as being in the Self,
nor the Self as being in feeling
nor perception as the Self,
nor the Self as possessiing perception,
nor perception as being in the Self,

nor the Self as being in perception,
nor the activities as the Self,
nor the Self as possessing the activities,
nor the activies as being in the Self,
nor Self as being in the activities,
nor consciousness as the Self,
nor Self as possessing consciousness,
nor consciousness as being in the Self,
yet he regards Self as being in consciousness.

And this view also is an activity.

And this activity -
how does it result,
how does it arise,
how is it born
and how produced?

In the untaught many-folk, brethren,
nourished by feeling
that is born of contact with ignorance,
there arises craving:
thence is born that activity.

Thus, brethren, that activity is impermanent,
willed,
arisen from a cause.

That craving is impermanent,
willed,
arisen from a cause.

That feeling is impermanent,
willed,
arisen from a cause.

That contact,
that ignorance
is impermanent,
willed,
arisen from a cause.

Thus knowing, brethren,
thus seeing,
one can
without delay
destroy the *āsavas*.

■

Maybe, brethren, he regards not body as the Self,
nor the Self as possessing body,
nor body as being in the Self,
nor the Self as being in the body
nor feeling as the Self,
nor the Self as possessing feeling,
nor feeling as being in the Self,
nor the Self as being in feeling
nor perception as the Self,
nor the Self as possessiing perception,
nor perception as being in the Self,
nor the Self as being in perception,
nor the activities as the Self,
nor the Self as possessing the activities,
nor the activies as being in the Self,
nor Self as being in the activities,
nor consciousness as the Self,
nor Self as possessing consciousness,
nor consciousness as being in the Self,
nor Self as being in consciousness,
but yet has this belief:

'That is the Self;
that is the world;
that hereafter shall I become,
permanent,
lasting,
eternal,
not subject to change.'

And this view also is an activity.

And this activity -
how does it result,
how does it arise,
how is it born
and how produced?

In the untaught many-folk, brethren,
nourished by feeling
that is born of contact with ignorance,
there arises craving:
thence is born that activity.

Thus, brethren, that activity is impermanent,
willed,
arisen from a cause.

That craving is impermanent,
willed,
arisen from a cause.

That feeling is impermanent,
willed,
arisen from a cause.

That contact,
that ignorance
is impermanent,

willed,
arisen from a cause.

Thus knowing, brethren,
thus seeing,
one can
without delay
destroy the *āsavas*.

■

Maybe, brethren, he regards not body as the Self,
nor the Self as possessing body,
nor body as being in the Self,
nor the Self as being in the body
nor feeling as the Self,
nor the Self as possessing feeling,
nor feeling as being in the Self,
nor the Self as being in feeling
nor perception as the Self,
nor the Self as possessiing perception,
nor perception as being in the Self,
nor the Self as being in perception,
nor the activities as the Self,
nor the Self as possessing the activities,
nor the activies as being in the Self,
nor Self as being in the activities,
nor consciousness as the Self,
nor Self as possessing consciousness,
nor consciousness as being in the Self,
nor Self as being in consciousness,
nor has he the belief:

'That is the Self;
that is the world;
that hereafter shall I become,

permanent,
lasting,
eternal,
not subject to change,

but yet has this belief:

'Were I not then,
it would not now be mine.

I shall not be,
to me it shall not be.'[7]

But, brethren, this annihilationist belief is an activity.

And this activity -
how does it result,
how does it arise,
how is it born
and how produced?

In the untaught many-folk, brethren,
nourished by feeling
that is born of contact with ignorance,
there arises craving:
thence is born that activity.

Thus, brethren, that activity is impermanent,
willed,
arisen from a cause.

That craving is impermanent,
willed,
arisen from a cause.

That feeling is impermanent,
willed,

arisen from a cause.

That contact,
that ignorance
is impermanent,
willed,
arisen from a cause.

Thus knowing, brethren,
thus seeing,
one can
without delay
destroy the *āsavas*.

■

Maybe, brethren, he regards not body as the Self,
nor the Self as possessing body,
nor body as being in the Self,
nor the Self as being in the body
nor feeling as the Self,
nor the Self as possessing feeling,
nor feeling as being in the Self,
nor the Self as being in feeling
nor perception as the Self,
nor the Self as possessiing perception,
nor perception as being in the Self,
nor the Self as being in perception,
nor the activities as the Self,
nor the Self as possessing the activities,
nor the activies as being in the Self,
nor Self as being in the activities,
nor consciousness as the Self,
nor Self as possessing consciousness,
nor consciousness as being in the Self,

nor Self as being in consciousness,
nor has he the belief:

'That is the Self;
that is the world;
that hereafter shall I become,
permanent,
lasting,
eternal,
not subject to change',

[84] nor has he the belief:

'Were I not then,
it would not now be mine.

I shall not be,
to me it shall not be,'

yet in spite of this,
maybe he is doubting,
wavering,
not firmly established in the true Norm.

But this very doubting,
this wavering,
this not being established in the true Norm, -
this is an activity.

And this activity -
how does it result,
how does it arise,
how is it born
and how produced?

In the untaught many-folk, brethren,
nourished by feeling

that is born of contact with ignorance,
there arises craving:
thence is born that activity.

Thus, brethren, that activity is impermanent,
willed,
arisen from a cause.

That craving is impermanent,
willed,
arisen from a cause.

That feeling is impermanent,
willed,
arisen from a cause.

That contact,
that ignorance
is impermanent,
willed,
arisen from a cause.

Thus knowing, brethren,
thus seeing,
one can
without delay
destroy the *āsavas*.

§

Seeing that activity is impermanent,
willed,
arisen from a cause.

That craving is impermanent,
willed,
arisen from a cause.

That feeling is impermanent,
willed,
arisen from a cause.

That contact,
that ignorance
is impermanent,
willed,
arisen from a cause.

Thus knowing, brethren,
thus seeing,
one can
without delay
destroy the *āsavas*.

---

[1] *Comy*. briefly tells the story which is told in full at *Dhp Comy*. i, 57-63 (*cf*. *M*. i, 320; iii, 152), of the Master's leaving the residence in disgust at the turbulont brethren. He retired to the jungle and was waited on by the devoted elephant *Pārleyya,* Then the brethren, after some time, came to Ānanda and begged him to intercede with the Master and get them admittance to his presence.

[2] *Bhadda-sāla*.

[3] *Dhammī-kathā*.

[4] *Vicayaso*., 'discussed in detail' *Comy*., 'Vicinanti-samatthena-ñāṇena paricchinditvā.'

[5] *Sankhāro so*.

[6] Or designed, planned: sankhato.

[7] *Cf*. § 55. Here the verses are slightly altered to suit the annihilationist view. The reading here is:-

No ā'assaṃ no ca me siyā
Na bhavissāmi na me bhavissati.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
8. Khajjaniya Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

8. On what Must be Devoured

Sutta 82

Puṇṇamā Suttaṃ

Full Moon

---

[100] **[84]**

Thus have I heard:—

Once the Exalted One was staying near Sāvatthī
in East Park at the storeyed house of Migāra's mother[1]
with a great gathering of the Order of brethren.

On that occasion,
- it was the sabbath,
the fifteenth day of the moon,

on full-moon night, -
the Exalted One was seated in the open air
surrounded by the Order of brethren.

Then a certain brother,
rising from his seat,
and drawing his outer robe over one shoulder,
bowed before the Exalted One with folded hands
and thus addressed the Exalted One:

"Lord, I would fain question the Exalted One
on a certain point,
if the Exalted One grants permission
and would give an answer to my question?"

"Then sit down where you are, brother,
and ask what you will."[2]

[85] "Even so, lord,"
replied that brother to the Exalted One,
and sat down where he was,
and thus addressed the Exalted One:

"Are these the five grasping-groups, lord,
to wit:

The grasping body-group,
the grasping feeling-group,
the grasping perception-group,
the grasping activities-group
the grasping consciousness-group?"

"That is so, brother.

Those are the five grasping-groups,
to wit:

The grasping body-group,
the grasping feeling-group,
the grasping perception-group,
the grasping activities-group
the grasping consciousness-group."

■

"It is well, lord,"
said that brother,
welcoming and gladly hearing
the word of the Exalted One,
and put another question:

"But these five grasping-groups, lord,
in what are they rooted?"

"These five grasping-groups, brother,
have their root in desire."[3]

■

"It is well, lord,"
said that brother,
welcoming and gladly hearing
the word of the Exalted One,
and put another question:

"Now this same grasping, lord, -
is it those five grasping-groups,
or is grasping something apart from those five groups?"

"No indeed, brother,
this same grasping
is not those five grasping-groups,
nor yet is it something apart from those five groups.

But where there is desire and lust,
there also is grasping."

■

"It is well, lord,"
said that brother,
welcoming and gladly hearing
the word of the Exalted One,
and put another question:

"May it be, lord,
that in the five grasping-groups
there is a variety of desire and lust?"

"It may be so, brother,"
replied the Exalted One.

"Herein, brother, one thinks thus:

'May I be of such a body in future time:
may I have such feeling,
such perception,
such activities,
such consciousness in future time.'

In this way, brother,
in the five grasping-groups
there may be a variety of desire and lust."

■

"It is well, lord,"
said that brother,
welcoming and gladly hearing
the word of the Exalted One,
and put another question:

"Pray, lord, how far is there a group-definition[4]
of the groups?"

"Every body, brother,
be it past,
future
or present,
inward or outward,
subtle or gross,
low or high,
far or near,
is called **[86]** a 'body-group.'

Every feeling, brother,
be it past,
future
or present,
inward or outward,
subtle or gross,
low or high,
far or near,
is called a 'feeling-group.'

Every perception, brother,
be it past,
future
or present,
inward or outward,
subtle or gross,
low or high,
far or near,
is called a 'perception-group.'

Any activity, brother,
be it past,
future

or present,
inward or outward,
subtle or gross,
low or high,
far or near,
is called an 'activity-group.'

Every consciousness, brother,
be it past,
future
or present,
inward or outward,
subtle or gross,
low or high,
far or near,
is called a 'consciousness-group.'

Thus far, brother,
is there a group-definition of the groups."

■

"It is well, lord,"
said that brother,
welcoming and gladly hearing
the word of the Exalted One,
and put another question:

"What, lord, is the condition,
what is the cause
in the designation of the body-group?[5]

What is the condition,
what is the cause
in the designation of the feeling-group?

What is the condition,
what is the cause
in the designation of the perception-group?

What is the condition,
what is the cause
in the designation of the activities-group?

What is the condition,
what is the cause
in the designation of the consciousness-group?"

"The four great essentials,[6] brother,
are the condition,
the four great essentials are the cause
in the designation of the body-group.

Contact is the condition,
contact is the cause
in the designation of the feeling-group.

Contact is the condition,
contact is the cause
in the designation of the perception group.

Contact is the condition,
contact is the cause
in the designation of the activitdes-group.

Mind and body are the condition,
mind and body are the cause
in the designation of the consciousness-group."

■

"It is well, lord,"
said that brother,

welcoming and gladly hearing
the word of the Exalted One,
and put another question:

"Pray, lord, what is the individual-group view?"[7]

"Herein, brother, the untaught many-folk,
who discern not those that are Ariyans,
who are unskilled in the Ariyan Norm,
untrained in the Ariyan Norm,
who discern not the worthy ones,
who are unskilled in the worthy doctrine,
regards body as the Self,
regards the Self as having body,
regards the body as being in the Self,
or the Self as being in the body;

regards feeling as the Self,
regards the Self as having feeling,
regards feeling as being in the Self,
or the Self as being in feeling;

regards perception as the Self,
regards the Self as having perception,
regards perception as being in the Self,
or the Self as being in perception;

regards the activities as the Self,
regards the Self as having activities,
regards activities as being in the Self,
or the Self as being in activities;

regards consciousness as the Self,
regards the Self as having consciousness,
regards consciousness as being in the Self,
or the Self as being in consciousness.

That, brother, is how the individual-group-view exists."

■

[87] "It is well, lord,"
said that brother,
welcoming and gladly hearing
the word of the Exalted One,
and put another question:

"And how, lord, is there no individual group-view?'

"Herein, brother, the well taught Ariyan disciple,
who discerns those that are Ariyans,
who is skilled in the Ariyan Norm,
trained in the Ariyan Norm,
who discerns the worthy ones,
who is skilled in the worthy doctrine,
regards not body as the Self,
regards not the Self as having body,
regards not the body as being in the Self,
or the Self as being in the body;

regards not feeling as the Self,
regards not the Self as having feeling,
regards not feeling as being in the Self,
or the Self as being in feeling;

regards not perception as the Self,
regards not the Self as having perception,
regards not perception as being in the Self,
or the Self as being in perception;

regards not the activities as the Self,
regards not the Self as having activities,
regards not activities as being in the Self,
or the Self as being in activities;

regards not consciousness as the Self,
regards not the Self as having consciousness,
regards not consciousness as being in the Self,
or the Self as being in consciousness.

That, brother, is how there is no individual group-view."

■

"It is well, lord,"
said that brother,
welcoming and gladly hearing
the word of the Exalted One,
and put another question:

"Pray, lord, what is the satisfaction,
what is the misery of body?

Wherein is there escape from body?

What is the satisfaction in,
the misery of,
the way of escape from feeling?

What is the satisfaction in,
the misery of,
the way of escape from perception?

What is the satisfaction in,
the misery of,
the way of escape from the activities?

What is the satisfaction in,
the misery of,
the way of escape from consciousness?"

"That ease,
that pleasure
which arises owing to body, -
that is the satisfaction in body.

That impermanence,
that suffering,
that instability,
that is in body, -
that is the misery of body.

That restraint of desire and lust,
that putting away of desire and lust
which are in body,
that is the way of escape from body.

That ease,
that pleasure
which arises owing to feeling, -
that is the satisfaction in feeling.

That impermanence,
that suffering,
that instability,
that is in feeling, -
that is the misery of feeling.

That restraint of desire and lust,
that putting away of desire and lust
which are in feeling,
that is the way of escape from feeling.

That ease,
that pleasure
which arises owing to perception, -
that is the satisfaction in perception.

That impermanence,
that suffering,
that instability,
that is in perception, -
that is the misery of perception.

That restraint of desire and lust,
that putting away of desire and lust
which are in perception,
that is the way of escape from perception.

That ease,
that pleasure
which arises owing to the activities, -
that is the satisfaction in the activities.

That impermanence,
that suffering,
that instability,
that is in the activities, -
that is the misery of the activities.

That restraint of desire and lust,
that putting away of desire and lust
which are in the activities,
that is the way of escape from the activities.

That ease,
that pleasure
which arises owing to consciousness, -
that is the satisfaction in consciousness.

That impermanence,
that suffering,
that instability,
that is in consciousness, -
that is the misery of consciousness.

That restraint of desire and lust,
that putting away of desire and lust
which are in consciousness,
that is the way of escape from consciousness."

■

"It is well, lord,"
said that brother,
welcoming and gladly hearing
the word of the Exalted One,
and put another question:

"How, lord, should one know,
how should one see,
so that in this body,
together with its consciousness,
and likewise in all outward objects,
there be no idea of
'I' or 'mine,'
no leanings to conceit therein?"[8]

"Whatsoever body,
be it past,
future
or present,
inward or outward,
subtle or gross,
low or high,
far or near,
of every body he knows: -

'This is not mine:
this am not I:
this is not the Self of me.'

Thus with right insight
he beholds things as they really are.

Whatsoever feeling,
be it past,
future
or present,
inward or outward,
subtle or gross,
low or high,
far or near,
of every body he knows: -

'This is not mine:
this am not I:
this is not the Self of me.'

Thus with right insight
he beholds things as they really are.

Whatsoever perception,
be it past,
future
or present,
inward or outward,
subtle or gross,
low or high,
far or near,
of every body he knows: -

'This is not mine:
this am not I:
this is not the Self of me.'

Thus with right insight
he beholds things as they really are.

Whatsoever activity,
be it past,
future
or present,
inward or outward,
subtle or gross,
low or high,
far or near,
of every body he knows: -

'This is not mine:
this am not I:
this is not the Self of me.'

Thus with right insight
he beholds things as they really are.

Whatsoever consciousness,
be it past,
future
or present,
inward or outward,
subtle or gross,
low or high,
far or near,
of every body he knows: -

'This is not mine:
this am not I:
this is not the Self of me.'

Thus with right insight
he beholds things as they really are.

Thus brother, should one know,
thus should one see,
so that in this body,

together with its inner consciousness,
and **[88]** likewise in all outward objects,
there be no idea of
'I' or 'mine,'
no leanings to conceit therein."

§

At that moment there arose in a certain brother this train of thought:[9]

"So then you say that body is not the Self;
feeling is not the Self,
perception is not the Self,
the activities are not the Self,
and consciousness is not the Self,

Then what self can those acts affect
which are not self-wrought?"

Thereupon the Exalted One,
with his thought reading the thoughts of that brother's mind,
said to the brethren:

"It is possible, brethren, that some senseless fellow,
sunk in ignorance
and led astray by craving,
may think to go beyond the Master's teaching thus:

'So then you say that body is not the Self;
feeling is not the Self,
perception is not the Self,
the activities are not the Self,
and consciousness is not the Self,

Then what self can those acts affect
which are not self-wrought?'

That question, brethren,
I have already answered thus and thus
in those teachings that I have given you.

Now what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'

"Surely not, lord."

■

"Therefore, brethren, every body whatever,
be it past,
future

or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every body should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every feeling whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every feeling should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every perception whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every perception should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every activity whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every activity should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every consciousness whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every consciousness should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

"Wherefore, brethren, he who thus sees
conceives disgust at body,
at feeling,
at perception,
at the activities,
at consciousness.

Being disgusted
he is repelled by them;
by that repulsion he is released;
by that release he is set free;
knowledge arises:
in the freed man is the freed thing,
and he knows:

'Destroyed is rebirth;
lived is the righteous life;
done is the task;
for life in these conditions
there is no hereafter.'"

---

[1] *Cf. S.* i, 77; *S.* v, 216, 270. She was Visākhā. *Cf. K.S.* i, 104 *n*.

[2] *Comy.* asks, 'Why was he told to sit down in his place? It was because this bhikkhu was the teacher of five hundred disciples who were present (?). If he stood up and asked a question, while they sat still, it would show respect for the Master, but their sitting would be disrespectful to their own teacher Whereas if they stood up too, it would be disrespectful to their own teacher, but not to the Master. Moreover, their attention would be distracted from what he said, if they kept standing.' *Comy.* adds that, of course, the bhikkhu knew the answer to these questions. He merely asked for the sake of his disciples, who might thus get an answer *ex cathedra*.

[3] *Chanda*.

[4] *Khandhādivacana*.

[5] *Cf. Expos.,* ii, 399.

[6] Or elements. *Cattāro mahābhūtā*.

[7] *Sakkāya-diṭṭhi* (= the first 'fetter'). Rendered above, p. 38, 'bodyhood,' p. 72, 'person.' [A difficult term to translate. Lit., view [as to] group *plus 'sa';* and so is either for '*sat,*' 'being,' or 'given,' in the sense of datum or postulate, or for 'sayaṃ,' 'sakaṃ,' one's self. So the *Comy.* on the *Dhammasangaṇi,* § 1002 (p. 348). In other words. '*sakkāya*' means either 'given the group reckoneoed as fivefold (of body and mind),' or 'one's self, *so-ayaṃ,* this one (being given), the view as to that group.' Kaya may mean

'body' as opposed to mind, '*citta*' but in this formula *rūpa* is used for body. It is best to roserve 'self' for *Attā*.-(original)Ed.]

[8] *Cf*. *S*. ii, 253.

[9] = *M*. iii, 19 *f*.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
9. Thera Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

9. The Elders

Sutta 83

Ānanda Suttaṃ

Ānanda

---

[105] **[89]**

Thus have I heard:—

Once the venerable Ānanda was staying near Sāvatthī
in Jeta Grove,
at Anāthapiṇḍika's Park.

Then the venerable Ānanda addressed the brethren thus:

"Brethren! Friends!"

"Yes, brother!"
they replied to the venerable Ānanda.

The venerable Ānanda thus spoke:

"Puṇṇa,[1] friends, the venerable son of Mantānī
was very helpful to us
when we were novices.

With this instruction he instructed us:

'Owing to a cause[2]
comes the conceit
"I am," friend Ānanda,
and not without a cause.

And how comes the conceit
"I am"
by a cause
and not without a cause?

Owing to body
comes the conceit
"I am"
by a cause
and not without a cause.

Owing to feeling
comes the conceit
"I am"
by a cause
and not without a cause.

Owing to perception
comes the conceit
"I am"

by a cause
and not without a cause.

Owing to the activities
comes the conceit
"I am"
by a cause
and not without a cause.

Owing to consciousness
comes the conceit
"I am"
by a cause
and not without a cause.

■

Suppose, friend Ānanda, that a woman
or a man
or a young lad
fond of self-adornment,
should gaze at the image of his face
in a minor that is clean and spotless,
or in a bowl of clear water, -
he would behold it
owing to a cause
and not otherwise.

Even so, friend Ānanda,
through the cause 'body'
comes the conceit 'I am,'
not otherwise.

Through the cause 'feeling'
comes the conceit 'I am,'
not otherwise.

Through the cause 'perception'
comes the conceit 'I am,'
not otherwise.

Through the cause 'the activities'
comes the conceit 'I am,'
not otherwise.

Through the cause 'consciousness'
comes the conceit 'I am,'
not otherwise.

■

What think you, friend Ānanda?

Is body permanent or impermanent?"

"Impermanent, friend."

"That which is impermanent,
is it weal or woe?"

"Woe, friend."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, friend."

■

"Is feeling permanent or impermanent?"

"Impermanent, friend."

"That which is impermanent,
is it weal or woe?"

"Woe, friend."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, friend."

■

"Is perception permanent or impermanent?"

"Impermanent, friend."

"That which is impermanent,
is it weal or woe?"

"Woe, friend."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I

this is the Self of me?'"

"Surely not, friend."

■

"Are the activities permanent or impermanent?"

"Impermanent, friend."

"That which is impermanent,
is it weal or woe?"

"Woe, friend."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, friend."

■

"Is consciousness permanent or impermanent?"

"Impermanent, friend."

"That which is impermanent,
is it weal or woe?"

"Woe, friend."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, friend."

■

"Therefore, friend Ānanda, every body whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every body should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every feeling whatever,
be it past,
future
or present,

be it inward or outward,
gross or subtle,
low or high,
far or near, -
every feeling should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every perception whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every perception should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every activity whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every activity should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every consciousness whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every consciousness should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Wherefore, friend Ānanda, he who thus sees
conceives disgust at body,
at feeling,
at perception,
at the activities,
at consciousness.

Being disgusted
he is repelled by them;
by that repulsion he is released;
by that release he is set free;
knowledge arises:
in the freed man is the freed thing,
and he knows:

"Destroyed is rebirth;
lived is the righteous life;
done is the task;
for life in these conditions
there is no hereafter."'

§

Punna, friends,
the venerable son of Mantani,
was very helpful to us
when we were novices.

And this was the instruction
with which he instructed us.

When I heard the Norm-teaching of the venerable Punna, Mantani's son,
I fully understood the Norm."[3]

---

[1] Proclaimed chief preacher of the Norm by the Master *Cf*. *M*. i, 146 *f.; Brethren* pp. 8-9; *A*. i, 23; *S*. ii, 156.

[2] *Comy., Upādāya = 'āgamma, ārabbha, sandhāya, paṭicca*.'

[3] 'So as to become a Stream-winner.' *C*.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
9. Thera Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

9. The Elders

Sutta 84

Tissa Suttaṃ

Tissa[1]

p.p. explains it all — p.p.

I to counsel (you)!

I to uphold!

I to teach."[4] **[93]** Thus spake the Exalted One,
and the venerable Tissa was comforted
and welcomed the words of the Bxalted One.

---

[1] For Tissa see *S*. ii, 282; *Brethren*, p. 43.

[2] This picturesque sentence, as a stock expression of dejection, occurs elsewhere - *e.g., D*. ii, 99; *S*. v, 153; *A*. iii, 69, but *api-api ca* generally has a concessive sense, which it has not here. *Cf. Brethren,* p. 356: -

'The firmament on every hand
Grows dim; yea, all confusèd stand
The truths I seemed to understand.'

madhuraka-jāto, rendered in other translations 'weak as a creeper.' *Cy*. says: 'heavy and lumpish,' *sañjāta garu-bhāvo viya akammañño*. Apparently the idea to be conveyed is that of intoxication (*madhura*. Skt. *madhula,* liquor). See *Pāli Dict, ad vb*. At *Udāna* iv, 4, where Sāriputta is hit on the head by a yakkha, he says *api ca me sīsaṇ thokaṇ dukkhaṇ,* 'I did feel a bit dizzy,' *Comy*. remarks *apppamattakaṇ madhuraka-jataṇ viya me sīsaṇ dukkhan ti*. The word also means 'the *jīvika* plant.' *Cf. D*. ii 99; *Dialogues,* ii. 107.

[3] *Dhammā*. At *D*. i, 99, translated 'faculties,' I think wrongly. Here *Comy.* explains it as *pariyatti-dhammā,* 'the Norm committed to memory.'

[4] Here text has *anusāsaniya*. *Comy*. reads *āmisa-dhammānuqgahena,* explained as 'material and spiritual blessing.' The instrumental case here expresses purpose *Cf. Udāna,* 23-4, *abhirama, Nanda: ahaṇ te pāṭibhogo paṭilābhāya*.
[Lit 'I by (or with) counsel! I with, etc.' It is a rare and precious glimpse surviving of the strong radiant magnetic personality imparting will to the weaker brother. - (original) Ed.]

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
9. Thera Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

9. The Elders

Sutta 85

Yamaka Suttaṃ

Yamaka[1]

[6] *Diṭṭh'eva dhamme*.

[7] It is interesting to find the *Kathāvatthu* (i, 1) here verbally anticipated.

[8] *Supra*, § 83, where *Comy*. says the phrase implies stream-winning or conversion.

[9] *Kiṇkāra*, which *Comy*. explains as 'one who is always asking," What shall I do, master?"'

[10] *Comy*. reads *saddaheyya*.

[11] *Comy*., 'takes his meals with him.'

[12] *Cf*. § 79, *rūpena khajjami*, and below, *rūpaṇ vadhakaṇ*, etc. For this and other terms for body, see *Vis*. *Magg*. 479.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
9. Thera Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

9. The Elders

Sutta 86

Anurādha Suttaṃ

Anurādha[1]

---

[116] **[99]**

Thus have I heard:—

Once the Exalted One was staying near Vesalī,
in Great Grove,
at the Hall of the Gabled House.

At that time the venerable Anurādha
was staying not far from the Exalted One
in a forest hut.

Then a number of wandering heretics
came to the venerable Anurādha,
greeted him
and exchanged the courtesies of civil words
and sat down at one side.

So seated,
those heretic Wanderers said to the venerable Anurādha:

"Friend Anurādha, a Tathāgata,
a superman,
one of the best of men,
a winner of the highest gain,
is proclaimed in [one of] these four ways:

'A Tathāgata comes to be after death;
or he does not come to be after death;
or he both comes to be and does not come to be after death;
or he neither comes to be nor comes not to be after death.'"

Upon this the venerable Anuradha
said to those heretic Wanderers:

"Friends, a Tathāgata,
a superman,
one of the best of men,
a winner of the highest gain,
is spoken of in other than those four ways,
to wit:

'A Tathāgata comes to be after death;
or he does not come to be after death;
or he both comes to be and does not come to be after death;
or he neither comes to be nor comes not to be after death.'"

Upon this those heretic Wanderers
said of the venerable Anurādha:

"This brother must be a novice,
not long ordained.

Or, if he is an elder,
he is an ignorant fool."

So those heretic Wanderers,
having thus abused the venerable Anurādha,
by calling him "novice"
and "fool,"
rose up and went away.

Thereupon the venererable Anurādha,
not long after those **[100]** heretic Wanderers were gone,
thought thus:

"If these heretic Wanderers were to put me a further question,
how, in answering,
should I tell them the views of the Exalted One,
without misrepresenting the Exalted One
by stating an untruth?

How should I answer
in accordance with his teaching,
so that no one who agrees with his teaching
and follows his views
might incur reproach?"

Thereupon the venerable Anurādha
went to the Exalted One and sat down.

Seated at one side
the venerable Anurādha thus addressed the Exalted One:

"I am staying here, lord,
in a forest hut
not far from the Exalted One.

Now a number of heretic Wanderers came to me
greeted me
and exchanged the courtesies of civil words
and sat down at one side.

So seated,
those heretic Wanderers said to me:

'Friend Anurādha,
a Tathāgata,
a superman,
one of the best of men,
a winner of the highest gain,
is proclaimed in [one of] these fpur ways:

"A Tathāgata comes to be after death;
or he does not come to be after death;
or he both comes to be and does not come to be after death;
or he neither comes to be nor comes not to be after death."'

Upon this
I said to those heretic Wanderers:

'Friends, a Tathāgata,
a superman,
one of the best of men,
a winner of the highest gain,
is spoken of
in other than those four ways, to wit:

"A Tathāgata comes to be after death;
or he does not come to be after death;
or he both comes to be and does not come to be after death;
or he neither comes to be nor comes not to be after death."'

Upon this
those heretic Wanderers said of me:

'This brother must be a novice,
not long ordained.

Or, if he is an elder,
he is an ignorant fool.'

So those heretic Wanderers,
having thus abused me,
by calling me 'novice'
and 'fool,'
rose up and went away.

Thereupon, not long after those heretic Wanderers were gone,
I thought thus:

'If these heretic Wanderers were to put me a further question,
how, in answering,
should I tell them the views of the Exalted One,
without misrepresenting the Exalted One
by stating an untruth?

How should I answer
in accordance with his teaching,
so that no one who agrees with his teaching
and follows his views
might incur reproach?'"

§

"Now what think you, Anurādha?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,

unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

§

"Therefore, Anurādha, every body whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every body should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every feeling whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every feeling should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every perception whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every perception should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every activity whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every activity should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every consciousness whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every consciousness should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

§

Wherefore, Anurādha, he who thus sees
conceives disgust at body,
at feeling,
at perception,
at the activities,
at consciousness.

Being disgusted
he is repelled by them;

by that repulsion he is released;
by that release he is set free;
knowledge arises:
in the freed man is the freed thing,
and he knows:

'Destroyed is rebirth;
lived is the righteous life;
done is the task;
for life in these conditions
there is no hereafter.'

§

Now as to this, Anurādha,
what think you?

Do you regard a Tathāgata's body
as the Tathāgata?"

[101] "Surely not, lord."

"Do you regard a Tathāgata's feelings
as the Tathāgata?"

"Surely not, lord."

"Do you regard a Tathāgata's perceptions
as the Tathāgata?"

"Surely not, lord."

"Do you regard a Tathāgata's activities
as the Tathāgata?"

"Surely not, lord."

"Do you regard a Tathāgata's consciousness
as the Tathāgata?"

"Surely not, lord."

■

"Now as to this, Anurādha, what think you?

Do you regard a Tathāgata
as [his] body?"

"Surely not, lord."

"Do you regard a Tathāgata
as apart from body?"

"Surely not, lord."

"Do you regard a Tathāgata
as having no body?"

"Surely not, lord."

■

"Do you regard a Tathāgata
as [his] feelings?"

"Surely not, lord."

"Do you regard a Tathāgata
as apart from feelings?"

"Surely not, lord."

"Do you regard a Tathāgata
as having no feelings?"

"Surely not, lord."

■

"Do you regard a Tathāgata
as [his] perceptions?"

"Surely not, lord."

"Do you regard a Tathāgata
as apart from perceptions?"

"Surely not, lord."

"Do you regard a Tathāgata
as having no perceptions?"

"Surely not, lord."

■

"Do you regard a Tathāgata
as [his] activities?"

"Surely not, lord."

"Do you regard a Tathāgata
as apart from activities?"

"Surely not, lord."

"Do you regard a Tathāgata
as having no activities?"

"Surely not, lord."

■

"Do you regard a Tathāgata
as [his] consciousness?"

"Surely not, lord."

"Do you regard a Tathāgata
as apart from consciousness?"

"Surely not, lord."

"Do you regard a Tathāgata
as having no consciousness?"

"Surely not, lord."

§

"Then, Anurādha,
since in this very life
a Tathāgata is not to be regarded
as existing in truth,
in reality,
is it proper for you to pronounce this of him:

"Friends, he who is a Tathāgata,
a superman,
one of the best of beings,
a winner of the highest gain,
is proclaimed in other than these four ways:

'A Tathāgata comes to be after death;
or he does not come to be after death;

or he both comes to be and does not come to be after death;
or he neither comes to be nor comes not to be after death.'"

"Surely not, lord."

"Well said!

Well said, Anurādha!

Both formerly and now also, Anurādha,
it is just sorrow
and the ceasing of sorrow
that I proclaim."[2]

---

[1] This sutta is repeated and expanded at *S*. iv, 380-6. The name is famous as that of the capital city of ancient Ceylon, Anurādha-pura.

[2] = *M*. i, 140. The matter is left a mystery, as not tending to edification or release. At *S*. iv, 385 it is said to be *avyākataṇ,* 'not declared.'

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
9. Thera Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

9. The Elders

Sutta 87

Vakkali Suttaṃ

Vakkali[1]

[6] *Paṭikkam'osānaṇ paññāyati. Comy.,* however, interprets *(paṭikkamo) sānaṇ as etāsaṇ (vedanānaṇ);* lit.: 'is the end of their coming on in sight?'

[7] *Cf. Buddh. Psych.* 28. Here *attā* is the equivalent of our 'conscience.'

[8] *Cf. Expos.* 453; *Buddh. Psych.* 258-9 *n.*

[9] A hill-top near Rājagaha. See *K.S.* i, 150 n.

[10] Compare the suicide of Godhika, *S.* i, 119; *K.S.* i, 150. As often happens in the *Tipiṭaka,* the same story is told of different persons either in ignorance or to preserve the traditional framework free from too many details. Thus the introductory part of this story is a stock passage for

describing the sick and their visiting. In the *Thag*. *Comy*. and *Dhp*. *A*. versions, Vakkali does not 'use the knife,' but rises up into the air at the call of the Master and attains arahantship on the way by an effort of self-control.

[11] It is noteworthy that *devas* are never described as sitting down. [Ed.: They fear contamination! This world is said to stink unbearably to Devas.]

[12] Possibly a characteristic genuine logion. *Cf*. *S*. v, 369, 371.

[13] One of the rules of Vinaya discipline.

[14] A common practice of the Japanese Samurai (clansmen) to this day. The ethics of the deed are not discussed by *Comy*., who says the elder was conceited and blind to his remaining faults; thought he was *khīnāsavo* and might rid himself of the bodily pain. However, the pain of the knife was such that, in the very moment of dying, realizing his state of *puthujjano* as imperfect, he made a great effort to attain and did so before actual death. *Comy*. adds, 'he died lying on his right side, as arahants generally do (the traditional posture of the Buddha, "on his right side, like a lion lying"), and in a decent posture.'

[15] *Vivatta-kkhandhaṇ semānaṇ*.

[16] *Cf*. *K.S*. i, 151 n. At *Dhp*. *A*. the story is amplified. *Cf*. Warren, p. 381.

[17] *Parinibbuto*.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
9. Thera Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

9. The Elders

Sutta 88

Assaji Suttaṃ

Assaji

---

[124] **[106]**

Thus have I heard:—

Once the Exalted One was staying near Rājagaha,
in Great Grove,
at the Squirrels' Feeding-Ground.

On that occasion the venerable Assaji
was staying in Kassapa's Park,
being sick,

afflicted,
stricken with a sore disease.

Now the venerable Assaji called to his attendants, saying:

"Come hither, friends!

Go ye to the Exalted One, and,
in my name worshipping at the feet of the Exalted One,
say unto him:

'Lord, the brother Assaji is sick,
afflicted,
stricken with a sore disease.

He worships at the feet of the Exalted one.'

And thus do ye say:

'Well were it, lord,
if the Exalted One would visit brother Assaji,
out of compassion for him.'"

"Even so, friend,"
replied those brethren to the venerable Assaji,
and went to the Exalted One,
saluted him and sat down at one side.

So seated
those brethren said to the Exalted One:

"Lord, the brother Assaji is sick
afflicted,
stricken with a sore disease.

He worships at the feet of the Exalted one.

Well were it if the Exalted One
would visit brother Assaji
out of compassion for him."

The Exalted One consented by his silence.

Thereupon the Exalted One robed himself,
and taking bowl and robe,
went to visit the venerable Assaji.

Now the venerable Assaji saw the Exalted One coming,
while yet he was afar off,
and on seeing him
he stirred upon his bed.

Then said the Exalted One to the venerable Assaji:

"Enough, Assaji!

Stir not on your bed!

There are these seats made ready.

I will sit there."

And he sat down on a seat made ready.

So the Exalted One sat down
and said to the venerable Assaji:

'Well, Assaji, I hope you are bearing up.

I hope you are enduring.

Do your pains abate and not increase?

Are there signs of their abating and not increasing?"

"No, lord, I am not bearing up.

I am not enduring.

Strong pains come upon me.

They do not abate.

There is no sign of their abating,
but of their increasing."

"Have you any doubt, Assaji?

Have you any remorse?"

"Indeed, lord, I have no little doubt.

I have no little remorse."

"Have you not anything, Assaji,
wherein to reproach yourself as to morals?"

"Nay, lord, there is nothing
wherein I reproach myself as to morals."

"Then, Assaji, if that is so,
you must have some worry,
you must have something you regret."

"Formerly, lord, I kept trying to calm down my sickness,
but I am still much troubled[1] by my breathing.

I **[107]** cannot win balance of mind.

But though I cannot win balance of mind,
I say to myself:

'Yet I do not fall away.'"[2]

"Those recluses and brahmins, Assaji,
who deem balance of mind as all in all,
they who reverence balance of mind, -
when they cannot win that balance of mind,
say to themselves:

'May we not fall away!'

§

Now as to this, what think you, Assaji?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I

this is the Self of me?'"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

§

"Therefore, Assaji, every body whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every body should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every feeling whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every feeling should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every perception whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every perception should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every activity whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every activity should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every consciousness whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every consciousness should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

§

Wherefore, Assaji, he who thus sees
conceives disgust at body,
at feeling,
at perception,
at the activities,
at consciousness.

Being disgusted
he is repelled by them;
by that repulsion he is released;
by that release he is set free;
knowledge arises:
in the freed man is the freed thing,
and he knows:

'Destroyed is rebirth;
lived is the righteous life;
done is the task;
for life in these conditions
there is no hereafter.'

§

If one feels a pleasant feeling,
he knows it as impermanent,

he knows it as not clung to,
he knows it has no lure for him.

If he feels a painful feeling,
he knows it is impermanent,
he knows it as not clung to,
he knows it has no lure for him.

If he feels a neutral[ed1] feeling,
he knows it is impermanent,
he knows it as not clung to,
he knows it has no lure for him.

■

If he feels a pleasant feeling,
he feels it as one who is unattached.

If he feels a painful feeling,
he feels it unattached.

If he feels a neutral feeling,
he feels it unattached.

■

[ed2]If he feels a feeling
that his bodily powers have reached their end,
he knows that he so feels.

If he feels a feeling
that life has reached its end,
he knows that he so feels.

He knows that when body breaks up,
henceforth,
when life has run its course,

all that he has felt,
all that had a lure for him
will grow cold.'[3]

---

[1] *Kāya-sankhāre*. Here 'the necessary conditions of body-life' (as *vāci-sanihāro* and *mano-sankhāro* are those of percept and concept). Explained by *Comy*. as *assāsa-passāse*, 'in- and out-breathing' By restraining these he would induce the fourth *jhāna*, involving loss of body-consciousness, but this cannot be done easily when attention has to be paid to body or pain.

[2] *Comy*., *sāsanato*, 'from the teachings.'

[3] *Cf*. the same passage at *S*. ii, 126, which ends with 'bodies will be left aside.'

[ed1] Woodward here has 'mental'.

[ed2] Here Woodward omits the simile. Bhk. Bodhi: "Just as, Assaji, an oil lamp burns in dependence on the oil and the wick, and with the exhaustion of the oil and the wick it is extinguished through lack of fuel, so too, Assaji, when a bhikkhu feels a feeling terminating with the body ... terminating with life ...

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
9. Thera Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

9. The Elders

Sutta 89

Khemaka Suttaṃ

Khema

---

[126] **[107]**

Thus have I heard:—

Once a number of brethren were staying near Kosambī,
in Ghosita Park.

Now at that time the venerable Khemaka was staying in Jujube Tree Park,[1]
being sick,
afflicted,
stricken with a sore disease.

[108] Then the elder brethren,
rising at eventide from their solitude,
called to the venerable Dāsaka:[2]

"Come hither, friend Dāsaka!

Go you to brother Khemaka and say to him:

'Friend, the elder brethren say thus:

"We hope you are bearing up, friend.

We hope you are enduring.

Do your pains abate and not increase?

Are there signs of their abating and not increasing?"'"

■

"Even so, friends," said the venerable Dāsaka in reply to those brethren,
and approaching the venerable Khemaka,
he said to him:

"Friend Khemaka, the elder brethren say thus:

'We hope you are bearing up, friend.

We hope you are enduring.

Do your pains abate and not increase?

Are there signs of their abating and not increasing?'"

To which the venerable Khemaka replied:

"No, friends, I am not bearing up.

I am not enduring.

There is no sign of my pains abating
and not increasing."

■

Thereupon the venerable Dāsaka returned to the elder brethren, and said:

"Friend Khemaka sais this:

'No, friends, I am not bearing up.

I am not enduring.

There is no sign of my pains abating
and not increasing.'"

Then said they again:

"Come hither, friend Dāsaka.

Go you again to the venerable Khemaka and say:

'Friend, the elders say thus:

'Friend, in this fivefold grasping-group,
so called by the Exalted One,
to wit:
the grasping-group of body,
the grasping-group of feeling,
the grasping-group of perception,
the grasping-group of the activities,
the grasping-group of consciousness —
in these five groups
does the venerable Khemaka discern the Self
or anything pertaining to the Self?'"

■

"Even so, friends," replied the venerable Dāsaka,
and approaching the venerable Khemaka,
he said to him:

"Friend Khemaka, the elder brethren say thus:

'Friend, in this fivefold grasping-group,
so called by the Exalted One,
to wit:
the grasping-group of body,
the grasping-group of feeling,
the grasping-group of perception,
the grasping-group of the activities,
the grasping-group of consciousness —
in these five groups
does the venerable Khemaka discern the Self
or anything pertaining to the Self?'"

"In these five grasping-groups, friend,"
replied the venerable Khemaka,
"to wit:
the grasping-group of body,
the grasping-group of feeling,
the grasping-group of perception,
the grasping-group of the activities,
the grasping-group of consciousness —
in these five groups
I discern no Self
nor aught pertaining to the Self."

■

Then the venerable Dāsaka went back to the brethren and said:

"Friend Khemaka sais this:

'In these five grasping groups, friend,"
"to wit:
the grasping-group of body,
the grasping-group of feeling,
the grasping-group of perception,
the grasping-group of the activities,
the grasping-group of consciousness —
in these five groups
I discern no Self
nor aught pertaining to the Self.'"

■

Then said they again:

"Come hither, friend Dāsaka.

Go you again to the venerable Khemaka and say:

'Friend, the elders say thus:

"If then in the fivefold grasping-group
the venerable Khemaka discerns no Self
nor aught pertaining to the Self,
the venerable Khemaka must be arahant,
one in whom the āsavas are destroyed."'"

■

"Even so, friends," replied the venerable Dāsaka,
and approaching the venerable Khemaka,
he said to him:

"Friend Khemaka, the elder brethren say thus:

'If then in the fivefold grasping-group
the venerable Khemaka discerns no Self

nor aught pertaining to the Self,
the venerable Khemaka must be arahant,
one in whom the āsavas are destroyed.'"

"Though, friend, I discern
in the fivefold grasping-group
no Self
nor aught pertaining **[109]** to the Self,
yet am I not arahant,
nor one in whom the *āsavas* are destroyed.

Though, friend, I see
that I have got the idea of 'I am'
in the fivefold grasping-group,
yet do I not discern
that I am this 'I am.'"

■

Then the venerable Dāsaka returned to the brethren and said:

"Friend Khemaka sais this:

'Though, friends, I discern
in the fivefold grasping-group
no Self
nor aught pertaining to the Self,
yet am I not arahant,
nor one in whom the *āsavas* are destroyed.

Though, friend, I see
that I have got the idea of "I am"
in the fivefold grasping-group,
yet do I not discern
that I am this "I am."'"

■

Then said they again:

"Come hither, friend Dāsaka.

Go you again to the venerable Khemaka and say:

'Friend, the elders say thus:

"As to this 'I am,' friend Khemaka,
of which you speak,
what do you mean by this 'I am'?

Do you speak of 'I am' as body,
or as distinct from body?

Do you speak of 'I am' as feeling,
or as distinct from feeling?

Do you speak of 'I am' as perception,
or as distinct from perception?

Do you speak of 'I am' as the activities,
or as distinct from the activities?

Do you speak of 'I am' as consciousness,
or as distinct from consciousness?

As to this 'I am,' what do you mean by it?"'"

■

"Even so, friends," replied the venerable Dāsaka,
and approaching the venerable Khemaka,
he said to him:

"Friend Khemaka, the elder brethren say thus:

'As to this "I am," friend Khemaka,
of which you speak,
what do you mean by this "I am"?

Do you speak of "I am" as body,
or as distinct from body?

Do you speak of "I am" as feeling,
or as distinct from feeling?

Do you speak of "I am" as perception,
or as distinct from perception?

Do you speak of "I am" as the activities,
or as distinct from the activities?

Do you speak of "I am" as consciousness,
or as distinct from consciousness?

As to this "I am," what do you mean by it?'"

■

"Enough, friend Dāsaka!

What boots this running to and fro?

Fetch my staff.

I will go myself to these brethren."[3]

So the venerable Khemaka,
leaning on his staff,[4] came to those brethren.

When he got there,
he greeted them,

and exchanging the courtesies of civil words,
sat down at one side.

As he thus sat,
the elders thus spoke to the venerable Khemaka:

"As to this 'I am,' friend Khemaka,
of which you speak,
what do you mean by this 'I am'?

Do you speak of 'I am' as body,
or as distinct from body?

Do you speak of 'I am' as feeling,
or as distinct from feeling?

Do you speak of 'I am' as perception,
or as distinct from perception?

Do you speak of 'I am' as the activities,
or as distinct from the activities?

Do you speak of 'I am' as consciousness,
or as distinct from consciousness?

As to this 'I am,' what do you mean by it?"

■

"No, friends, I do not say 'I am body';
I do not say 'I am feeling';
I do not say 'I am perception';
I do not say 'I am the activities';
I do not say 'I am consciousness.'

Though, friends, I see
that I have got the idea of 'I am'

in the five grasping-groups,
yet I do not discern
that I am this 'I am.'

Just as, friends, in **[110]** the case of the scent of a blue lotus
or a white lotus, -
if one should say:

'The scent belongs to the petals
or the colour
or the fibres of it,'

would he be rightly describing the scent?"

"Surely not, friend."

"Then how would he be right
in describing it?"

"Surely, friend, by speaking of the scent of the flower."

"Even so, friends,
I do not speak of the 'I am' as a body,
I do not speak of the 'I am' as feeling,
I do not speak of the 'I am' as perception,
I do not speak of the 'I am' as the activities,
I do not speak of the 'I am' as consciousness.

Nevertheless I see
that in these five grasping-groups
I have got the idea of 'I am'
yet I do not discern
that I am this 'I am.'

Though, friends, an Ariyan disciple
has put away the five lower fetters,
yet there remains in him

a subtle remnant[5]
from among the five grasping-groups,
a subtle remnant of the I-conceit,
of the I am-desire,
of the lurking tendency to think 'I am,'[6]
still not removed from him.

Later on
he lives contemplating the rise and fall
of the five grasping-groups,
seeing thus:

'Such is body,
such is the arising of body,
such is the ceasing of body.

Such is feeling,
such is the arising of feeling,
such is the ceasing of feeling.

Such is perception,
such is the arising of perception,
such is the ceasing of perception.

Such are the activities,
such is the arising of the activities,
such is the ceasing of the activities.

Such is consciousness,
such is the arising of consciousness,
such is the ceasing of consciousness.'

In this way,
as he lives in the contemplation of the five grasping-groups,
that subtle remnant of the I am-conceit,
of the I am-desire,

that lurking tendency to think 'I am,'
which was still not removed from him, -
that is now removed.

Suppose, friends,
there is a dirty soiled cloth,
and the owners give it to a washerman,
and he rubs it smooth with salt-earth,
or lye
or cowdung,
and rinses it in pure clean water.

Now, though that cloth be clean,
utterly cleansed,
yet there hangs about it,
still unremoved,
the smell of the salt-earth
or lye
or cowdung.

The washerman returns it to the owners,
and they lay it up
in a sweet-scented coffer.[7]

Thus that smell of salt-earth
or lye
or cowdung,
that hung about it
and was not removed,
is now utterly removed.

Even so, friends
though an Ariyan disciple
has put away the five lower fetters,
[111] yet there remains in him
a subtle remnant

from among the five grasping-groups,
a subtle remnant of the I-conceit,
of the I am-desire,
of the lurking tendency to think 'I am,'
still not removed from him.

Later on
he lives contemplating the rise and fall
of the five grasping-groups,
seeing thus:

'Such is body,
such is the arising of body,
such is the ceasing of body.

Such is feeling,
such is the arising of feeling,
such is the ceasing of feeling.

Such is perception,
such is the arising of perception,
such is the ceasing of perception.

Such are the activities,
such is the arising of the activities,
such is the ceasing of the activities.

Such is consciousness,
such is the arising of consciousness,
such is the ceasing of consciousness.

In this way,
as he lives in the contemplation of the five grasping-groups,
that subtle remnant of the I am-conceit,
of the I am-desire,
that lurking tendency to think 'I am,'

which was still not removed from him, -
that is now utterly removed."

■

Upon this the elders said to the venerable Khemaka:

"Indeed we did not put these questions to the venerable Khemaka
from a wish to trouble him.

It was because we thought:

'The venerable Khemaka is able to expound in full
the teaching of the Exalted One,
able to teach it,
to make it known,
to set it forth,
to make it clear,
to open it up,
to analyze it,
to make it plain.'

And so the venerable Khemaka has expounded in full
the teaching of the Exalted One.

He has taught it,
made it known,
set it forth,
made it clear,
opened it up,
analyzed it,
made it plain."

■

Thus spake the venerable Khemaka.

The elders were pleased at the words of the venerable Khemaka and welcomed them.

Now when this teaching was thus expounded
the hearts of as many as sixty brethren
were utterly set free
from the *āsavas*,
and so was it also
with the heart of the venerable Khemaka.

---

[1] *Comy.*, 'a matter of three miles [*gāvuta-mattaṇ;* a league] distant.'

[2] If this is the Dāsaka of Thag. 17, who, like Channa in the following section, was son of a slave, the walking exercise thus put upon him by the brethren may have been done with a purpose, for he was fat and lazy, 'sleeping much after meals.'

[3] *Comy*. says, 'why did they send Dāsaka to and fro four times that day, so that he covered some twenty-five miles? Becausc they were anxious to hear the doctrine from an expert. Why did they not go themselves? Because his forest hut could not hold some sixty brethren. Why did they not ask him to come? Because of his sickness. But they knew that, if thcy kept questioning him he would at last come in person. And the elder went, knowing their secret wish.'

[4] *Cf. J.P.T.S.*, 1887, 156. *Olumbha or clubbha*.

[5] *Anusahagato Comy*. '*sukhumo*' The passage is quoted at *Asl*. 244; *Expos.*, ii, 326.

[6] For *anusayo* see *K.S*. ii, 167 *n*.

[7] *Comy*. says, 'the sweet-scented coffer' is the knowledge of the Arahant's Path, which removes the taints.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
9. Thera Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

9. The Elders

Sutta 90

Channa Suttaṃ

Channa[1]

p.p. explains it all — p.p.

All conditions[2] are not the Self."

Then the venerable Channa thought thus:

"Yes, I too see this.

Impermanent is body,
impermanent is feeling,
impermanent is perception,
impermanent is the activities
impermanent is consciousness.

Body is not the Self,
feeling is not the Self,
perception is not the Self,
the activities are not the Self,
consciousness is not the Self.

Impermanent are all compounded things.

All conditions are not the Self.

Nevertheless, for the calming of all activities,
for the giving up of all the bases of birth,
for the destruction of craving,
for passionlessness,
for cessation,
for Nibbāna,
my heart springs not up withm me.

It is not calmed,
it is not released from trembling.

But grasping arises,
and my mind shrinks back again
(at the thought):

'Who forsooth is the Self?'

This way[3]
I cannot see the Norm.

Who is there to teach me the Norm,
so that I may see the Norm?"

Then this thought came to the venerable Channa:

"Here is this venerable Ānanda
staying at Kosambī

in Ghosita Park.

One praised by the Master
and honoured by intelligent co- **[113]** mates
of the righteous life.

The venerable Ānanda
is the man to show me the Norm
so that I may see the Norm.

I put full trust
in the venerable Ānanda for this.

What if I were to go to the venerable Ānanda?"

So the venerable Channa put his lodging in order,
and taking bowl and robe,
set out for Kosambī
and Ghosita Park,
where the venerable Ānanda was staying.

When he got there
he greeted him
and sat down at one side.

So seated
the venerable Channa said to the venerable Ānanda:

"Of late, friend Ānanda,
I have been staying near Benares,
at Isipatana,
in the Deer Park.

Then at eventide,
arising from my solitude,
I took my doorkey

and went from lodging to lodging,
saying to the elder brethren:

'May the venerable elders instruct me with pious converse,
so that I may see the Norm.'

Thereupon, friend,
the elder brethren said to me:

'Body is impermanent, friend Channa.

Feeling is impermanent:
perception is impermanent,
the activities are impermanent
consciousness is impermanent.

Body is not the Self,
feeling is not the Self,
perception is not the Self,
the activities are not the Self,
consciousness is not the Self.

All compounded things are impermanent.

All conditions are not the Self.'

Then I thought thus:

'Yes, I too see this.

Impermanent is body,
impermanent is feeling,
impermanent is perception,
impermanent is the activities
impermanent is consciousness.

Body is not the Self,
feeling is not the Self,
perception is not the Self,
the activities are not the Self,
consciousness is not the Self.

Impermanent are all compounded things.

All conditions are not the Self.

Nevertheless, for the calming of all activities,
for the giving up of all the bases of birth,
for the destruction of craving,
for passionlessness,
for cessation,
for Nibbāna,
my heart springs not up withm me.

It is not calmed,
it is not released from trembling.

But grasping arises,
and my mind shrinks back again
(at the thought):

"Who forsooth is the Self?"

This way
I cannot see the Norm.

Who is there to teach me the Norm,
so that I may see the Norm?'

Then this thought came to me:

'Here is this venerable Ānanda
staying at Kosambī

in Ghosita Park.

One praised by the Master
and honoured by intelligent co-mates
of the righteous life.

The venerable Ānanda
is the man to show me the Norm
so that I may see the Norm.

I put full trust
in the venerable Ānanda for this.

What if I were to go to the venerable Ānanda?'

May the venerable Ānanda teach and instruct me.

May the venerable Ānanda grant me pious converse
so that I may see the Norm."

"Thus far, indeed,
I am pleased with the venerable Channa.

For now the venerable Channa
has made things plain
and has broken np the fallow ground.[4]

Lend an ear, friend Channa.

You are fit to understand the Norm!"

And there sprang up
there and then in the venerable Channa
a wondrous eagerness and joy
at the thought:

"He says I am fit to understand the Norm."

Then said the venerable Ānanda:

"From the very lips of the Exalted One, friend Channa,
from his very lips
as he taught brother Kacchāna-gotta,[5]
I heard this:

'On two things, Kaccāna,
does this world generally base **[114]** its view, -
on existence
and on non-existence.

Now he who
with right insight
sees the arising of the world
as it really is,
does not believe in the non-existence of the world.

But, Kaccāna, he who
with right insight
sees the ceasing of the world
as it really is,
does not believe in the existence of the world.

Grasping after systems,
imprisoned by dogmas
is this world, Kaccāna,
for the most part.

And he who does not go after,
does not grasp at,
does not take his stand on
this system-grasping,
this dogma,
this mental bias, -
such an one does not say:

"It is my soul."[6]

He who thinks:

"That which arises
is but ill:
that which ceases,
it is ill,"[7]
such an one has no doubts,
no perplexity.

In this matter,
knowledge not borrowed from others
comes to him.

Thus far, Kaccāna, goes right view.

"All exists," Kaccāna, -
that is one extreme.

"Nought exists," Kaccāna, -
that is the other extreme.

Not approaching either extreme, Kaccāna,
the Tathāgata teaches you
a doctrine by the middle way:

Conditioned by ignorance come the activities:
conditioned by the activities comes consciousness,[ed1]
conditioned by consciousness comes name-and-shape,
conditioned by name-and-shape comes sense,
conditioned by sense comes contact,
conditioned by contact comes feeling,
conditioned by feeling comes craving,
conditioned by craving comes grasping,
conditioned by grasping comes becoming,
conditioned by becoming comes birth,

conditioned by birth comes decay-and-death,
grief,
suffering,
unhappiness,
despair.

Thus is the arising of this whole mass of ill.

By the utter fading away and ceasing of ignorance
comes the ceasing of the activities,
by the utter fading away and ceasing of the activities,
comes the ceasing of consciousness,
by the utter fading away and ceasing of consciousness,
comes the ceasing of name-and-shape,
by the utter fading away and ceasing of name-and-shape,
comes the ceasing of sense,
by the utter fading away and ceasing of sense,
comes the ceasing of contact,
by the utter fading away and ceasing of contact,
comes the ceasing of feeling,
by the utter fading away and ceasing of feeling,
comes the ceasing of craving,
by the utter fading away and ceasing of craving,
comes the ceasing of grasping,
by the utter fading away and ceasing of grasping,
comes the ceasing of becoming,
by the utter fading away and ceasing of becoming,
comes the ceasing of birth,
by the utter fading away and ceasing of birth,
comes the ceasing of decay-and-death,
grief,
suffering,
unhappiness,
despair.

Thus is the ceasing of this entire mass of ill.'"[8]

"This, friend Ānanda,
is what comes to those venerable ones
who have such co-mates in the righteous life,
compassionate,
desiring our good,
admonishers,
instructors.

Hearing this Norm-teaching from the venerable Ānanda
I am firmly established in the Norm."

---

[1] Channa may be he of Thag. 69; Brethren, p. 70. But according to the *Comy*. he is the very Channa of the 'renunciation' legend of the Buddha. The son of a slave, he was born on the same day as Gotama and 'went forth' with him. Apparently of small intelligence, he used to talk of 'our Buddha,' 'our Dhamma,' was secretive and jealous, and disagreeable to his follows owing to his sharp tongue. According to *Comy*. the events of this *sutta* happened after the death of the Master, who on his deathbed ordered the brethren to 'put Channa into Coventry.' *Cf. D*. ii, 154 *(brahma-daṇḍa)*. Owing to this he could get no speech with them. Hence his wandering away to Benares. At *S*. iv, 55-60 he kills himself owing to an incurable disease. [Ed.: but this must be another Channa. And the Channa of this sutta must also be another Channa, as he is, in fact, given instructions by the bhikkhus.]

[2] *Comy*. asks, 'why did they speak only of two of the truths and not the usual three?' Because, they said, 'If wo say "all things are sorrowful," he will conclude that the Path and its Fruits are also sorrowful, and abstain trom striving after them.' [Ed. Further, if they said that they would be misrepresenting what the Buddha said, which was not "All Things are Dukkha" but "All that is own-made (or constructed, sankhārā) is Dukkha." for "All Things" (dhammā) he said: "All Things are not-self."]

[3] *Comy*. reads *evaṇ* for text *etaṇ*.

[4] *Avi-akāsi, khilaṇ pabhindi,* the latter phrase occurs at *S*. i, 193. *Khila* is unploughed land and here signifies mental callousness. *Cf*. *Sn*. 973.

[5] At *S*. ii, 17; *K.S*. ii, 12, where text reads Kaccāyana. *Comy*. here and elsewhere reads Kaccāna.

[6] Or my self: *attā me ti*. *Cf*. below, § 91."

[7] *S*. i, 135; *K.S*. i, p. 179.

[8] *Cf*. *Pts of Contr.,* p. 60 *n*. Thus the world-process is 'a cosmos of conditions becoming.'

[ed1] Woodward abridges, the details are taken from *K.S*. ii, 12,

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
9. Thera Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

9. The Elders

Sutta 91

Paṭhama Rāhula Suttaṃ

Rāhula (1)[1]

---

[135] **[114]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the venerable Rāhula came to the Exalted One
and **[115]** sat down at one side.

So seated,
the venerable Rāhula sajd to the Exalted One:

"How, lord, should one know,
how should one see,
so that in this body,
together with its consciousness,
and likewise in all external objects,
he has no more idea of 'I' and 'mine,'
no more leanings to conceit?"

"Whatsoever material object, Rāhula,
be it past,
future
or present,
inward or outward,
subtle or gross,
low or high,
far or near,
one regards thus:

'This is not mine;
this am not I;
this is not the Self of me,' -
that is seeing things by right insight
as they really are.

■

"Whatsoever feeling, Rāhula,
be it past,
future
or present,
inward or outward,
subtle or gross,
low or high,

far or near,
one regards thus:

'This is not mine;
this am not I;
this is not the Self of me,' -
that is seeing things by right insight
as they really are.

■

"Whatsoever perception, Rāhula,
be it past,
future
or present,
inward or outward,
subtle or gross,
low or high,
far or near,
one regards thus:

'This is not mine;
this am not I;
this is not the Self of me,' -
that is seeing things by right insight
as they really are.

■

"Whatsoever activities, Rāhula,
be it past,
future
or present,
inward or outward,
subtle or gross,
low or high,

far or near,
one regards thus:

'This is not mine;
this am not I;
this is not the Self of me,' -
that is seeing things by right insight
as they really are.

■

"Whatsoever consciousness, Rāhula,
be it past,
future
or present,
inward or outward,
subtle or gross,
low or high,
far or near,
one regards thus:

'This is not mine;
this am not I;
this is not the Self of me,' -
that is seeing things by right insight
as they really are.

■

Thus knowing, Rāhula,
thus seeing,
in this body,
together with its consciousness,
and likewise in all external objects,
one has no idea of 'I' and 'mine,'
no more leanings to conceit."

[1] This and the next *sutta* are reproduced from *S*. ii, 252-3; *K.S*. ii, 167 *q.v.* and *n*. *Cf*. *Expos*., ii, 302 *n*., and *sup*. 71 (Rādha).

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
9. Thera Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

9. The Elders

Sutta 92

Dutiya Rāhula Suttaṃ

Rāhula (2)

---

[136] **[115]**

Thus have I heard:—

The Exalted One was staying at Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the venerable Rāhula came to the Exalted One
and down at one side.

So seated,
the venerable Rāhula sajd to the Exalted One:

"How, lord, does one know,
how does one see,
so that in this material body,
together with its consciousness,
and likewise in all external objects,
his mind has gone away
from all notions of an 'I' and of 'mine,'
and from conceit,
passing beyond all ways of conceit,
and is peaceful and utterly released?

"Whatsoever material object, Rāhula,
be it past,
future
or present,
inward or outward,
subtle or gross,
low or high,
far or near,
one regards thus:

'This is not mine;
this am not I;
this is not the Self of me,' -
by so seeing it,
even as it is
by right insight
one is relesed from grasping.

■

"Whatsoever feeling, Rāhula,
be it past,

future
or present,
inward or outward,
subtle or gross,
low or high,
far or near,
one regards thus:

'This is not mine;
this am not I;
this is not the Self of me,' -
by so seeing it,
even as it is
by right insight
one is relesed from grasping.

■

"Whatsoever perception, Rāhula,
be it past,
future
or present,
inward or outward,
subtle or gross,
low or high,
far or near,
one regards thus:

'This is not mine;
this am not I;
this is not the Self of me,' -
by so seeing it,
even as it is
by right insight
one is relesed from grasping.

■

"Whatsoever activities, Rāhula,
be it past,
future
or present,
inward or outward,
subtle or gross,
low or high,
far or near,
one regards thus:

'This is not mine;
this am not I;
this is not the Self of me,' -
by so seeing it,
even as it is
by right insight
one is relesed from grasping.

■

"Whatsoever consciousness, Rāhula,
be it past,
future
or present,
inward or outward,
subtle or gross,
low or high,
far or near,
one regards thus:

'This is not mine;
this am not I;
this is not the Self of me,' -
by so seeing it,

even as it is
by right insight
one is relesed from grasping.

■

[116] Even so knowing, Rāhula,
so seeing,
in this material body
one's mind has gone away
from all notions of an 'I'
and of 'mine,'
and from conceit,
passing beyond all the ways of conceit,[1]
and is peaceful and utterly released."

---

[1] *Cf*. *K.S*. i, 17 *n*.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
10. Puppha Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

10. On Flowers

Sutta 93

Nadi Suttaṃ

The River

---

[137] **[116]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Suppose a stream, brethren,
a mountain-torrent,
down-drawing,
rising from afar,
swift-flowing,
and on both its banks are growing
grasses which overhang the stream,
kusa-grass there might be that overhangs,
reeds and creepers
and over-hanging shrubs;
and a man is swept away by that stream
and clutches at the grasses,
but they might break away,[1]
and owing to that
he might come by his destruction.

He might clutch at the kusa grass,
at the reeds,
at the creepers;
he might clutch at the shrubs,
but they might break away,
and owing to that he might come by his destruction.

Even so, brethren,
the untaught manyfolk,
who discerns not those who are Ariyans;
who is unskilled in the Ariyan Norm,
untrained in the Ariyan Norm;
who discerns not the worthy ones,
who is unskilled in the worthy Norm,
untrained in the worthy Norm,
regard the body as the self,

or the self as having body,
or the body as being in the self,
or the self as being in the body.|| ||

Then body breaks away,
and owing to that
they come by their destruction.

■

They regard feeling as the self,
or the self as having feeling,
or feeling as being in the self,
or the self as being in feeling.|| ||

Then feeling breaks away,
and owing to that
they come by their destruction.

■

They regard perception as the self,
or the self as having perception,
or perception as being in the self,
or the self as being in perception.|| ||

Then perception breaks away,
and owing to that
they come by their destruction.

■

They regard the activities as the self,
or the self as having the activities,
or the activities as being in the self,
or the self as being in the activities.|| ||

Then the activities break away,
and owing to that
they come by their destruction.

■

They regard consciousness as the self,
or the self as having consciousness,
or consciousness as being in the self,
or the self as being in consciousness.|| ||

Then consciousness breaks away,
and owing to that
they come by their destruction.

§

"Now as to that, what think you, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Therefore, brethren, every body whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every body should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every feeling whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every feeling should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every perception whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every perception should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every activity whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every activity should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every consciousness whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every consciousness should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

§

[117] "Wherefore, brethren, he who thus sees
conceives disgust at body,
at feeling,
at perception,
at the activities,
at consciousness.

Being disgusted
he is repelled by them;
by that repulsion he is released;
by that release he is set free;
knowledge arises:
in the freed man is the freed thing,
and he knows:

"Destroyed is rebirth;
lived is the righteous life;
done is the task;
for life in these conditions
there is no hereafter."

---

[1] *Palujeyyuṇ*.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
10. Puppha Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

10. On Flowers

Sutta 94

Puppha (or Vaddha) Suttaṃ

The Flower (or Growth)

---

[138] **[117]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"I quarrel not with the world,[1] brethren.

It is the world that quarrels with me.

No preacher of the Norm, brethren,
quarrels with anyone in the world.

That which is not upheld, brethren,
in the world of sages,[2]
of that I declare:

'It is not.'

That which is upheld, brethren,
in the world of the sages,
of that I declare:

'It is so.'

§

And what, brethren,
is not upheld in the world of the sages,
of which I declare:

'It is not?'

That body is permanent,
stable,

eternal,
not subject to decay.

That is not upheld in the world of the sages,
and of that I declare:

'It is not.'

That feeling is permanent,
stable,
eternal,
not subject to decay.

That is not upheld in the world of the sages,
and of that I declare:

'It is not.'

That perception is permanent,
stable,
eternal,
not subject to decay.

That is not upheld in the world of the sages,
and of that I declare:

'It is not.'

That the activities is permanent,
stable,
eternal,
not subject to decay.

That is not upheld in the world of the sages,
and of that I declare:

'It is not.'

That consciousness is permanent,
stable,
eternal,
not subject to decay.

That is not upheld in the world of the sages,
and of that I declare:

'It is not.'

§

But what, brethren, is upheld in the world of the sages?

Of what do I declare that it is so?

Body is impermanent,
woeful
and subject to decay.

That, brethren, is upheld in the world of the sages,
and of that do I declare:

'It is so.'

Feeling is impermanent,
woeful
and subject to decay.

That, brethren, is upheld in the world of the sages,
and of that do I declare:

'It is so.'

Perception is impermanent,
woeful
and subject to decay.

That, brethren, is upheld in the world of the sages,
and of that do I declare:

'It is so.'

The activities is impermanent,
woeful
and subject to decay.

That, brethren, is upheld in the world of the sages,
and of that do I declare:

'It is so.'

Consciousness is impermanent,
woeful
and subject to decay.

That, brethren, is upheld in the world of the sages,
and of that do I declare:

'It is so.'

§

There is, brethren, in the world[3]
a world-condition[4]
which the Tathāgata has thoroughly penetrated and realized.|| ||

Having thoroughly penetrated and realized it,
he declares,
teaches
and defines it,
opens it up
and analyzes it.

■

[118] And what, brethren, is that world-condition in the world
which the Tathāgata has thoroughly penetrated and realized,
and, having thoroughly penetrated and realized it,
what does he declare,
teach,
define,
open up
and analyze?

Body, brethren,
is that world-condition in the world
which the Tathāgata has thoroughly penetrated and realized,
and, having thoroughly penetrated and realized it,
he declares,
teachs,
defines,
opens up
and analyzes.

And whosoever, brethren,
understands not
and sees not
when the Tathāgata declares,
teaches,
defines,
opens up
and analyzes,

him, brethren, do I set at naught[5]
as a foolish worldling,
blind,
without vision,
unknowing,
unseeing.

Feeling, brethren,
is that world-condition in the world
which the Tathāgata has thoroughly penetrated and realized,
and, having thoroughly penetrated and realized it,
he declares,
teachs,
defines,
opens up
and analyzes.

And whosoever, brethren,
understands not
and sees not
when the Tathāgata declares,
teaches,
defines,
opens up
and analyzes,
him, brethren, do I set at naught
as a foolish worldling,
blind,
without vision,
unknowing,
unseeing.

Perception, brethren,
is that world-condition in the world
which the Tathāgata has thoroughly penetrated and realized,
and, having thoroughly penetrated and realized it,

he declares,
teachs,
defines,
opens up
and analyzes.

And whosoever, brethren,
understands not
and sees not
when the Tathāgata declares,
teaches,
defines,
opens up
and analyzes,
him, brethren, do I set at naught
as a foolish worldling,
blind,
without vision,
unknowing,
unseeing.

The activities, brethren,
is that world-condition in the world
which the Tathāgata has thoroughly penetrated and realized,
and, having thoroughly penetrated and realized it,
he declares,
teachs,
defines,
opens up
and analyzes.

And whosoever, brethren,
understands not
and sees not
when the Tathāgata declares,
teaches,

defines,
opens up
and analyzes,
him, brethren, do I set at naught
as a foolish worldling,
blind,
without vision,
unknowing,
unseeing.

Consciousness, brethren,
is that world-condition in the world
which the Tathāgata has thoroughly penetrated and realized,
and, having thoroughly penetrated and realized it,
he declares,
teachs,
defines,
opens up
and analyzes.

And whosoever, brethren,
understands not
and sees not
when the Tathāgata declares,
teaches,
defines,
opens up
and analyzes,
him, brethren, do I set at naught
as a foolish worldling,
blind,
without vision,
unknowing,
unseeing.

Just as, brethren, a dark blue lotus
or a white lotus,
born in the water,
come to full growth in the water,
rises to the surface
and stands unspotted by the water,
even so, brethren, the Tathāgata
[having been born in the world]
having come to full growth in the world,[6]
passing beyond the world,
abides unspotted by the world."

---

[1] *[Satta-]loke,*' 'the world of beings.' *Comy.* assigns three meanings to *loke* in this section, of which this is the first.

[2] De La Vallée Poussin. (*Journal Asiatique,* 1902, p. 257) compares the passage in *Madhyamakavṛtti,* 111 *(Candrakirti),* and says the Pali version 'inserts' the word *paṇḍitānaṇ* here.

[3] *loke = saṅkhāra-loke. Comy.*

[4] *Loka-dhammo. Comy.* 'the five groups.' So called from *lujjana,* breaking, crumbling, a derivation discussed at *Expos.*. 63. At *V.M.* 683 eight *loka-dhammā* are described.

[5] (*Kinti Karomi*. 'Can anything be done with such a man? No.' Dr. Stede suggested the selected rendering. - (Original Ed.)

[6] *okāsa-loke. Comy. Loke jāto* is omitted here in the text, but it is found at *K.V.* xviii, 1 (*Pts. of Controv.,* p. 324), where we find *loke sambuddho* for our *loke saṇvaddho*.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
10. Puppha Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

10. On Flowers

Sutta 95

Pheṇa-Piṇḍ'Ūpama Suttaṃ

Foam

---

[140] **[118]**

Thus have I heard:

On a certain occasion the Exalted One was staying at Ayojjhāya,[1]
on the bank of the nver Ganges.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Just as if, brethren,
this river Ganges should carry down
a huge lump of foam,
and a keen-sighted man should see it,
observe it
and look close into its nature.[2]

So seeing it,
ob- **[119]** serving it
and looking close into its nature,
he would find it empty,
he would find it unsubstantial,
he would find it without essence.[3]

What essence, brethren,
could there be
in a lump of foam?[4]

Even so, brethren, whatsoever body,
be it past,
future
or present,
inward or outward,
subtle or gross,
low or high,
far or near,
which a brother sees,
observes
and looks close into its nature,
he so seeing,
observing
and looking into the nature of it,

would find it empty,
he would find it unsubstantial,
he would find it without essence.

What essence, brethren,
could there be
in a body?

■

Suppose, brethren, in autumn time
when the sky god rains down big drops,
a bubble rises on the water
and straightway bursts,
and a keen-sighted man should see it,
observe it,
look close into its nature.

So seeing it,
observing it
and looking close into its nature,
he would find it empty,
he would find it unsubstantial,
he would find it without essence.

What essence, brethren,
could there be
in a bubble on the water?

Even so, brethren, whatsoever feeling,
be it past,
future
or present,
inward or outward,
subtle or gross,
low or high,
far or near,

which a brother sees,
observes
and looks close into its nature,
he so seeing,
observing
and looking into the nature of it,
would find it empty,
he would find it unsubstantial,
he would find it without essence.

What essence, brethren,
could there be
in feeling?

■

Just as if, brethren,
in the last month of the dry season
at high noontide
there should be a mirage,
and a keen-sighted man should see it,
observe it,
look close into its nature.

So seeing it,
observing it
and looking close into its nature,
he would find it empty,
he would find it unsubstantial,
he would find it without essence.

What essence, brethren,
could there be
in a mirage?

Even so, brethren, whatsoever perception,
be it past,

future
or present,
inward or outward,
subtle or gross,
low or high,
far or near,
which a brother sees,
observes
and looks close into its nature,
he so seeing,
observing
and looking into the nature of it,
would find it empty,
he would find it unsubstantial,
he would find it without essence.

What essence, brethren,
could there be
in perception?

■

Again, brethren, suppose a man should roam about
in need of heart of wood,[5]
searching for heart of wood,
looking for heart of wood,
and taking a sharp axe
should enter a forest.

There he sees a mighty plantain-trunk,[6]
straight up,
new grown,
of towering height.[7]

He cuts it down at the root.

[120] Having cut it down at the root,
he chops it off at the top.

Having chopped it off at the top,
he peels off the outer skin.[8]

When he peels off the outer skin,
he finds no pith[9] inside,
much less does he find heart of wood.

Then suppose a keen-sighted man sees it,
observes it,
looks into the nature of it.

So seeing it,
observing it
and looking close into its nature,
he would find it empty,
he would find it unsubstantial,
he would find it without essence.

What essence, brethren, could there be
in a plantain-trunk?

Even so, brethren, whatsoever activities,
be they past,
future
or present,
inward or outward,
subtle or gross,
low or high,
far or near,
which a brother sees,
observes
and looks close into their nature,
he so seeing,

observing
and looking into the nature of them,
would find them empty,
he would find them unsubstantial,
he would find them without essence.

What essence, brethren,
could there be
in the activities?

■

Again, brethren, suppose a juggler
or a juggler's apprentice
should spread a glamour[10] on the high road,
and a keen-sighted man should see it,
observe it,
look close into the nature of it.

So seeing it,
observing it
and looking close into its nature,
he would find it empty,
he would find it unsubstantial,
he would find it without essence.

What essence, brethren, could there be
in a glamour?

Even so, brethren, whatsoever consciousness,
be it past,
future
or present,
inward or outward,
subtle or gross,
low or high,

far or near,
which a brother sees,
observes
and looks close into its nature,
he so seeing,
observing
and looking into the nature of it,
would find it empty,
he would find it unsubstantial,
he would find it without essence.

What essence, brethren,
could there be in consciousness?

Wherefore, brethren, he who thus sees
conceives disgust at body,
at feeling,
at perception,
at the activities,
at consciousness.

Being disgusted
he is repelled by them;
by that repulsion he is released;
by that release he is set free;
knowledge arises:
in the freed man is the freed thing,
and he knows:

'Destroyed is rebirth;
lived is the righteous life;
done is the task;
for life in these conditions
there is no hereafter.'"

Thus spake the Exalted One.

When the Well-Farer had thus spoken,
the Teacher added this further:

"Like to a ball of foam this body is:
Like to a bubble blown the feelings are:
[121] Like to a mirage unsubstantial
Perception: pithless as a plantain-trunk
The activities: a phantom, consciousness.
Thus hath declared the Kinsman of the Sun.[11]

However one doth contemplate (this mass)
And thoroughly investigate its form, -
To him, so seeing, empty, void it is.
Beginning with this body first of all: -
By his rich subtle wisdom[12] it is shown.
'Reft of three things, life, heat and consciousness,
Behold it thrown aside. When 'tis cast off,
Discarded there it lies, a senseless thing,[13]
Mere food for others. Such its lineage.[14]
A babbling fantasy, a murderer:[15]
Such is its name. No essence here is seen.

Thus should a brother, with an eager will.
Regard this mass. Mindful and self-possessed
By day, yea, day and night, let him cast off
All fetters, make a refuge of himself,
And act as if his head were all ablaze,[16] Aspiring for the state that changeth not.[17]

[1] *Comy*. says the townsfolk built a residence for him here.

[2] *Yoniso upaparikkheyya*. *Comy*. 'causally investigate.'

[3] *Sāro:* see next page, n 2. [Ed. n.9]

[4] *Sāro*. *Cf*. *Sisters,* p. 167, 'froth without a soul.'

[5] *Cf*. *M*. i, 111: 233 (trans. Sīlācāra, ii, 43), *S*. iv, 94.

[6] A plantain trunk is not more than about ten feet high. The exaggeration is probably intentional. (Or is *kadali* not a plantain? - (original Ed.)

[7] Text *akukkajāta*. Read *akkukukā,* with *Pali Dict*. and *S*. iv, 167.

[8] *Pattavaṭṭi*.

[9] *Phegguṇ,* soft outer wood. *Sāro,* heart of wood.

[10] *Māyaṇ vidhaṇseyya*.

[11] Tracing his lineage back to the Solar Race. *Cf*. *S*. i, 186, 192.

[12] *Bhūripaññena*. *Comy*. '*Sanha-vipula-cittatā paññena,*' 'Subtle and many-sided.' *Cf*. *S*. iv, 205; *B*. *Pay*. *Ethics,* § 16.

[13] *Cf*. *Dhammapada,* 41, 'like a senseless log.'

[14] *Santāno*. Perhaps the only occurrence in the Pitakas of this term much used in later Buddhism.

[15] *Vadhako*. See *supra,* § 79 *[Khajjanīya]* and p. 113. Also *S*. iv, 172-5. *Comy*. says the fivefold mass of aggregates mutually destroy each other, *e.g,* the break-up of body causcs the destruction of the other skandhas and *vice versa*.

[16] *Āditta-sīso*. *Cf*. *Thag*. 39: *Brethren*, p. 44. 'As one whose hair and torban are afflame' - *i.e*., instant action is required. *Cf*. *Thig*. 493: *Sisters*, p. 172, v, 7.

[17] *Accutaṇ padaṇ:* lit. 'un-deceasing state.'

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
10. Puppha Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

10. On Flowers

Sutta 96

Gomaya-Piṇḍ'Upama Suttaṃ

Cowdung

---

[143] **[122]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to ths Exalted One
and sat down at one side.

So seated, that brother thus addressed the Exalted One:

"Pray, lord, is there any body
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast?

Pray, lord, is there any feeling
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast?

Pray, lord, is there any perception
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast?

Pray, lord, is there any activities
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast?

Pray, lord, is there any consciousness
that is permanent,
stable,
by nature lasting,

unchanging,
like unto the eternal,
so that thus it will stand fast?"

■

"No, brother, there is no material form
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast.

There is no feeling
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast.

There is no perception
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast.

There are no activities
that is permanent,
stable,
by nature lasting,
unchanging,

like unto the eternal,
so that thus it will stand fast.

There is no consciousness
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast."

§

Then the Exalted One took up
a little pellet of cowdung in his hand,
and said to that brother:

"Even the getting of a selfhood[1]
so small as this, brother,
is not permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast.

If the getting of a selfhood
so small as this, brother,
were permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,

so that thus it would stand fast,
then the living of the holy life
for the best destruction of suffering
would not be set forth.

But inasmuch, brother,
as there is no getting of a selfhood
even so small as this,
permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it would stand fast,
therefore the living of the holy life
for the best destruction of suffering
is set forth.

§

Formerly, brother, I was a ruler,
a noble crowned,[2]
and (as such) I had eighty thousand townships,
chief of which **[123]** was the royal town, Kusāvatī.

When I was such, brother,
I had eighty thousand palaces,
chief of which was the Palace of Righteousness.

And I had eighty thousand halls,
chief of which tfas the Great Assembly Hall.

And I had eighty thousand couches of solid ivory,
of solid wood,
of solid gold
of solid silver,
furnished with woollen draperies,
with white draperies,
with flower-worked coverlets
and spread with choicest skins of antelopes,
with canopies above
and scarlet cushions at each end.

And when I was such, brethren,
I had four and eighty thousand elephants
with trappings of gold
and gilded harness,
covered, with nets of gold thread,
chief of which was the royal elephant called Sabbath.[3]

And I had four and eighty thousand steeds,
with trappings of gold
and gilded banners,
covered with nets of gold thread,
chief of which was the royal steed Thundercloud.[4]

And I had four and eighty thousand chariots,
with trappings of gold
and gilded banners,
covered with nets of gold thread,
chief which was the royal chariot The Conqueror.[5]

And I had four and eighty thousand jewels,
chief of which was the Gem.

And I had four and eighty thousand women,
chief of whom was Queen of Good Fortune.[6]

And I had four and eighty thousand vassals,[7]
chief of whom was the Crown Prince.

And I had four and eighty thousand cows,
with tethers of fine jute
and silver milk-pails.[8]

And I had four and eighty myriads of garments
woven of finest flax,
of finest silk,
of finest wool,
of finest cotton.

[124] And I had four and eighty myriad vessels,
in which both morning and evening
rice food was served.

Of those four and eighty thousand towns, brother,
this town Kusāvatī
was my royal residence in those days.

And of those four and eighty thousand palaces, brother,
the Palace of Righteousness
was where I dwelt in those days.

And of those four and eighty thousand halls,
the Great Hall of Assembly
was where I dwelt in those days.

And of those four and eighty thousand couches,
the couch of solid ivory,
of solid wood,
of solid gold
or of solid silver
was the one which I enjoyed.

And of the four and eighty thousand elephants,
the royal elephant called Sabbath
was the one I mounted in those days.

And of those four and eighty thousand steeds,
my royal steed called Thundercloud
was the one I mounted in those days.

And of those four and eighty thousand chariots,
the chariot Conqueror
was the one I mounted in those days.

And of those four and eighty thousand women,
Khattiyāni
or Velamikā
was the one who waited on me in those days.

And of those four and eighty myriads of garments,
one suit there was I donned in those days,
made of finest flax,
of finest silk,
of finest wool,
or of finest cotton.

And of those four and eighty myriad vessels
there was one from which I ate
a measure of choicest rice
and drank broth for seasoning thereto.

Thus all those things of the world,[9] brother,
are past and gone
and perished utterly.

Thus impermanent, brother,
are things of the world.

Thus mutable, brother, are they.

Thus doomed to perish, brother,
are they;
insomuch that there is enough
for disgust at all things of the world,
enough to be averse from them,
enough to be freed from them."

---

[1] *Attabhāvo:* the personality in any one span of life.

[2] *Muddhāvasitto,* 'whose head is anointed.' His name was Mahā-Sudsssana, 'The great king of glory.' *Cf*. Mahā-Sudassana-Sutta, *D*. ii, 169 *ff*.: *Dialog*. ii, 220, Introduction: 'What we really have is a wonderful fairy tale, a gorgeous poem, in which an attempt is made to describe in set terms the greatest possible glory and majesty of the greatest possible king, in order to show that all is vanity, save only righteousness - just such a poem as a Jewish prophet might have written of Solomon in all his glory.' At *D*. ii, 187 the descriptive part will be found with variations.

[3] *Uposatha,* or sabbath day.

[4] *Valāhaka-assa*.

[5] The name of Sakka's palace and car. R.D. trans.: 'flag of victory.'

[6] *Subhaddā*.

[7] Reading *anuyantāni* with text *Cf*. *A*. v, 22, where, as here, there is a *v.l.*, *anuyuttāni,* 'devoted (attendants).' *Comy*. does not notice it. *D*. ii. 188 reads *anuyuttāni,* which R.D. trans. 'yeomen.'

[8] *Kaṇs'upadhāraṇāni*. *Comy*. *rajatamaya-doho-bhajanāni,* 'with silver milk-pails.' At *Dialog*. ii, 221, R.D. trans. 'with horns tipped with bronze.' See *Pāli Dict*., s.v.

[9] *Sankhārā*.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
10. Puppha Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

10. On Flowers

Sutta 97

Nakha-Sikh'Opama Suttaṃ

Tip of the Nail[1]

---

[147] **[125]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
saluted him
and sat down at one side.

So seated, that brother thus addressed the Exalted One:

"Pray, lord, is there any body
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast?

Pray, lord, is there any feeling
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast?

Pray, lord, is there any perception
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast?

Pray, lord, is there any activities
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast?

Pray, lord, is there any consciousness
that is permanent,

stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast?"

■

"No, brother, there is no material form
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast.

There is no feeling
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast.

There is no perception
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast.

There are no activities
that is permanent,
stable,
by nature lasting,

unchanging,
like unto the eternal,
so that thus it will stand fast.

There is no consciousness
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast."

■

Then the Exalted One took up a pinch of dust on the tip of his nail and said to that brother:

"Even thus much material form, brother,
is not permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast.

If even thus much material form, brother,
were permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it would stand fast,
then the living of the holy life
for the utter destruction of suffering
would not be set forth.|| ||

But inasmuch as even thus much material form, brother,
is not permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it would stand fast,
therefore the living of the holy life
for the utter destruction of suffering
is set forth.

■

If even thus much feeling, brother,
were permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it would stand fast,
then the living of the holy life
for the utter destruction of suffering
would not be set forth.|| ||

But inasmuch as even thus much feeling, brother,
is not permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it would stand fast,
therefore the living of the holy life
for the utter destruction of suffering
is set forth.

■

If even thus much perception, brother,
were permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it would stand fast,
then the living of the holy life
for the utter destruction of suffering
would not be set forth.|| ||

But inasmuch as even thus much perception, brother,
is not permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it would stand fast,
therefore the living of the holy life
for the utter destruction of suffering
is set forth.

■

If even thus much of the activities, brother,
were permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it would stand fast,
then the living of the holy life
for the utter destruction of suffering
would not be set forth.|| ||

But inasmuch as even thus much of the activities, brother,
is not permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it would stand fast,
therefore the living of the holy life
for the utter destruction of suffering
is set forth.

■

If even thus much consciousness, brother,
were permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it would stand fast,
then the living of the holy life
for the utter destruction of suffering
would not be set forth.|| ||

But inasmuch as even thus much consciousness, brother,
is not permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it would stand fast,
therefore the living of the holy life
for the utter destruction of suffering
is set forth.

■

Now as to this, what think you, brother?|| ||

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

§

"Therefore, brethren, every body whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every body should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every feeling whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every feeling should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every perception whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every perception should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every activity whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every activity should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every consciousness whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every consciousness should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

§

[117] Wherefore, brethren, he who thus sees
conceives disgust at body,
at feeling,
at perception,
at the activities,
at consciousness.

Being disgusted
he is repelled by them;

by that repulsion he is released;
by that release he is set free;
knowledge arises:
in the freed man is the freed thing,
and he knows:

"Destroyed is rebirth;
lived is the righteous life;
done is the task;
for life in these conditions
there is no hereafter."

---

[1] *Nakhasikhaṇ*(for text *nakhāsikaṇ*). *Cf*. *S*. ii, 133, 263.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
10. Puppha Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

10. On Flowers

Sutta 98

Suddhika (or Samuddaka) Suttaṃ

Putitan (or Oceanic)[1]

---

[149] **[126]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
saluted him
and sat down at one side.

So seated, that brother thus addressed the Exalted One:

"Pray, lord, is there any body
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast?

Pray, lord, is there any feeling
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast?

Pray, lord, is there any perception
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast?

Pray, lord, is there any activities
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast?

Pray, lord, is there any consciousness
that is permanent,

stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast?"

§

"No, brother, there is no material form
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast.

There is no feeling
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast.

There is no perception
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast.

There are no activities
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast.

There is no consciousness
that is permanent,
stable,
by nature lasting,
unchanging,
like unto the eternal,
so that thus it will stand fast."

§

[1] *Suddhikaṇ* or *Samuddakaṇ*. The name of a section at *S*. i, 165, so called after a fastidious brahmin, *Suddhiko*. But the subject of purity is not referred to here, and it is not clear why such a title is assigned. There is some confusion in the text between *suddhikaṇ* and *suddkakaṇ*. So at Bk. viii. *infra* we should read the former.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
10. Puppha Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

10. On Flowers

Sutta 99

Paṭhama Gaddūla or Baddhūla Suttaṃ

The Leash (or The Thong) (1)[1]

---

[149] **[126]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Incalculable,[2] brethren, is the beginning
of this round of rebirth.[3]

No beginning is made known
of beings
wrapt in ignorance,
fettered by craving,
who run on,
who fare on the round of rebirth.

There comes a time, brethren,
when the mighty ocean dries up,
is utterly drained,
comes no more to be.

But of beings hindered by ignorance,
fettered by craving,
who run on,
who fare on the round of rebirth,
I declare no end-making.

There comes a time, brethren,
when Sineru,
monarch of mountains,
is consumed,[4] is destroyed,
comes no more to be.

But of beings hindered by ignorance,
fettered by craving,
who run for ever the round of rebirth,
I declare no end-making.

There comes a time, brethren,
when the mighty earth is consumed,
is destroyed,
comes no more to be.

But of beings hindered by ignorance,
fettered by craving,
who run on,
who fare on the round of rebirth,
I declare no end-making.

§

Just as, brethren, a dog tied up by a leash[5]
to a strong stake or pillar,
keeps running round
and revolving round and round
that stake or pillar,
even so, brethren,
the untaught manyfolk,
who discern not those who are Ariyans;
[127] who are unskilled in the Ariyan doctrine,
untrained in the Ariyan doctrine;
who discern not the worthy ones,
who are unskilled in the worthy doctrine,
untrained in the worthy doctrine,
regard body as the Self,
regard body as having a Self,
regard body as being in the Self,
regard the self as being in the body;

regard feeling as the Self,
regard feeling as having a Self,
regard feeling as being in the Self,
regard the self as being in feeling;

regard perception as the Self,
regard perception as having a Self,
regard perception as being in the Self,
regard the self as being in perception;

regard the activities as the Self,
regard the activities as having a Self,
regard the activities as being in the Self,
regard the self as being in the activities;

regard consciousness as the Self,
regard consciousness as having a Self,
regard consciousness as being in the Self,
regard the self as being in consciousness;

run and revolve round and round from body to body,
run and revolve round and round from feeling to feeling,
run and revolve round and round from perception to perception,
run and revolve round and round from activities to activities,
run and revolve round and round from consciousness to consciousness.

They, running and revolving round and round from body to body,
running and revolving round and round from feeling to feeling,

running and revolving round and round from perception to perception,
running and revolving round and round from activity to activity,
running and revolving round and round from consciousness to consciousness
are not released from body,
are not released from feeling,
are not released from perception,

are not released from the activities,
are not released from consciousness,
they are not released from rebirth,
from old age and decay,
from sorrow and grief,
from woe,
lamentation and despair;
they are not released from suffering, I declare.

§

But the well taught Ariyan disdple, brethren,
who discers those who are Ariyans;
who are skilled in the Ariyan doctrine,
trained in the Ariyan doctrine;
who discern the worthy ones,
who are skilled in the worthy doctrine,
trained in the worthy doctrine,
regard not body as the Self,
regard not body as having a Self,
regard not body as being in the Self,
regard not the self as being in the body;

regard not feeling as the Self,
regard not feeling as having a Self,
regard not feeling as being in the Self,
regard not the self as being in feeling;

regard not perception as the Self,
regard not perception as having a Self,
regard not perception as being in the Self,
regard not the self as being in perception;

regard not the activities as the Self,
regard not the activities as having a Self,
regard not the activities as being in the Self,
regard not the self as being in the activities;

regard not consciousness as the Self,
regard not consciousness as having a Self,
regard not consciousness as being in the Self,
regard not the self as being in consciousness;

do not run and revolve round and round from body to body,
do not run and revolve round and round from feeling to feeling,
do not run and revolve round and round from perception to perception,
do not run and revolve round and round from activities to activities,
do not run and revolve round and round from consciousness to consciousness.

They, not running and revolving round and round from body to body,
not running and revolving round and round from feeling to feeling,

not running and revolving round and round from perception to perception,
not running and revolving round and round from activity to activity,
not running and revolving round and round from consciousness to consciousness
are released from body,
are released from feeling,
are released from perception,
are released from the activities,
are released from consciousness,
they are released from rebirth,
from old age and decay,
from sorrow and grief,
from woe,
lamentation and despair;
they are released from suffering, I declare.

---

[1] Read *baddhula* for text *bhaddila*.

[2] *Ana-mata-'qga*. See *n*. to *K.S*. ii, p. 118. *J.P.T.S*. 1906-7, p. 84. *Thig*. 499 and *Pāli Dict*., s.v., 'of which the beginning is inconceivable.'

[3] *Sandhāvataṇ saaṇsarataṇ* (gen plur.). *Cf*. *Dhp*. 153: *Aneka jāti-saṇsāraṇ, sandhāvissaṇ anibbisaṇ*.

[4] *Uḍḍayhati* for text *dayhati*.

[5] *Comy*. says the dog is the fool: the leash is view or opinion: the pillar is the self-body: and like a dog the many folk are tied by opinion and craving to the self-body or personality.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
10. Puppha Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

10. On Flowers

Sutta 100

Dutiya Gaddūla or Baddhūla Suttaṃ

The Leash (2)

---

[151] **[127]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Incalculable, brethren, is the beginning
of this round of rebirth.

No beginning is made known
of beings
wrapt in ignorance,
fettered by craving,
who run on,
who fare on the round of rebirth.

■

Just like a dog, brethren,
tied up by a leash to a strong stake or pillar -
if he goes,
he goes up to that stake or pillar;
if he stands still,
he stands close to that stake or pillar;
if he squats down,
he squats close to that stake or pillar;
if he lies down,
he lies dose to that stake or pillar.

■

Even so, brethren, the untaught manyfolk regard body (thus):|| ||

'This is mine;
this am I;
this is the self of me.'

They regard feeling (thus):|| ||

'This is mine;
this am I;
this is the self of me.'

They regard perception (thus):|| ||

'This is mine;
this am I;
this is the self of me.'

They regard the activities (thus):|| ||

'This is mine;
this am I;
this is the self of me.'

They regard consciousness (thus):|| ||

'This is mine;
this am I;
this is the self of me.'

■

If they go,
it is towards this fivefold grasping-group
that they go.

If they stand still,
it is close to this fivefold grasping-group
that they stand still.

If they sit,
it is close to this fivefold grasping-group
that they sit.

If they lie down,
it is close to this fivefold grasping-group
that they lie down.

§

[128] Wherefore, brethren, again and again
must one regard one's own mind thus:

'For a long, long time
this mind has been tainted by lust,
by hatred,
by illusion.'

By a tainted mind, brethren,
beings are tainted.

By purity of mind beings are made pure.

Brethren, have ye ever seen a picture
which they call 'a show-piece?'"[1]

"Yes, lord."

"Well, brethren, this so-called show-piece
is thought out by mind.

Wherefore, brethren,
mind is even more diverse
than that show piece.[2]

Wherefore, brethren, again and again
must one regard one's own mind thus:

'For a long, long time
this mind has been tainted by lust,
by hatred,
by illusion.'

By a tainted mind, brethren,
beings are tainted.

By purity of mind beings are made pure.

§

Brethren, I see not any single group[3]
so diverse as the creatures of the animal world.

Those creatures of the animal world, brethren,
are thought out by mind.[4]|| ||

Wherefore, brethren,
mind is even more diverse
than those creatures of the animal world.

Wherefore, brethren, again and again
must one regard one's own mind thus:

'For a long, long time
this mind has been tainted by lust,
by hatred,
by illusion.'

By a tainted **[129]** mind, brethren,
beings are tainted.

By purity of mind beings are made pure.[5]

§

Just as if, brethren,
a dyer or a painter,
if he have dye
or lac
or turmeric,
indigo
or madder,
and a well-planed board
or wall
or strip of cloth,
can fashion the likeness of a woman
or of a man
complete in all its parts,[6]
even so, brethren,
the untaught manyfolk
creates and re-creates its body,
creates and re-creates its feelings,
creates and re-creates its perception,
creates and re-creates its activities,
creates and re-creates its consciousness.

§

Now as to this, what think you, brother?|| ||

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I

this is the Self of me?'"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

§

"Therefore, brethren, every body whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every body should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every feeling whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every feeling should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every perception whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every perception should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every activity whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every activity should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every consciousness whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every consciousness should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

§

"Wherefore, brethren, he who thus sees
conceives disgust at body,
at feeling,
at perception,
at the activities,
at consciousness.

Being disgusted
he is repelled by them;

by that repulsion he is released;
by that release he is set free;
knowledge arises:
in the freed man is the freed thing,
and he knows:

'Destroyed is rebirth;
lived is the righteous life;
done is the task;
for life in these conditions
there is no hereafter.'"

---

[1] *Caraṇaṇ nāma cittaṇ*. *Expos*.. 85 'A master-piece.' *Comy.*, *vicaraṇa-cittaṇ* and adds that the artists went about *(vicaranti)* exhibiting their work, which, it seems, was like Hogarth's *'The Rake's Progress,'* etc. Also, p. 185, 'consciousness *(citta)* is so called because of its variegated *(citta-)* nature.' 'Dazzling' or 'showy' or 'brilliant,' German 'bunt' would better express the meaning of *citta* (*citra = μνϱιότοπος*).

[2] *Expos*.. 86, 'Even more artistic than art itself.' *Cf*. *Brethren,* 378, 419.

[3] *Eka-nikāya, Expos*.. 32, 88.

[4] *Comy*. 'Thought out by work-of-mind. But we are not to suppose that that work-of-mind energizes thus (in the case, say, of quails and partridges) "we will become thus and thus varrgated." But it is action that leads to a birth-womb. Their varied nature has its origin in the womb.' Does this phrase of the Buddha point to a belief in a creative universal mind (*cf*. *Mano-pubbangamā dhammā*. *Dhp*. 1)? (It should be remembered that mind is a mode of action, *i.e*., *karma*. - original Ed.)

[5] Quoted *Papañca,* i, 232. where it is added that the purification must be done by the practice of the *satipaṭṭhāna-maggo*.

[6] *Cf*. *S*. ii, 101; *K.S*. ii, 71.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
10. Puppha Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

10. On Flowers

Sutta 101

Vāsi-Jaṭ'Opama (or Nāvā) Suttaṃ

Adze-Handle[1] (or The Ship)

---

[152] **[129]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"By knowing, brethren, by seeing
is, I declare,
the destruction of the *āsavas,*
not by not knowing,
by not seeing.

And by knowing what, brethren,
by seeing what,
is there destruction of the *āsavas?*

Thus:

"Such is body,
such is the arising of body,
such is the ceasing of body.

By thus knowing, brethren,
by thus seeing
is there destruction of the *āsavas*.

"Such is feeling,
such is the arising of feeling,
such is the ceasing of feeling.

By thus knowing, brethren,
by thus seeing
is there destruction of the *āsavas*.

"Such is perception,
such is the arising of perception,
such is the ceasing of perception.

By thus knowing, brethren,
by thus seeing
is there destruction of the *āsavas*.

"Such are the activities,
such is the arising of the activities,
such is the ceasing of the activities.

By thus knowing, brethren,
by thus seeing
is there destruction of the *āsavas*.

Such is consciousness,
such is the arising of consciousness,
such is the ceasing of consciousness."

By thus knowing, brethren,
by thus seeing
is there destruction of the Ãsavas.

§

Suppose, brethren,
in a brother who lives neglectful of self-training
there should arise this wish:

'0 that my heart were freed without grasping
from the *āsavas*.'

Yet for all that
his heart is not freed from the *āsavas*.

What is the cause of that?

[130] It must be said that it is
his neglect of self-training.[2]

Self-training in what?

In the Four Earnest Contemplations,
in the Four Best Efforts,
in the Four Ways of Will-Power,
In the Five Controlling Faculties,
in the Five Powers,
in the Seven Limbs of Wisdom,
in the Ariyan Eightfold Path.

■

Just as if, brethren,
some eight
or ten
or dozen hen's eggs
are not fully sat upon,
not fully warmed,
not fully brooded over[3]
by the hen.

Then suppose that in that hen
there arise such a wish as this:

'0 that my chicks
with foot and claw
or mouth and beak
might break through the eggshells
and so be safely hatched.'

Yet for all that
those chicks are not made fit
to break up the eggshells

with foot and claw
or mouth and beak,
and so be safely hatched.

What is the cause of that?

It is because those eight
or ten
or dozen hen's eggs, brethren,
have not been fully sat upon,
fully warmed,
fully brooded over
by the hen.

■

Even so, brethren,
if in a brother who lives neglectful of self-training
there should arise this wish:

'0 that my heart were freed from the āsavas
without grasping,'
yet is his heart not freed from the āsavas
without grasping.

What is the cause of that?

It must be said:

'It is his lack of self-training.'

Training in what?

In the Four Earnest Contemplations,
in the Four Best Efforts,
in the Four Ways of Will-Power,
In the Five Controlling Faculties,

in the Five Powers,
in the Seven Limbs of Wisdom,
in the Ariyan Eightfold Path.

■

Just as if, brethren,
when some eight
or ten
or dozen hen's eggs
are fully sat upon,
fully warmed,
fully brodded over
by the hen,
such a wish as this
would not arise in her:

'0 that my chicks
with foot and claw,
with mouth and beak
might break through the eggshells
and so be safely hatched,'
and those chicks
would yet be made fit
to break up the eggshells
with foot and claw
or mouth and beak,
and so be safely hatched.

What is the cause of that?

It is because, brethren,
those eight
or ten
or dozen hen's eggs
have been fully sat upon,

fully warmed,
fully brooded over
by the hen.

■

Even so, brethren,
in the brother who dwells attentive **[131]** to self-training
there would not arise
such a wish as this:

'0 that my heart were freed from the *āsavas*
without grasping,'
and yet his heart is freed from them.

What is the cause of that?

It must be said it is
his attention to self-training.

Training in what?

In the Four Earnest Contemplations,
in the Four Best Efforts,
in the Four Ways of Will-Power,
In the Five Controlling Faculties,
in the Five Powers,
in the Seven Limbs of Wisdom,
in the Ariyan Eightfold Path.

§

Just as if, brethren,
when a carpenter[4]
or carpenters apprentice
looks upon his adze-handle
and sees thereon
his thumb-mark
and his finger-marks
he does not thereby know:

'Thus and thus much of my adze-handle
has been worn away to-day,
thus much yesterday,
thus much at other times.'

But he knows the wearing away of it
just by its wearing away.

Even so, brethren,
the brother who dwells attentive to self-training
has not this knowledge:

'Thus and thus much of the *āsavas*
has been worn away to-day,
thus much yesterday,
and thus much at other times,'
but he knows the wearing away of them
just by their wearing away.

§

Just as, brethren, in a sea-faring vessel,
rigged with masts and stays[5]
and stranded on the bank for six months

owing to the failure of water[6]
in the dry season,
its rigging is spoiled by wind and sun:
then, overstrung by a shower[7] in the rainy season,
it is easily weakened
and rots away.

Even so, brethren,
in a brother who dwells attentive to self-training
the fetters are easily weakened and rot away.

---

[1] *Vāsijataṇ*. *Cf*. *Vin*. iv, 168. The whole section occurs at *A*. iv, 126-7.

[2] *Bhāvanā*.

[3] *Paribhāvitāni,* 'covered by the wings of the hen.' *Cf*. *M*. i, 104, and *Dialog*.. 1, 86, *n*. [?]

[4] *Comy*., reading *palagaṇḍo* for text *phalagaṇḍo*, says 'carpenter' or 'knot-planer.' At *A*. iv, 127 the text also reads *palagaṇḍo*.

[5] Repeated at *S*. v, 51.

[6] Text, *udake pariyādāya*. *S*. v, 51 reads *pariyenāya* (? for *pariyāyena, vicissim*).

[7] Text has *bandhanāni pavussakena meghena abhippavattāni;* but *S*. v, 21 and *A*. iv, 127, read *vuṭṭhāni,* followed by *Pāli Dict*., wrongly I think; for this would mean 'the rigging had rained.' I take *abhippavattāni* to mean 'much twisted round, warped,' which would be the result of a wetting.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
10. Puppha Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

10. On Flowers

Sutta 102

Anicca-Saññā Suttaṃ aka Aniccatā (or Sañña)

Impermanence (or Perception)

---

[155] **[132]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"The perceiving of impermanence, brethren,
if practised and enlarged,
wears out[1] all sensual lust,
wears out all lust for body,
all lust of rebirth,
all ignorance,
wears out,
tears out,
all conceit of 'I am.'

Just as, brethren, in the autumn season
a ploughman
ploughing with a great ploughshare,
cuts through the spreading roots
as he ploughs;
even so, brethren,
the perceiving of impermanence,
if practised and enlarged,
wears out all sensual lust,
wears out all lust for body,
all lust for rebirth,
wears out all ignorance,
wears out,
tears out,
all conceit of 'I am.'

Just as, brethren, a reed-cutter
cuts down a reed,
and grasping it by the end
shakes it up and down
and to and fro
and tosses it aside;[2];

even so, brethren,
the perceiving of impermanence,
if practised and enlarged,
wears out all sensual lust,
wears out all lust for body,
all lust for rebirth,
wears out all ignorance,
wears out,
tears out,
all conceit of 'I am.'

Just as, brethren, when a bunch of mangoes
is cut from the stalk,
all the mangoes that are joined to the stalk
go along with it;
even so, brethren,
the perceiving of impermanence,
if practised and enlarged,
wears out all sensual lust,
wears out all lust for body,
all lust for rebirth,
wears out all ignorance,
wears out,
tears out,
all conceit of 'I am.'

Just as, brethren, in a peaked house[3]
all rafters whatsoever
go together to the peak,
slope to the peak,
join in the peak,
and of them all
the peak holds chief place;
even so, brethren,
the perceiving of impermanence,
if practised and enlarged,

wears out all sensual lust,
wears out all lust for body,
all lust for rebirth,
wears out all ignorance,
wears out,
tears out,
all conceit of 'I am.'

Just as, brethren, of all scented woods
the dark sandalwood
is reckoned chief;
even so, brethren,
the perceiving of impermanence,
if practised and enlarged,
wears out all sensual lust,
wears out all lust for body,
all lust for rebirth,
wears out all ignorance,
wears out,
tears out,
all conceit of 'I am.'

Just as, brethren, of all scented heart-woods
the red sandalwood
is reckoned chief;
even so, brethren,
the perceiving of impermanence,
if practised and enlarged,
wears out all sensual lust,
wears out all lust for body,
all lust for rebirth,
wears out all ignorance,
wears out,
tears out,
all conceit of 'I am.'

[133] Just as, brethren, of all scented flowers
the jasmine
is reckoned chief;
even so, brethren,
the perceiving of impermanence,
if practised and enlarged,
wears out all sensual lust,
wears out all lust for body,
all lust for rebirth,
wears out all ignorance,
wears out,
tears out,
all conceit of 'I am.'

Just as, brethren, all petty princes whatsoever
are subject to[4] a universal monarch;
just as the universal monarch
is reckoned chief of them;
even so, brethren,
the perceiving of impermanence,
if practised and enlarged,
wears out all sensual lust,
wears out all lust for body,
all lust for rebirth,
wears out all ignorance,
wears out,
tears out,
all conceit of 'I am.'

Just as, brethren, of all starry bodies whatsoever
the radiance does not equal
one-sixteenth part of the moon's radiance,
just as the moon
is reckoned chief of them;
even so, brethren,
the perceiving of impermanence,

if practised and enlarged,
wears out all sensual lust,
wears out all lust for body,
all lust for rebirth,
wears out all ignorance,
wears out,
tears out,
all conceit of 'I am.'

Just as, brethren, in the autumn season,
when the sky[5] is opened up
and cleared of clouds,
the sun,
leaping up into the firmament,[6]
drives away all darkness from the heavens,
and shines
and burns
and flashes forth;
even so, brethren,
the perceiving of impermanence,
if practised and enlarged,
wears out all sensual lust,
wears out all lust for body,
all lust for rebirth,
wears out all ignorance,
wears out,
tears out,
all conceit of 'I am.'

And in what way, brethren,
does it so wear them out?

It is by seeing:

'Such is body,
such is the arising of body,

such is the ceasing of body,

Such is feeling,
such is the arising of feeling,
such is the ceasing of feeling,

Such is perception,
such is the arising of perception,
such is the ceasing of perception,

Such are the activities,
such is the arising the activities,
such is the ceasing the activities,

Such is consciousness,
such is the arising of consciousness,
such is the ceasing of consciousness.'

Even so, brethren,
the perceiving of impermanence,
if practised and enlarged,
wears out all sensual lust,
wears out all lust for body,
all lust for rebirth,
wears out all ignorance,
wears out,
tears out,
all conceit of 'I am.'"

---

[1] *Pariyādiyati Cf. K.S.* ii, 95: 'wholly finished'; *Vin. Texts* i, 20: 'conquers.'

[2] *Nicchodtti. Cf. J.P.T.S.* 1917, 53.

[3] *Kūṭaninnā. Cf.* do. 47 and *S.* v, 43.

[4] *Anuyantā,* 'following after.' At *S*. v, 44, the reading is *anuyuttā,* 'subject to.' We find the same interchange of readings at § 96 *supra* (text, 145).

[5] *Devo*. B. '*ākāsa*' the (sky) god. *Cf*. *S*. i, 65: *K.S*. i, 89. At *Itiv*. 20 the reading is *nabhe* for *deve*.

[6] Text has *abbhussukkamāno* ('energizing'), but *Itiv*. 20 and *Pāli Dict*. read *abbhussakamāno,* 'springing up into the sky.'

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
11. Anta Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

11. On Separates

Sutta 103

Antā Suttaṃ

The Separates[1]

---

[134]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four separates, brethren.

What four?

The person-pack,[2]
the arising of the person-pack,
the ceasing of the person-pack,
the way to the ceasing of the person-pack.

§

And what, brethren, is the separate (called the) person-pack?

It is the five groups based on grasping.

What five?

The group based on body-grasping,
that based on feeling-grasping,
on perception-grasping,
on the activities-grasping,
on consciousness-grasping.

This, brethren, is called
the separate of the person-pack.

■

And what, brethren, is the arising
of the separate (called the) person-pack?

Just that craving which,
accompanied by lure and lust,
leads down to rebirth,
to wit:

the craving for feeling,
the craving for rebirth,
the craving for no rebirth.

This, brethren, is called
the arising of the separate (called) person-pack.

■

And what, brethren, is the ceasing
of the separate called the person-pack?

It is the utter passionless ceasing,
the giving up,
the abandonment of,
the release from,
the freedom from
attachment to,
that craving.

This, brethren, is called
the ceasing of the separate (called) person-pack.

■

And what, brethren,
is the way going to
the ceasing of the person-pack?

It is this Ariyan Eightfold Path, to wit:

[135] Right view,
right aims,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

This, brethren, is called
the way going to the ceasing of the separate (called) person-pack.

These, brethren are the Four Separates.

---

[1] *Antā. Comy., 'koṭṭhāsā,'* divisions: not 'extremes' here, as in the *dveantā* of *K.S.* ii, p. 13. *Cf.* Sum. *Vilās,* p. 103. Childers, 8. *Sakkāyo* suggests 'goals of doctrine.' The *Sangīti S.* (*Dialogues* iii, 210) has three 'limits,' omitting the fourth.

[2] *Sak-kāya, i.e.,* the pack or group or cluster (*kāya:* derivation probably from *ci,* to heap up, *Pāli Dict.*) of one's self. *Cf. nikāya,* and other renderings *supra,* p. 86, etc. -[original] Ed.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
11. Anta Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

11. On Separates

Sutta 104

Dukkha Suttaṃ

Suffering

---

[135]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, I will teach you suffering,
the arising of suffering,
the ceasing of suffering,
the way leading to the ceasing of suffering.

Do ye listen to it.

And what, brethren, is suffering?

It is to be called the five grasping groups.

What five?

The body-grasping-group,
the feeling-grasping-group,
the perception-grasping-group,
the the activities-grasping-group,
the consciousness-grasping-group.

This, brethren, is called suffering.

■

And what, brethren, is the arising of suffering?

It is that craving which,
accompanied by lure and lust,
leads downward to rebirth,
to wit:

the craving for feeling,
the craving for rebirth,
the craving for no rebirth.

This, brethren, is called the arising of suffering.

■

And what, brethren, is the ceasing of suffering?

It is the utter passionless ceasing,
the giving up,
the abandonment of,
the release from,
the freedom from
attachment to,
that craving.

This, brethren, is called the ceasing of suffering.

■

And what, brethren,
is the way going to
the ceasing of suffering?

It is this Ariyan Eightfold Path, to wit:

[135] Right view,
right aims,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

This, brethren, is called the way going to the ceasing of suffering."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
11. Anta Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

11. On Separates

Sutta 105

Sakkāya Suttaṃ

The Person-pack

---

[135]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"I will teach you, brethren,
the person-pack,
the arising of the person-pack,
the ceasing of the person-pack,
the way to the ceasing of the person-pack.

Do ye listen to it.

And what, brethren, is the person-pack?

It is the five groups based on grasping.

What five?

The group based on body-grasping,
that based on feeling-grasping,
on perception-grasping,
on the activities-grasping,
on consciousness-grasping.

This, brethren, is called the person-pack.

■

And what, brethren, is the arising of the person-pack?

Just that craving which,
accompanied by lure and lust,
leads down to rebirth,
to wit:

The craving for feeling,
the craving for rebirth,
the craving for no rebirth.

This, brethren, is called
the arising of the person-pack.

■

And what, brethren, is the ceasing
of the person-pack?

It is the utter passionless ceasing,
the giving up,
the abandonment of,
the release from,
the freedom from
attachment to,
that craving.

This, brethren, is called
the ceasing of the person-pack.

■

And what, brethren,
is the way going to
the ceasing of the person-pack?

It is this Ariyan Eightfold Path, to wit:

Right view,
right aims,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

This, brethren, is called
the way going to the ceasing of the person-pack."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
11. Anta Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

11. On Separates

Sutta 106

Pariññeyya Suttaṃ

Things to be Understood[1]

---

[136]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, I will tell you of the things to be understood,
of understanding,
and of the person who has understood.

§

And what, brethren, are the things[2] to be understood?

Body, brethren, is a thing to be understood,
feeling, is a thing to be understood,
perception, is a thing to be understood,
the activities, is a thing to be understood,
consciousness is a thing to be understood.

These, brethren, are the things to be understood.

■

And what, brethren, is understanding?

It is the destruction of lust,
the destruction of hatred,
the destruction of illusion.

This, brethren, is called understanding.

■

And who, brethren, is the person who has understood?

Such and such a venerable one,
of such a name,
of such a clan.

This one, brethren, is the person who has understood.

---

[1] Supra § 23, text p. 26.

[2] *Dhammā Cf*. Mrs. Rh. D. on Prof. Th. Stcherbatzky's *Vasabandhu*. *Bulletin of the School of Oriental Studies*, 1924.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
11. Anta Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

11. On Separates

Sutta 107

Paṭhama Samaṇa Suttaṃ

Recluses (1)

---

[136]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, there are these five grasping-groups.

What five?

The body-grasping group,
the feeling-grasping-group,
the perception-grasping-group,
the activities-grasping-group,
the consciousness-grasping-group.

Whatsoever recluses or brahmins, brethren,
understand not as they really are
the satisfaction in,
the misery of,
the escape from the five grasping-groups[1]
they, for me, are not approved of among recluses as recluses
nor among brahmins as brahmins,
nor have those venerable ones come
even in this life
fully to know of themselves,
to realize,
to live
in the attainment of,
the good of
being recluse or brahmin.

But whatsoever recluses or brahmins, brethren,
understand as they really are
the satisfaction in,
the misery of,
the escape from the five grasping-groups
they, for me, are approved of among recluses as recluses

and among brahmins as brahmins,
and those venerable ones have come
even in this life
fully to know of themselves,
to realize,
to live
in the attainment of,
the good of
being recluse or brahmin."

---

[1] *Cf*. *S*. ii, § 37 (8): *K*.*S*. ii, 117; above, pp. 108, 127.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
11. Anta Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

11. On Separates

Sutta 108

Dutiya Samaṇa Suttaṃ

Recluses (2)

---

[135]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, there are these five grasping-groups.

What five?

The body-grasping group,
the feeling-grasping-group,
the perception-grasping-group,
the activities-grasping-group,
the consciousness-grasping-group.

Whatsoever recluses or brahmins, brethren,
understand not as they really are
the satisfaction in,
the misery of,
the escape from the five grasping-groups
they, for me, are not approved of among recluses as recluses
nor among brahmins as brahmins,
nor have those venerable ones come
even in this life
fully to know of themselves,
to realize,
to live
in the attainment of,
the good of
being recluse or brahmin.

But whatsoever recluses or brahmins, brethren,
understand as they really are
the satisfaction in,
the misery of,
the escape from the five grasping-groups
they, for me, are approved of among recluses as recluses
and among brahmins as brahmins,

and those venerable ones have come
even in this life
fully to know of themselves,
to realize,
to live
in the attainment of,
the good of
being recluse or brahmin."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
11. Anta Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

11. On Separates

Sutta 109

Sot'Āpanna Suttaṃ

Stream-Winner

---

[137]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, there are these five grasping-groups.

What five?

The body-grasping group,
the feeling-grasping-group,
the perception-grasping-group,
the activities-grasping-group,
the consciousness-grasping-group.

And when, brethren, the Ariyan disciple understands
as they really are
both the arising and the ending,
and the satisfaction in,
the misery of,
and the escape from
the five grasping-groups,
this one, brethren,
is called an Ariyan disciple
who is a stream-wmner,
saved from disaster,
assured,
bound for enlightenment."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
11. Anta Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

11. On Separates

Sutta 110

Arahanta Suttaṃ

The Arahant

---

[137]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, there are these five grasping-groups.

What five?

The body-grasping group,
the feeling-grasping-group,
the perception-grasping-group,
the activities-grasping-group,
the consciousness-grasping-group.

And when, brethren, a brother,
having seen as they really are
both the arising and the ending of,
the satisfaction in,
the misery of,
and the escape from
the five grasping-groups,
is released without grasping, -
this one, brethren, is called || ||

'A brother who is an arahant,
in whom the āsavas are destroyed,
who has lived the life,
done the task,
lifted the burden,
won his own welfare,[1]
worn out the fetters of rebirth,
and is released by perfect insight.'"

---

[1] *Anuppattā-sad'attho*.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
11. Anta Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

11. On Separates

Sutta 111

Paṭhama Chanda-Rāga Suttaṃ

Desirous-Lusful[1] (1)

---

[137]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Whatsoever desire, brethren,
whatsoever lust,
whatsoever lure,
whatsoever craving there be
concerning body, do ye abandon that.

Thus will that body be abandoned,
cut down at the root,
made like the stump of a palm tree,
made something that has ceased to be,
so that it cannot grow up again in the future.

■

[138] Whatsoever desire, brethren,
whatsoever lust,
whatsoever lure,
whatsoever craving there be
concerning feeling, do ye abandon that.

Thus will that feeling be abandoned,
cut down at the root,
made like the stump of a palm tree,
made something that has ceased to be,
so that it cannot grow up again in the future.

■

"Whatsoever desire, brethren,
whatsoever lust,
whatsoever lure,
whatsoever craving there be
concerning perception, do ye abandon that.

Thus will that perception be abandoned,
cut down at the root,
made like the stump of a palm tree,
made something that has ceased to be,
so that it cannot grow up again in the future.

■

"Whatsoever desire, brethren,
whatsoever lust,
whatsoever lure,
whatsoever craving there be
concerning the activities, do ye abandon that.

Thus will activities be abandoned,
cut down at the root,
made like the stump of a palm tree,
made something that has ceased to be,
so that it cannot grow up again in the future.

■

"Whatsoever desire, brethren,
whatsoever lust,
whatsoever lure,
whatsoever craving there be
concerning consciousness, do ye abandon that.

Thus will that consciousness be abandoned,
cut down at the root,
made like the stump of a palm tree,
made something that has ceased to be,
so that it cannot grow up again in the future.

[1] Trans. *Warren*, p. 163. [sic his translation is of the very similar §112] *Cf*. § 25.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
11. Anta Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

11. On Separates

Sutta 112

Dutiya Chandarāga Suttaṃ

Desirous-Lustful (2)

---

[138]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Whatsoever desire, brethren,
whatsoever lust,
whatsoever lure,
whatsoever craving,
whatsoever grasping after systems,
addiction to dogma
and mental bias there be
concerning body, do ye abandon them.

Thus will that body be abandoned,
cut down at the root,
made like the stump of a palm tree,
made something that has ceased to be,
so that it cannot grow up again in the future.

■

Whatsoever desire, brethren,
whatsoever lust,
whatsoever lure,
whatsoever craving,
whatsoever grasping after systems,
addiction to dogma
and mental bias there be
concerning feeling, do ye abandon that.

Thus will that feeling be abandoned,
cut down at the root,
made like the stump of a palm tree,
made something that has ceased to be,
so that it cannot grow up again in the future.

■

"Whatsoever desire, brethren,
whatsoever lust,
whatsoever lure,
whatsoever craving,
whatsoever grasping after systems,
addiction to dogma
and mental bias there be
concerning perception, do ye abandon that.

Thus will that perception be abandoned,
cut down at the root,
made like the stump of a palm tree,
made something that has ceased to be,
so that it cannot grow up again in the future.

■

"Whatsoever desire, brethren,
whatsoever lust,
whatsoever lure,
whatsoever craving,
whatsoever grasping after systems,
addiction to dogma
and mental bias there be
concerning the activities, do ye abandon that.

Thus will activities be abandoned,
cut down at the root,
made like the stump of a palm tree,
made something that has ceased to be,
so that it cannot grow up again in the future.

■

"Whatsoever desire, brethren,
whatsoever lust,
whatsoever lure,

whatsoever craving,
whatsoever grasping after systems,
addiction to dogma
and mental bias there be
concerning consciousness, do ye abandon that.

Thus will that consciousness be abandoned,
cut down at the root,
made like the stump of a palm tree,
made something that has ceased to be,
so that it cannot grow up again in the future."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
12. Dhamma-Kathika Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

12. On Pious Converse

Sutta 113

Paṭhama Avijjā (or Bhikkhu) Suttaṃ

Ignorance (or The Brother)

---

[138]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"'Ignorance, ignorance,' 'tis said, lord.

Pray, lord, what is ignorance,
and how far is one ignorant?"

"Herein, brother, the untaught manyfolk know not body,
know not the arising of body,
know not the ceasing of body,
know not the way going to the ceasing of body.

■

They know not feeling,
know not the arising of feeling,
know not the ceasing of feeling,
know not the way going to the ceasing of feeling.

■

They know not perception,
know not the arising of perception,
know not the ceasing of perception,
know not the way going to the ceasing of perception.

■

They know not the activities,
know not the arising of the activities,
know not the ceasing of the activities,
know not the way going to the ceasing of the activities.

■

They know not consciousness,
know not the arising of consciousness,
know not the ceasing of consciousness,
know not the way going to the ceasing of consciousness.

This, brother, is called ignorance,
and thus far is one ignorant."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
12. Dhamma-Kathika Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

12. On Pious Converse

Sutta 114

Vijjā (or Bhikkhu) Suttaṃ

Wisdom (or The Brother)

---

[139]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"'Wisdom, wisdom,' 'tis said, lord.

Pray, lord, what is wisdom,
and how far has one wisdom?"

"Herein, brother, the well-taught Ariyan disciple understands body,
understands the arising of body,
understands the ceasing of body,
understands the way going to the ceasing of body.

■

He understands feeling,
understands the arising of feeling,
understands the ceasing of feeling,
understands the way going to the ceasing of feeling.

■

He understands perception,
understands the arising of perception,
understands the ceasing of perception,
understands the way going to the ceasing of perception.

■

He understands the activities,
understands the arising of the activities,
understands the ceasing of the activities,
understands the way going to the ceasing of the activities.

■

He understands consciousness,
understands the arising of consciousness,
understands the ceasing of consciousness,
understands the way going to the ceasing of consciousness.

This, brother, is called wisdom,
and thus far has one wisdom."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
12. Dhamma-Kathika Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

12. On Pious Converse

Sutta 115

Paṭhama Kathika Suttaṃ

The Teacher (1)[1]

---

[139]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"'Norm-teacher, Norm-teacher,' is the saying, lord.

How far, lord, is one a Norm-teacher?"

"If a brother teaches a doctrine
of revulsion from body,
of its fading away,
its ceasing,
well may he be called
'Norm-teacher,' brother.

If a brother be apt
for revulsion from body,
for its fading away,
its ceasing,
well may he be called
'one apt in teaching
what conforms with the Norm.'[2]

If a brother,
by revulsion from body
be released from grasping
by making it to fade away,
by making it to cease,
well may he be called
'a brother who in this very life hath won Nibbāna.'

■

"If a brother teaches a doctrine
of revulsion from feeling,
of its fading away,
its ceasing,

well may he be called
'Norm-teacher,' brother.

If a brother be apt
for revulsion from feeling,
for its fading away,
its ceasing,
well may he be called
'one apt in teaching
what conforms with the Norm.'

If a brother,
by revulsion from feeling
be released from grasping
by making it to fade away,
by making it to cease,
well may he be called
'a brother who in this very life hath won Nibbāna.'

■

"If a brother teaches a doctrine
of revulsion from perception,
of its fading away,
its ceasing,
well may he be called
'Norm-teacher,' brother.

If a brother be apt
for revulsion from perception,
for its fading away,
its ceasing,
well may he be called
'one apt in teaching
what conforms with the Norm.'

If a brother,
by revulsion from perception
be released from grasping
by making it to fade away,
by making it to cease,
well may he be called
'a brother who in this very life hath won Nibbāna.'

■

"If a brother teaches a doctrine
of revulsion from the activities,
of its fading away,
its ceasing,
well may he be called
'Norm-teacher,' brother.

If a brother be apt
for revulsion from the activities,
for its fading away,
its ceasing,
well may he be called
'one apt in teaching
what conforms with the Norm.'

If a brother,
by revulsion from the activities
be released from grasping
by making it to fade away,
by making it to cease,
well may he be called
'a brother who in this very life hath won Nibbāna.'

■

[140] "If a brother teaches a doctrine
of revulsion from consciousness,

of its fading away,
its ceasing,
well may he be called
'Norm-teacher,' brother.

If a brother be apt
for revulsion from consciousness,
for its fading away,
its ceasing,
well may he be called
'one apt in teaching
what conforms with the Norm.'

If a brother,
by revulsion from consciousness
be released from grasping
by making it to fade away,
by making it to cease,
well may he be called
'a brother who in this very life hath won Nibbāna.'[3]

---

[1] *Cf*. *S*. ii, 18: *K.S*. ii, 14.

[2] *Dhamm-ā-nu-Dhamma paṭipanno*.

[3] *Comy*. says the first is a preacher, the second *(sekha)* one on the Paths, the third *(asekha)* is Arahant.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
12. Dhamma-Kathika Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

12. On Pious Converse

Sutta 116

Dutiya Kathika Suttaṃ

The Preacher (2)

---

[140]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"'Norm-teacher, Norm-teacher,' is the saying, lord.

How far, lord, is one a Norm-teacher?

How far is one a teacher of what conforms with the Norm?

How far has a brother won Nibbāna?"

"If a brother teaches a doctrine
of revulsion from body,
of its fading away,
its ceasing,
well may he be called
'Norm-teacher,' brother.

If a brother be apt
for revulsion from body,
for its fading away,
its ceasing,
well may he be called
'one apt in teaching
what conforms with the Norm.'

If a brother,
by revulsion from body
be released from grasping
by making it to fade away,
by making it to cease,
well may he be called
'a brother who in this very life hath won Nibbāna.'

■

"If a brother teaches a doctrine
of revulsion from feeling,
of its fading away,
its ceasing,
well may he be called
'Norm-teacher,' brother.

If a brother be apt
for revulsion from feeling,
for its fading away,
its ceasing,
well may he be called
'one apt in teaching
what conforms with the Norm.'

If a brother,
by revulsion from feeling
be released from grasping
by making it to fade away,
by making it to cease,
well may he be called
'a brother who in this very life hath won Nibbāna.'

■

"If a brother teaches a doctrine
of revulsion from perception,
of its fading away,
its ceasing,
well may he be called
'Norm-teacher,' brother.

If a brother be apt
for revulsion from perception,
for its fading away,
its ceasing,

well may he be called
'one apt in teaching
what conforms with the Norm.'

If a brother,
by revulsion from perception
be released from grasping
by making it to fade away,
by making it to cease,
well may he be called
'a brother who in this very life hath won Nibbāna.'

■

"If a brother teaches a doctrine
of revulsion from the activities,
of its fading away,
its ceasing,
well may he be called
'Norm-teacher,' brother.

If a brother be apt
for revulsion from the activities,
for its fading away,
its ceasing,
well may he be called
'one apt in teaching
what conforms with the Norm.'

If a brother,
by revulsion from the activities
be released from grasping
by making it to fade away,
by making it to cease,
well may he be called
'a brother who in this very life hath won Nibbāna.'

■

"If a brother teaches a doctrine
of revulsion from consciousness,
of its fading away,
its ceasing,
well may he be called
'Norm-teacher,' brother.

If a brother be apt
for revulsion from consciousness,
for its fading away,
its ceasing,
well may he be called
'one apt in teaching
what conforms with the Norm.'

If a brother,
by revulsion from consciousness
be released from grasping
by making it to fade away,
by making it to cease,
well may he be called
'a brother who in this very life hath won Nibbāna.'"

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
12. Dhamma-Kathika Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

12. On Pious Converse

Sutta 117

Bandhanā Suttaṃ

Bonds

---

[140]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Herein, brethren, the untaught manyfolk,
who discern not those who are Ariyans;
who are unskilled in the Ariyan doctrine,
untrained in the Ariyan doctrine;
who discern not the worthy ones,
who are unskilled in the worthy doctrine,
untrained in the worthy doctrine,
regard body as the Self,
regard body as having a Self,
regard body as being in the Self,
regard the self as being in the body.

Such an one is called
one of the untaught manyfolk,
one fettered by the bonds of body,
one bound to the inner and the outer,
one who has not sighted the (further) shore,[1]
one who has not sighted the beyond,[2]
one who is born bound,
who dies bound,
one who from this world
goes to the world beyond.

■

He regards feeling as the Self,
regard feeling as having a Self,
regard feeling as being in the Self,
regard the self as being in feeling.

Such an one is called
one of the untaught manyfolk,

one fettered by the bonds of feeling,
one bound to the inner and the outer,
one who has not sighted the (further) shore,
one who has not sighted the beyond,
one who is born bound,
who dies bound,
one who from this world
goes to the world beyond.

■

He regards perception as the Self,
regard perception as having a Self,
regard perception as being in the Self,
regard the self as being in perception.

Such an one is called
one of the untaught manyfolk,
one fettered by the bonds of perception,
one bound to the inner and the outer,
one who has not sighted the (further) shore,
one who has not sighted the beyond,
one who is born bound,
who dies bound,
one who from this world
goes to the world beyond.

■

He regards the activities as the Self,
regard the activities as having a Self,
regard the activities as being in the Self,
regard the self as being in the activities.

Such an one is called
one of the untaught manyfolk,
one fettered by the bonds of the activities,

one bound to the inner and the outer,
one who has not sighted the (further) shore,
one who has not sighted the beyond,
one who is born bound,
who dies bound,
one who from this world
goes to the world beyond.

■

He regards consciousness as the Self,
regard consciousness as having a Self,
regard consciousness as being in the Self,
regard the self as being in consciousness;

Such an one is called
one of the untaught manyfolk,
one fettered by the bonds of consciousness,
one bound to the inner and the outer,
one who has not sighted the (further) shore,
one who has not sighted the beyond,
one who is born bound,
who dies bound,
one who from this world
goes to the world beyond.

§

[141] But, brethren the well taught Ariyan disdple, brethren,
who discers those who are Ariyans;
who are skilled in the Ariyan doctrine,
trained in the Ariyan doctrine;
who discern the worthy ones,

who are skilled in the worthy doctrine,
trained in the worthy doctrine,
regard not body as the Self,
regard not body as having a Self,
regard not body as being in the Self,
regard not the self as being in the body.

This one, brethren, is called
a well-taught Ariyan disciple,
not fettered by the bonds of body,
not bound to the inner and the outer,
one who has sighted the (further) shore,
one who has sighted the beyond.

Released is he,
I declare,
from suffering.

■

He regards not feeling as the Self,
regard not feeling as having a Self,
regard not feeling as being in the Self,
regard not the self as being in feeling.

This one, brethren, is called
a well-taught Ariyan disciple,
not fettered by the bonds of feeling,
not bound to the inner and the outer,
one who has sighted the (further) shore,
one who has sighted the beyond.

Released is he,
I declare,
from suffering.

■

He regards not perception as the Self,
regard not perception as having a Self,
regard not perception as being in the Self,
regard not the self as being in perception.

This one, brethren, is called
a well-taught Ariyan disciple,
not fettered by the bonds of perception,
not bound to the inner and the outer,
one who has sighted the (further) shore,
one who has sighted the beyond.

Released is he,
I declare,
from suffering.

■

He regards not the activities as the Self,
regard not the activities as having a Self,
regard not the activities as being in the Self,
regard not the self as being in the activities.

This one, brethren, is called
a well-taught Ariyan disciple,
not fettered by the bonds of the activities,
not bound to the inner and the outer,
one who has sighted the (further) shore,
one who has sighted the beyond.

Released is he,
I declare,
from suffering.

■

He regards not consciousness as the Self,
regard not consciousness as having a Self,
regard not consciousness as being in the Self,
regard not the self as being in consciousness.

This one, brethren, is called
a well-taught Ariyan disciple,
not fettered by the bonds of consciousness,
not bound to the inner and the outer,
one who has sighted the (further) shore,
one who has sighted the beyond.

Released is he,
I declare,
from suffering."

---

[1] *A-tīra-dassī*. *Cf*. A. iii, 368.

[2] *A-pāra-dassī*.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
12. Dhamma-Kathika Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

12. On Pious Converse

Sutta 118

Paṭhama Parimucchita Suttaṃ

Infatuated[1] (1)

---

[141]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"As to this, what think ye, brethren?

Do ye regard body as

'This is mine;
this am I;
this is the self of me'?"

"Surely not, lord."

"Well said, brethren!

Thus to regard body:

'This is not mine;
this am not I;
this is not the self of me' -

that is how it should be seen
with perfect insight.

■

Do ye regard feeling as

'This is mine;
this am I;
this is the self of me'?"

"Surely not, lord."

"Well said, brethren!

Thus to regard feeling:

'This is not mine;
this am not I;
this is not the self of me' -

that is how it should be seen
with perfect insight.

■

Do ye regard perception as

'This is mine;
this am I;
this is the self of me'?"

"Surely not, lord."

"Well said, brethren!

Thus to regard perception:

'This is not mine;
this am not I;
this is not the self of me' -

that is how it should be seen
with perfect insight.

■

Do ye regard the activities as

'This is mine;
this am I;
this is the self of me'?"

"Surely not, lord."

"Well said, brethren!

Thus to regard the activities:

'This is not mine;
this am not I;
this is not the self of me' -

that is how it should be seen
with perfect insight.

■

Do ye regard consciousness as

'This is mine;
this am I;
this is the self of me'?"

"Surely not, lord."

"Well said, brethren!

Thus to regard consciousness:

'This is not mine;
this am not I;
this is not the self of me' -

that is how it should be seen
with perfect insight.

§

So seeing, brethren, one conceives disgust at body,
at feeling,
at perception,
at the activities,
at consciousness.

Being disgusted
he is repelled by them;
by that repulsion he is released;
by that release he is set free;
knowledge arises:
in the freed man is the freed thing,
and he knows:

'Destroyed is rebirth;
lived is the righteous life;
done is the task;
for life in these conditions
there is no hereafter.'"

---

[1] *Parimucchita,* in this sense [Ed.: *mucchita*] at *Udāna,* 75.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
12. Dhamma-Kathika Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

12. On Pious Converse

Sutta 119

Dutiya Parimucchita Suttaṃ

Infatuated (2)

---

[141]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"As to this, what think ye, brethren?

Do ye regard body as

'This is not mine;
this am not I;
this is not the self of me'?"

[142] "Even so, lord."

"Well said, brethren!

Thus to regard body:

'This is not mine;
this am not I;
this is not the self of me' -

that is how it should be seen
with perfect insight.

■

Do ye regard feeling as

'This is not mine;
this am not I;
this is not the self of me'?"

"Even so, lord."

"Well said, brethren!

Thus to regard feeling:

'This is not mine;
this am not I;
this is not the self of me' -

that is how it should be seen
with perfect insight.

■

Do ye regard perception as

'This is not mine;
this am not I;
this is not the self of me'?"

"Even so, lord."

"Well said, brethren!

Thus to regard perception:

'This is not mine;
this am not I;
this is not the self of me' -

that is how it should be seen
with perfect insight.

■

Do ye regard the activities as

'This is not mine;
this am not I;
this is not the self of me'?"

"Even so, lord."

"Well said, brethren!

Thus to regard the activities:

'This is not mine;
this am not I;
this is not the self of me' -

that is how it should be seen
with perfect insight.

■

Do ye regard consciousness as

'This is not mine;
this am not I;
this is not the self of me'?"

"Even so, lord."

"Well said, brethren!

Thus to regard consciousness:

'This is not mine;
this am not I;
this is not the self of me' -

that is how it should be seen
with perfect insight.

§

So seeing, brethren, one conceives disgust at body,
at feeling,
at perception,
at the activities,
at consciousness.

Being disgusted
he is repelled by them;
by that repulsion he is released;
by that release he is set free;
knowledge arises:
in the freed man is the freed thing,
and he knows:

'Destroyed is rebirth;
lived is the righteous life;
done is the task;
for life in these conditions
there is no hereafter.'"

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
12. Dhamma-Kathika Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

12. On Pious Converse

Sutta 120

Saṇyojaniya Suttaṃ

The Fetter

---

[142]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"I will show you, brethren,
the things that make for bondage[1]
and the fetter.

Do ye Usten to it.

And what, brethren,
are the things that make for bondage,
and what is the fetter?

Body, brethren,
is a thing that makes for bondage.

The desire and lust of body
are the fetter of body.

Feeling, brethren,
is a thing that makes for bondage.

The desire and lust of feeling
are the fetter of body.

Perception, brethren,
is a thing that makes for bondage.

The desire and lust of perception
are the fetter of body.

The activities, brethren,
is a thing that makes for bondage.

The desire and lust of the activities
are the fetter of body.

Consciousness, brethren,
is a thing that makes for bondage.

The desire and lust of consciousness
are the fetter of body.

These, brethren, are called:
'The things that make for bondage'
and these are
'the fetters.'"

---

[1] *Saññojanīya-dhammā*. *Cf*. *S*. ii, 86.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
12. Dhamma-Kathika Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

12. On Pious Converse

Upādāniya Suttaṃ

Grasping

Sutta 121

---

[142]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"I will show you, brethren,
the things that make for grasping,[1]
and grasping.

Do ye listen to it.

And what, brethren, are the things that make for grasping,
and what is grasping?

Body, brethren,
is a thing that makes for grasping.

The desire and lust therein are grasping.

Feeling, brethren,
is a thing that makes for grasping.

The desire and lust therein are grasping.

Perception, brethren,
is a thing that makes for grasping.

The desire and lust therein are grasping.

The activities, brethren,
is a thing that makes for grasping.

The desire and lust therein are grasping.

Consciousness, brethren,
[143] is a thing that makes for grasping.

The desire and lust therein are grasping.

These, brethren,
are the things that make for grasping.

This is grasping."

---

[1] *Upadaniya dhammā*.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
12. Dhamma-Kathika Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

12. On Pious Converse

Sutta 122

Sīla Suttaṃ

Virtue

---

[143]

Thus have I heard:

Once the venerable Sāriputta
and the venerable Mahā-Koṭṭhita[1]
were staying at Benares,
in Isipatana,
in the Deer-Park.

Then the venerable Mahā-Koṭṭhita,
rising at eventide from his solitude,
came to the venerable Sāriputta
and saluting him
sat down at one side.

So seated
he thus addressed the venerable Sāriputta:

"Friend Sāriputta,
what are the conditions
that should be pondered with method[2]
by a virtuous brother?"

"The five grasping-groups, friend Koṭṭhita,
are the conditions
which should be pondered with method
by a virtuous brother,
as being impermanent,
suffering,
sick,
as an imposthume,[3]
as a dart,[4]
as pain,
as ill-health,
as alien,
as transitory,[5]
empty
and soulless.

■

What five groups?

The group of body-grasping,
the group of feeling-grasping,

the group of perception-grasping,
the group of activities-grasping,
the group of consciousness-grasping.

■

By a virtuous brother, friend Koṭṭhita, these five groups of grasping should be pondered with method,
as being impermanent,
suffering,
sick,
as an imposthume,
as a dart,
as pain,
as ill-health,
as alien,
as transitory,
empty
and soulless.

■

Indeed,[6] friend, it is possible for a virtuous brother
pondering these five groups of grasping with method,
as being impermanent,
suffering,
sick,
as an imposthume,
as a dart,
as pain,
as ill-health,
as alien,
as transitory,
empty
and soulless
to realize the fruits of stream-winning."

§

"But, friend Sāriputta,
what are the things that should be pondered with method
by a brother who is a stream-winner?"

[144] "By a brother who is a stream-winner, friend Koṭṭhita,
it is these same five groups of grasping
that should be pondered with method,
as being impermanent,
suffering,
sick,
as an imposthume,
as a dart,
as pain,
as ill-health,
as alien,
as transitory,
empty
and soulless.

Indeed, friend, it is possible for a brother who is a stream-winner
pondering these five groups of grasping with method,
as being impermanent,
suffering,
sick,
as an imposthume,
as a dart,
as pain,
as ill-health,
as alien,
as transitory,

empty
and soulless
to realize the fruits of once-returning."

§

"But, friend Sāriputta,
what are the things that should be pondered with method
by a brother who is a once-returner?

"By one who is a once-returner, friend Koṭṭhita,
it is these same five groups of grasping
that should be pondered with method,
as being impermanent,
suffering,
sick,
as an imposthume,
as a dart,
as pain,
as ill-health,
as alien,
as transitory,
empty
and soulless.

Indeed, friend, it is possible for a brother who is a once-returner,
pondering these five groups of grasping with method,
as being impermanent,
suffering,
sick,
as an imposthume,
as a dart,
as pain,

as ill-health,
as alien,
as transitory,
empty
and soulless
to realize the fruits of never-returning."

§

"But, friend Sāriputta,
what are the things that should be pondered with method
by one who is a never-returner?

"By one who is a never-returner, friend Koṭṭhita,
it is these same five groups of grasping
that should be pondered with method,
as being impermanent,
suffering,
sick,
as an imposthume,
as a dart,
as pain,
as ill-health,
as alien,
as transitory,
empty
and soulless.

Indeed, friend, it is possible for a brother who is a never-returner,
pondering these five groups of grasping with method,
as being impermanent,
suffering,
sick,

as an imposthume,
as a dart,
as pain,
as ill-health,
as alien,
as transitory,
empty
and soulless
to realize the fruits of arahantship."

§

"But what, friend Sāriputta,
are the things that should be pondered with method
by one who is arahant?"

"By one who is an arahant, friend Koṭṭhita,
it is these same five groups of grasping
that should be pondered with method,
as being impermanent,
suffering,
sick,
as an imposthume,
as a dart,
as pain,
as ill-health,
as alien,
as transitory,
empty
and soulless.

For the arahant, friend,
there is nothing further to be done,

nor is there return to upheaping of what is done.[7]

Nevertheless, these things,
if practised and enlarged,
conduce to a happy existence
and to self-possession
even in this present life."

---

[1] *Cf. S.* ii, 112-5.

[2] *Yoniso manasikattabbā. Cf. K.S.* ii, 6, *n.*

[3] *Gaṇḍato,* def at *S.* iv, 83, as at *Dialog.* i, 87, 'the four-element built, of parents sprung, by rice and gruel supported, by nature impermanent, liable to be broken up, crushed, shattered, to crumble away.' *Comy. anto-dos'atthena* (? as an inward sore).

[4] *Sallato,* a synonym for *kāma, S.* ii, 230: *A.* iv, 289.

[5] *Palokato. Cf. S.* iv, 53 (*paluṭjana-dhammaṇ* 'crumbling').

[6] The text almost suggests that a further question, put here, has been omitted or lost.

[7] *N'atthi paṭicayo.* The phrase is used at *Ud.* 35, where *Comy.* says *pahīna-kilesānaṇ puna pahāṇe na kiccaṇ atthi,* 'there is nothing to be done in striking-off for one who has put off the taints.'

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
12. Dhamma-Kathika Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

12. On Pious Converse

Sutta 123

Sutava Suttaṃ

The Well-Taught

---

[144]

Thus have I heard:

Once the venerable Sāriputta
and the venerable Mahā-Koṭṭhita
were staying at Benares,
in Isipatana,
in the Deer-Park.

Then the venerable Mahā-Koṭṭhita,
rising at eventide from his solitude,
came to the venerable Sāriputta
and saluting him
sat down at one side.

So seated
he thus addressed the venerable Sāriputta:

"Friend Sāriputta,
what are the conditions
that should be pondered with method
by a well-taught brother?"

"The five grasping-groups, friend Koṭṭhita,
are the conditions
which should be pondered with method
by a well-taught brother,
as being impermanent,
suffering,
sick,
as an imposthume,
as a dart,
as pain,
as ill-health,
as alien,
as transitory,
empty
and soulless.

■

What five groups?

The group of body-grasping,
the group of feeling-grasping,
the group of perception-grasping,

the group of activities-grasping,
the group of consciousness-grasping.

§

By a well-taught brother, friend Koṭṭhita, these five groups of grasping
should be pondered with method,
as being impermanent,
suffering,
sick,
as an imposthume,
as a dart,
as pain,
as ill-health,
as alien,
as transitory,
empty
and soulless.

Indeed, friend, it is possible for a well-taught brother
pondering these five groups of grasping with method,
as being impermanent,
suffering,
sick,
as an imposthume,
as a dart,
as pain,
as ill-health,
as alien,
as transitory,
empty

and soulless
to realize the fruits of stream-winning."

■

"But, friend Sāriputta,
what are the things that should be pondered with method
by a brother who is a stream-winner?"

"By a brother who is a stream-winner, friend Koṭṭhita,
it is these same five groups of grasping
that should be pondered with method,
as being impermanent,
suffering,
sick,
as an imposthume,
as a dart,
as pain,
as ill-health,
as alien,
as transitory,
empty
and soulless.

Indeed, friend, it is possible for a brother who is a stream-winner
pondering these five groups of grasping with method,
as being impermanent,
suffering,
sick,
as an imposthume,
as a dart,
as pain,
as ill-health,
as alien,
as transitory,
empty

and soulless
to realize the fruits of once-returning."

■

"But, friend Sāriputta,
what are the things that should be pondered with method
by a brother who is a once-returner?

"By one who is a once-returner, friend Koṭṭhita,
it is these same five groups of grasping
that should be pondered with method,
as being impermanent,
suffering,
sick,
as an imposthume,
as a dart,
as pain,
as ill-health,
as alien,
as transitory,
empty
and soulless.

Indeed, friend, it is possible for a brother who is a once-returner,
pondering these five groups of grasping with method,
as being impermanent,
suffering,
sick,
as an imposthume,
as a dart,
as pain,
as ill-health,
as alien,
as transitory,
empty

and soulless
to realize the fruits of never-returning."

■

"But, friend Sāriputta,
what are the things that should be pondered with method
by one who is a never-returner?

"By one who is a never-returner, friend Koṭṭhita,
it is these same five groups of grasping
that should be pondered with method,
as being impermanent,
suffering,
sick,
as an imposthume,
as a dart,
as pain,
as ill-health,
as alien,
as transitory,
empty
and soulless.

Indeed, friend, it is possible for a brother who is a never-returner,
pondering these five groups of grasping with method,
as being impermanent,
suffering,
sick,
as an imposthume,
as a dart,
as pain,
as ill-health,
as alien,
as transitory,
empty

and soulless
to realize the fruits of arahantship."

■

"But what, friend Sāriputta,
are the things that should be pondered with method
by one who is arahant?"

"By one who is an arahant, friend Koṭṭhita,
it is these same five groups of grasping
that should be pondered with method,
as being impermanent,
suffering,
sick,
as an imposthume,
as a dart,
as pain,
as ill-health,
as alien,
as transitory,
empty
and soulless.

For the arahant, friend,
there is nothing further to be done,
nor is there return to upheaping of what is done.

Nevertheless, these things,
if practised and enlarged,
conduce to a happy existence
and to self-possession
even in this present life."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
12. Dhamma-Kathika Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

12. On Pious Converse

Sutta 124

Paṭhama Kappa Suttaṃ

Kappa[1] (1)

---

[145]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the venerable Kappa,
came to the Exalted One
and saluting him
sat down at one side.

So seated
the venerable Kappa thus addressed the Exalted One:

"Pray, lord, how should one know,
how should one see,
so that in this body,
with its consciousness
as well as ia all external objects,
he has no more thought of
'I' and 'mine,'
no leanings to conceit?"

"Whatsoever bodily form, Kappa,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or high,
far or near,
whatsoever bodily form
you see as it really is
by perfect insight thus:

'This is not mine;
this am not I;
this is not the self of me,'

Whatsoever feeling, Kappa,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or high,
far or near,

whatsoever bodily form
you see as it really is
by perfect insight thus:

'This is not mine;
this am not I;
this is not the self of me,'

Whatsoever perception, Kappa,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or high,
far or near,
whatsoever bodily form
you see as it really is
by perfect insight thus:

'This is not mine;
this am not I;
this is not the self of me,'

Whatsoever activities, Kappa,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or high,
far or near,
whatsoever bodily form
you see as it really is
by perfect insight thus:

'This is not mine;
this am not I;
this is not the self of me,'

Whatsoever consciousness, Kappa,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or high,
far or near,
whatsoever bodily form
you see as it really is
by perfect insight thus:

'This is not mine;
this am not I;
this is not the self of me,

-to you so knowing,
so seeing, Kappa,
in this body
with its consciousness
as well as ia all external objects,
there is no thought of 'I' and 'mine,'
no leaning to conceit."

---

[1] *Cf*. Thag. 567: Brethren, p. 259. A dissolute young prince who renounced the world after hearing a discourse from the Master on the *asubhāni* (foul things) and became arahant, even while his head was being shaved for ordination. These two sections are the same as at S. ii, 253. For

mān'anusayo see *K.S.* ii 167, *n.*, and *sup*. *Rādha-sutta* § 71, 92 *Rāhula-sutta*.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
12. Dhamma-Kathika Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

12. On Pious Converse

Sutta 125

Dutiya Kappa Suttaṃ

Kappa (2)

---

[145]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the venerable Kappa,
came to the Exalted One
and saluting him
sat down at one side.

So seated
the venerable Kappa thus addressed the Exalted One:

"Pray, lord, how should one know,
how should one see,
so that in this body,[1]
together with its consciousness
and in all external objects,
the mind has gone away from all thought of
'I' and 'mine,'
gone from conceit,
has passed beyond the ways of conceit,
is calmed,
and utterly released?"

"Whatsoever bodily form, Kappa,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or high,
far or near,
whatsoever bodily form
you see as it really is
by perfect insight thus:

'This is not mine;
this am not I;
[146] this is not the self of me,'

Whatsoever feeling, Kappa,
be it past,
future
or present,
inward or outward,

gross or subtle,
low or high,
far or near,
whatsoever bodily form
you see as it really is
by perfect insight thus:

'This is not mine;
this am not I;
this is not the self of me,'

Whatsoever perception, Kappa,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or high,
far or near,
whatsoever bodily form
you see as it really is
by perfect insight thus:

'This is not mine;
this am not I;
this is not the self of me,'

Whatsoever activities, Kappa,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or high,
far or near,
whatsoever bodily form

you see as it really is
by perfect insight thus:

'This is not mine;
this am not I;
this is not the self of me,'

Whatsoever consciousness, Kappa,
be it past,
future
or present,
inward or outward,
gross or subtle,
low or high,
far or near,
whatsoever bodily form
you see as it really is
by perfect insight thus:

'This is not mine;
this am not I;
this is not the self of me,

-to you so knowing,
so seeing, Kappa,
as to this body,
together with its consciousness
and in all external objects,
the mind has gone away from all thought of
'I' and 'mine,'
gone from conceit,
has passed beyond the ways of conceit,
is calmed,
and utterly released."

[1] *Kāyo*, lit.: this group or 'pack.'

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
13. Avijjā Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

13. On Ignorance

Sutta 126

Paṭhama Samudaya-Dhamma Suttaṃ

Of A Coming-to-Pass-Nature (1)

---

[146]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One and sat down at one side.

So seated that brother thus addressed the Exalted One:

"'Ignorance, ignorance!' is the saying, lord.

Pray, lord, what is ignorance,
and to what extent is one ignorant?"

"Herein, brother, the untaught manyfolk know not as it really is that:

'The nature of body is to come to pass!

The nature of body is to come to pass!'

They know not as it really is that:

'The nature of body is to pass away!

The nature of body is to pass away!'[1]

They know not as it really is that:[ed1]

'The nature of body is to come to pass and pass away!

The nature of body is to come to pass and pass away!'

■

They know not as it really is that:

'The nature of feeling is to come to pass!

The nature of feeling is to come to pass!'

They know not as it really is that:

'The nature of feeling is to pass away!

The nature of feeling is to pass away!'

They know not as it really is that:

'The nature of feeling is to come to pass and pass away!

The nature of feeling is to come to pass and pass away!'

■

They know not as it really is that:

'The nature of perception is to come to pass!

The nature of perception is to come to pass!'

They know not as it really is that:

'The nature of perception is to pass away!

The nature of perception is to pass away!'

They know not as it really is that:

'The nature of perception is to come to pass and pass away!

The nature of perception is to come to pass and pass away!'

■

They know not as it really is that:

'The nature of the activities is to come to pass!

The nature of the activities is to come to pass!'

They know not as it really is that:

'The nature of the activities is to pass away!

The nature of the activities is to pass away!'

They know not as it really is that:

'The nature of the activities is to come to pass and pass away!

The nature of the activities is to come to pass and pass away!'

■

They know not as it really is that:

'The nature of consciousness is to come to pass!

The nature of consciousness is to come to pass!'

They know not as it really is that:

'The nature of consciousness is to pass away!

The nature of consciousness is to pass away!'

They know not as it really is that:

'The nature of consciousness is to come to pass and pass away!

The nature of consciousness is to come to pass and pass away!'

This, brother is called ignorance, and thus far is one ignorant."

§

[than]

Whereupon that brother thus addressed the Exalted One:

"'Wisdom! Wisdom!'[2] is the saying, Lord.

Pray, lord, what is wisdom,
and how far has one wisdom?'

Herein, brother, the well-taught Ariyan disciple knows **[147]** as it really is that:

'The nature of body is to come to pass!

The nature of body is to come to pass!'

Knows as it really is that:

'The nature of body is to pass away!

The nature of body is to pass away!'

Knows as it really is that:

'The nature of body is to come to pass and pass away!

The nature of body is to come to pass and pass away!'

■

Knows as it really is that:

'The nature of feeling is to come to pass!

The nature of feeling is to come to pass!'

Knows as it really is that:

'The nature of feeling is to pass away!

The nature of feeling is to pass away!'

Knows as it really is that:

'The nature of feeling is to come to pass and pass away!

The nature of feeling is to come to pass and pass away!'

■

Knows as it really is that:

'The nature of perception is to come to pass!

The nature of perception is to come to pass!'

Knows as it really is that:

'The nature of perception is to pass away!

The nature of perception is to pass away!'

Knows as it really is that:

'The nature of perception is to come to pass and pass away!

The nature of perception is to come to pass and pass away!'

■

Knows as it really is that:

'The nature of the activities is to come to pass!

The nature of the activities is to come to pass!'

Knows as it really is that:

'The nature of the activities is to pass away!

The nature of the activities is to pass away!'

Knows as it really is that:

'The nature of the activities is to come to pass and pass away!

The nature of the activities is to come to pass and pass away!'

■

Knows as it really is that:

'The nature of consciousness is to come to pass!

The nature of consciousness is to come to pass!'

Knows as it really is that:

'The nature of consciousness is to pass away!

The nature of consciousness is to pass away!'

Knows as it really is that:

'The nature of consciousness is to come to pass and pass away!

The nature of consciousness is to come to pass and pass away!'

This, brother is called wisdom, and thus far has one wisdom."

---

[1] *Cf. Dialogues* ii, 26 *f.*

[2] *Cf. supra,* p. 139

[ed1] The third clause is left out by Woodward throughout the first series but is included in the second series.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
13. Avijjā Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

13. On Ignorance

Sutta 127

Dutiya Samudaya-Dhamma Suttaṃ

Of A Coming-to-Pass-Nature (2)

---

[147]

Thus have I heard:

Once the venerable Sāriputta
and the venerable Mahā-Koṭṭhita
were staying at Benares,
in Isipatana,
in the Deer-Park.

Then the venerable Mahā-Koṭṭhita,
rising at eventide from his solitude,
came to the venerable Sāriputta
and saluting him
sat down at one side.

So seated
he thus addressed the venerable Sāriputta:

"'Ignorance, ignorance!' is the saying, friend Sāriputta.

Pray, friend Sāriputta what is ignorance,
and to what extent is one ignorant?"

"Herein, friend Koṭṭhita, the untaught manyfolk know not as it really is that:

'The nature of body is to come to pass!

The nature of body is to come to pass!'

They know not as it really is that:

'The nature of body is to pass away!

The nature of body is to pass away!'

They know not as it really is that:

'The nature of body is to come to pass and pass away!

The nature of body is to come to pass and pass away!'

■

They know not as it really is that:

'The nature of feeling is to come to pass!

The nature of feeling is to come to pass!'

They know not as it really is that:

'The nature of feeling is to pass away!

The nature of feeling is to pass away!'

They know not as it really is that:

'The nature of feeling is to come to pass and pass away!

The nature of feeling is to come to pass and pass away!'

■

They know not as it really is that:

'The nature of perception is to come to pass!

The nature of perception is to come to pass!'

They know not as it really is that:

'The nature of perception is to pass away!

The nature of perception is to pass away!'

They know not as it really is that:

'The nature of perception is to come to pass and pass away!

The nature of perception is to come to pass and pass away!'

■

They know not as it really is that:

'The nature of the activities is to come to pass!

The nature of the activities is to come to pass!'

They know not as it really is that:

'The nature of the activities is to pass away!

The nature of the activities is to pass away!'

They know not as it really is that:

'The nature of the activities is to come to pass and pass away!

The nature of the activities is to come to pass and pass away!'

■

They know not as it really is that:

'The nature of consciousness is to come to pass!

The nature of consciousness is to come to pass!'

They know not as it really is that:

'The nature of consciousness is to pass away!

The nature of consciousness is to pass away!'

They know not as it really is that:

'The nature of consciousness is to come to pass and pass away!

The nature of consciousness is to come to pass and pass away!'

This, friend Koṭṭhita, is called ignorance,
and thus far is one ignorant."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
13. Avijjā Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

13. On Ignorance

Sutta 128

Tatiya Samudaya-Dhamma Suttaṃ

Of A Coming-to-Pass-Nature (3)

---

[147]

Thus have I heard:

Once the venerable Sāriputta
and the venerable Mahā-Koṭṭhita
were staying at Benares,
in Isipatana,
in the Deer-Park.

Then the venerable Mahā-Koṭṭhita,
rising at eventide from his solitude,
came to the venerable Sāriputta
and saluting him
sat down at one side.

So seated
he thus addressed the venerable Sāriputta:

"'Wisdom, wisdom!' is the saying, friend Sāriputta.

Pray, friend Sāriputta what is wisdom,
and to what extent has one wisdom?"

"Herein, friend Koṭṭhita, the well-taught Ariyan disciple knows as it really is that:

'The nature of body is to come to pass!

The nature of body is to come to pass!'

Knows as it really is that:

'The nature of body is to pass away!

The nature of body is to pass away!'

Knows as it really is that:

'The nature of body is to come to pass and pass away!

The nature of body is to come to pass and pass away!'

■

Knows as it really is that:

'The nature of feeling is to come to pass!

The nature of feeling is to come to pass!'

Knows as it really is that:

'The nature of feeling is to pass away!

The nature of feeling is to pass away!'

Knows as it really is that:

'The nature of feeling is to come to pass and pass away!

The nature of feeling is to come to pass and pass away!'

■

Knows as it really is that:

'The nature of perception is to come to pass!

The nature of perception is to come to pass!'

Knows as it really is that:

'The nature of perception is to pass away!

The nature of perception is to pass away!'

Knows as it really is that:

'The nature of perception is to come to pass and pass away!

The nature of perception is to come to pass and pass away!'

■

Knows as it really is that:

'The nature of the activities is to come to pass!

The nature of the activities is to come to pass!'

Knows as it really is that:

'The nature of the activities is to pass away!

The nature of the activities is to pass away!'

Knows as it really is that:

'The nature of the activities is to come to pass and pass away!

The nature of the activities is to come to pass and pass away!'

■

Knows as it really is that:

'The nature of consciousness is to come to pass!

The nature of consciousness is to come to pass!'

Knows as it really is that:

'The nature of consciousness is to pass away!

The nature of consciousness is to pass away!'

Knows as it really is that:

'The nature of consciousness is to come to pass and pass away!

The nature of consciousness is to come to pass and pass away!'

This, friend Koṭṭhita, is called wisdom,
and thus far has one wisdom."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
13. Avijjā Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

13. On Ignorance

Sutta 129

Paṭhama Assāda Suttaṃ

Satisfaction (1)

---

[147]

Thus have I heard:

Once the venerable Sāriputta
and the venerable Mahā-Koṭṭhita
were staying at Benares,
in Isipatana,
in the Deer-Park.

Then the venerable Mahā-Koṭṭhita,
rising at eventide from his solitude,
came to the venerable Sāriputta
and saluting him
sat down at one side.

So seated
he thus addressed the venerable Sāriputta:

"'Ignorance! Ignorance!' is the saying, friend Sāriputta.

Pray, friend Sāriputta what is ignorance,
and to what extent is one ignorant?"

"Herein, friend, the untaught manyfolk know not
as it **[148]** really is
the satisfaction in,
the misery of,
the escape from body.

They know not
as it really is
the satisfaction in,
the misery of,
the escape from feeling.

They know not
as it really is
the satisfaction in,
the misery of,
the escape from perception.

They know not
as it really is
the satisfaction in,
the misery of,
the escape from the activities.

They know not
as it really is
the satisfaction in,
the misery of,
the escape from consciousness.

This, friend, is ignorance,
and thus far is one ignorant."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
13. Avijjā Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

13. On Ignorance

Sutta 130

Dutiya Assāda Suttaṃ

Satisfaction (2)

---

[148]

Thus have I heard:

Once the venerable Sāriputta
and the venerable Mahā-Koṭṭhita
were staying at Benares,
in Isipatana,
in the Deer-Park.

Then the venerable Mahā-Koṭṭhita,
rising at eventide from his solitude,
came to the venerable Sāriputta
and saluting him
sat down at one side.

So seated
he thus addressed the venerable Sāriputta:

"'Wisdom! Wisdom!' is the saying, friend Sāriputta.

Pray, friend Sāriputta what is wisdom,
and to what extent has one wisdom?"

"Herein, friend, the well-taught Ariyan disciple knows
as it really is
the satisfaction in,
the misery of,
the escape from body.

Knows
as it really is
the satisfaction in,
the misery of,
the escape from feeling.

Knows
as it really is
the satisfaction in,
the misery of,
the escape from perception.

Knows
as it really is
the satisfaction in,
the misery of,
the escape from the activities.

Knows
as it really is
the satisfaction in,
the misery of,
the escape from consciousness.

This, friend, is wisdom,
and thus far has one wisdom."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
13. Avijjā Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

13. On Ignorance

Sutta 131

Paṭhama Samudaya Suttaṃ

Coming to Pass (1)

---

[148]

Thus have I heard:

Once the venerable Sāriputta
and the venerable Mahā-Koṭṭhita
were staying at Benares,
in Isipatana,
in the Deer-Park.

Then the venerable Mahā-Koṭṭhita,
rising at eventide from his solitude,
came to the venerable Sāriputta
and saluting him
sat down at one side.

So seated
he thus addressed the venerable Sāriputta:

"'Ignorance! Ignorance!' is the saying, friend Sāriputta.

Pray, friend Sāriputta what is ignorance,
and to what extent is one ignorant?"

"Herein, friend, the untaught manyfolk know not
as it really is
the coming-to-pass,
the passing away,
the satisfaction in,
the misery of,
the escape from body.

■

They know not
as it really is
the coming-to-pass,
the passing away,
the satisfaction in,
the misery of,
the escape from feeling.

■

They know not
as it really is
the coming-to-pass,

the passing away,
the satisfaction in,
the misery of,
the escape from perception.

■

They know not
as it really is
the coming-to-pass,,
the passing away,
the satisfaction in,
the misery of,
the escape from activities.

■

They know not
as it really is
the coming-to-pass,,
the passing away,
the satisfaction in,
the misery of,
the escape from consciousness.

This, friend, is ignorance,
and thus far is one ignorant."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
13. Avijjā Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

13. On Ignorance

Sutta 132

Dutiya Samudaya Suttaṃ

Coming-to-Pass (2)

---

[148]

Thus have I heard:

Once the venerable Sāriputta
and the venerable Mahā-Koṭṭhita
were staying at Benares,
in Isipatana,
in the Deer-Park.

Then the venerable Mahā-Koṭṭhita,
rising at eventide from his solitude,
came to the venerable Sāriputta
and saluting him
sat down at one side.

So seated
he thus addressed the venerable Sāriputta:

"'Wisdom! Wisdom!' is the saying, friend Sāriputta.

Pray, friend Sāriputta what is wisdom,
and to what extent has one wisdom?"

"Herein, friend, the well-taught Ariyan disciple knows
as it really is that:

"Herein, friend, the well-taught Ariyan disciple knows
as it really is
the coming-to-pass,
the passing away,
the satisfaction in,
the misery of,
the escape from body.

■

They know
as it really is
the coming-to-pass,
the passing away,
the satisfaction in,
the misery of,
the escape from feeling.

■

They know
as it really is
the coming-to-pass,
the passing away,
the satisfaction in,
the misery of,
the escape from perception.

■

They know
as it really is
the coming-to-pass,,
the passing away,
the satisfaction in,
the misery of,
the escape from activities.

■

They know
as it really is
the coming-to-pass,,
the passing away,
the satisfaction in,
the misery of,
the escape from consciousness.

This, friend, is wisdom,
and thus far has one wisdom."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
13. Avijjā Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

13. On Ignorance

Sutta 133

Paṭhama Koṭṭhita Suttaṃ

Koṭṭhita

---

[148]

Thus have I heard:

Once the venerable Sāriputta
and the venerable Mahā-Koṭṭhita
were staying at Benares,
in Isipatana,
in the Deer-Park.

Then the venerable Mahā-Koṭṭhita,
rising at eventide from his solitude,
came to the venerable Sāriputta
and saluting him
sat down at one side.

So seated
he thus addressed the venerable Sāriputta:

"'Ignorance! Ignorance!' is the saying, friend Sāriputta.

Pray, friend Sāriputta what is ignorance,
and to what extent is one ignorant?"

"Herein, friend, the untaught manyfolk know not
as it really is
the satisfaction in,
the misery of,
the escape from body.

They know not
as it really is
the satisfaction in,
the misery of,
the escape from feeling.

They know not
as it really is
the satisfaction in,
the misery of,
the escape from perception.

They know not
as it really is
the satisfaction in,
the misery of,
the escape from the activities.

They know not
as it really is
the satisfaction in,
the misery of,
the escape from consciousness.

This, friend, is ignorance,
and thus far is one ignorant."

"'Wisdom! Wisdom!' is the saying, friend Sāriputta.

Pray, friend Sāriputta what is wisdom,
and to what extent has one wisdom?"

"Herein, friend, the well-taught Ariyan disciple knows
as it really is
the satisfaction in,
the misery of,
the escape from body.

Knows
as it really is
the satisfaction in,
the misery of,
the escape from feeling.

Knows
as it really is
the satisfaction in,
the misery of,
the escape from perception.

Knows
as it really is
the satisfaction in,
the misery of,
the escape from the activities.

Knows
as it really is
the satisfaction in,
the misery of,
the escape from consciousness.

This, friend, is wisdom,
and thus far has one wisdom."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
13. Avijjā Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

13. On Ignorance

Sutta 134

Dutiya Koṭṭhita Suttaṃ

Koṭṭhita (2)

---

[148]

Thus have I heard:

Once the venerable Sāriputta
and the venerable Mahā-Koṭṭhita
were staying at Benares,
in Isipatana,
in the Deer-Park.

Then the venerable Sāriputta,
rising at eventide from his solitude,
came to the venerable Mahā-Koṭṭhita
and saluting him
sat down at one side.

So seated
he thus addressed the venerable Mahā-Koṭṭhita:

"'Ignorance! Ignorance!' is the saying, friend Koṭṭhita.

Pray, friend Koṭṭhita what is ignorance,
and to what extent is one ignorant?"

"Herein, friend, the untaught manyfolk know not
as it really is
the coming-to-pass,
the passing-away,
the satisfaction in,
the misery of,
the escape from body.

They know not
as it really is
the coming-to-pass,
the passing-away,
the satisfaction in,
the misery of,
the escape from feeling.

They know not
as it really is
the coming-to-pass,
the passing-away,
the satisfaction in,
the misery of,
the escape from perception.

They know not
as it really is
the coming-to-pass,
the passing-away,
the satisfaction in,
the misery of,
the escape from the activities.

They know not
as it really is
the coming-to-pass,
the passing-away,
the satisfaction in,
the misery of,
the escape from consciousness.

This, friend, is ignorance,
and thus far is one ignorant."

§

"'Wisdom! Wisdom!' is the saying, friend Koṭṭhita.

Pray, friend Koṭṭhita what is wisdom,
and to what extent has one wisdom?"

"Herein, friend, the well-taught Ariyan disciple knows
as it really is
the coming-to-pass,
the passing-away,
the satisfaction in,
the misery of,
the escape from body.

Knows
as it really is
the coming-to-pass,
the passing-away,
the satisfaction in,
the misery of,
the escape from feeling.

Knows
as it really is
the coming-to-pass,
the passing-away,
the satisfaction in,
the misery of,
the escape from perception.

Knows
as it really is
the coming-to-pass,
the passing-away,
the satisfaction in,
the misery of,
the escape from the activities.

Knows
as it really is
the coming-to-pass,
the passing-away,
the satisfaction in,
the misery of,
the escape from consciousness.

This, friend, is wisdom,
and thus far has one wisdom."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
13. Avijjā Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

13. On Ignorance

Tatiya Koṭṭhita Suttaṃ

Sutta 135

Koṭṭhita (3)

---

[148]

Thus have I heard:

Once the venerable Sāriputta
and the venerable Mahā-Koṭṭhita
were staying at Benares,
in Isipatana,
in the Deer-Park.

Then the venerable Sāriputta,
rising at eventide from his solitude,
came to the venerable Mahā-Koṭṭhita
and saluting him
sat down at one side.

So seated
he thus addressed the venerable Mahā-Koṭṭhita:

"'Ignorance! Ignorance!' is the saying, friend Koṭṭhita.

Pray, friend Koṭṭhita what is ignorance,
and to what extent is one ignorant?"

"Herein, friend, the untaught manyfolk
know not body,
know not the coming-to-pass of body,
know not the passing-away of body,
know not the way leading to the ceasing of body.[ed1]

They know not feeling,
know not the coming-to-pass of feeling,
know not the passing-away of feeling,
know not the way leading to the ceasing of feeling.

They know not perception,
know not the coming-to-pass of perception,
know not the passing-away of perception,
know not the way leading to the ceasing of perception.

They know not the activities,
know not the coming-to-pass of the activities,
know not the passing-away of the activities,
know not the way leading to the ceasing of the activities.

They know not consciousness,
know not the coming-to-pass of consciousness,

know not the passing-away of consciousness,
know not the way leading to the ceasing of consciousness.

This, friend, is ignorance,
and thus far is one ignorant."

§

"'Wisdom! Wisdom!' is the saying, friend Koṭṭhita.

Pray, friend Koṭṭhita what is wisdom,
and to what extent has one wisdom?"

"Herein, friend, the well-taught Ariyan disciple knows body,
knows the coming-to-pass of body,
knows the passing-away of body,
knows the way leading to the ceasing of body.

Knows feeling,
knows the coming-to-pass of feeling,
knows the passing-away of feeling,
knows the way leading to the ceasing of feeling.

Knows perception,
knows the coming-to-pass of perception,
knows the passing-away of perception,
knows the way leading to the ceasing of perception.

Knows the activities,
knows the coming-to-pass of the activities,
knows the passing-away of the activities,
knows the way leading to the ceasing of the activities.

Knows consciousness,
knows the coming-to-pass of consciousness,
knows the passing-away of consciousness,
knows the way leading to the ceasing of consciousness.

This, friend, is wisdom,
and thus far has one wisdom."

---

ed1 Woodward here in his abridgment has 'the way going to the passing away of body'. What I have used is his translation elsewhere. It is not the 'passing away' of body that is the knowledge required here, but the 'ending' (his 'cessation') of body such as to end it's further arisings and passings-away.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
14. Kukkuḷa Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

14. Glowing Embers

Sutta 136

Kukkula Suttaṃ

Glowing Embers[1]

---

[149]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Body, brethren, is (a mass of) glowing embers.

Feeling is a mass of glowing embers.

Perception is a mass of glowing embers.

The activities is a mass of glowing embers.

Consciousness is a mass of glowing embers.

So seeing, brethren, the well-taught Ariyan disciple feels aversion[ed1] from
body,
from feeling,
from perception,
from the activities,
from consciousness.

Being averse
he is disgusted by them;
by that disgust he is released;
by that release he is set free;
knowledge arises:
in the freed man is the freed thing,
so that he knows:

'Destroyed is rebirth;
lived is the righteous life;
done is the task;
for life in these conditions
there is no hereafter.'"

---

[1] *Kukkuḷa*. *Cf*. *K.S*. i, 268, *n*.: *K.V*. ii, 8: *Pts*. *of Contr*. 127.

[ed1] Note differences from his version of this at SN 3.22.100 and elsewhere.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
14. Kukkuḷa Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

14. Glowing Embers

Sutta 137

Paṭhama Anicca Suttaṃ

By the Impermanent (1)

---

[149]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"For that which is impermanent, brethren,
there desire should be put away by you.

And what, brethren, is impermanent?

Body, brethren, is impermanent.

Ye should put away desire there.

Feeling is impermanent.

Ye should put away desire there.

Perception is impermanent.

Ye should put away desire there.

The activities are impermanent.

Ye should put away desire there.

Consciousness is impermanent.

Ye should put away desire there.

Whatsoever, brethren, is impermanent,
there ye should put away desire."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
14. Kukkuḷa Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

14. Glowing Embers

Dutiya Anicca Suttaṃ

Sutta 138

By the Impermanent (2)

---

[149]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"For that which is impermanent, brethren,
there lust should be put away by you.

And what, brethren, is impermanent?

Body, brethren, is impermanent.

Ye should put away lust there.

Feeling is impermanent.

Ye should put away lust there.

Perception is impermanent.

Ye should put away lust there.

The activities is impermanent.

Ye should put away lust there.

Consciousness is impermanent.

Ye should put away lust there.

Whatsoever, brethren, is impermanent,
there ye should put away lust."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
14. Kukkuḷa Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

14. Glowing Embers

Sutta 139

Tatiya Anicca Suttaṃ

By the Impermanent (3)

---

[149]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"For that which is impermanent, brethren,
there desire and lust should be put away by you.

And what, brethren, is impermanent?

Body, brethren, is impermanent.

Ye should put away desire and lust there.

Feeling is impermanent.

Ye should put away desire and lust there.

Perception is impermanent.

Ye should put away desire and lust there.

The activities is impermanent.

Ye should put away desire and lust there.

Consciousness is impermanent.

Ye should put away desire and lust there.

Whatsoever, brethren, is impermanent,
there ye should put away desire and lust."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
14. Kukkuḷa Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

14. Glowing Embers

Sutta 140

Paṭhama Dukkha Suttaṃ

By Suffering (1)

---

[149]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"For that which is suffering, brethren,
there desire should be put away by you.

And what, brethren, is suffering?

Body, brethren, is suffering.

Ye should put away desire there.

Feeling is suffering.

Ye should put away desire there.

Perception is suffering.

Ye should put away desire there.

The activities is suffering.

Ye should put away desire there.

Consciousness is suffering.

Ye should put away desire there.

Whatsoever, brethren, is suffering,
there ye should put away desire."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
14. Kukkuḷa Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

14. Glowing Embers

Sutta 141

Dutiya Dukkha Suttaṃ

By Suffering (2)

---

[149]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"For that which is suffering, brethren,
there lust should be put away by you.

And what, brethren, is suffering?

Body, brethren, is suffering.

Ye should put away lust there.

Feeling is suffering.

Ye should put away lust there.

Perception is suffering.

Ye should put away lust there.

The activities is suffering.

Ye should put away lust there.

Consciousness is suffering.

Ye should put away lust there.

Whatsoever, brethren, is suffering,
there ye should put away lust."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
14. Kukkuḷa Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

14. Glowing Embers

Sutta 142

Tatiya Dukkha Suttaṃ

By Suffering (3)

---

[149]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"For that which is suffering, brethren,
there desire and lust should be put away by you.

And what, brethren, is suffering?

Body, brethren, is suffering.

Ye should put away desire and lust there.

Feeling is suffering.

Ye should put away desire and lust there.

Perception is suffering.

Ye should put away desire and lust there.

The activities is suffering.

Ye should put away desire and lust there.

Consciousness is suffering.

Ye should put away desire and lust there.

Whatsoever, brethren, is suffering,
there ye should put away desire and lust."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
14. Kukkuḷa Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

14. Glowing Embers

Sutta 143

Paṭhama Anatta Suttaṃ

By Without A Self (1)

---

[149]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"For that which is without a self, brethren,
there desire should be put away by you.

And what, brethren, is without a self?

Body, brethren, is without a self.

Ye should put away desire there.

Feeling is without a self.

Ye should put away desire there.

Perception is without a self.

Ye should put away desire there.

The activities is without a self.

Ye should put away desire there.

Consciousness is without a self.

Ye should put away desire there.

Whatsoever, brethren, is without a self,
there ye should put away desire."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
14. Kukkuḷa Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

14. Glowing Embers

Dutiya Dukkha Suttaṃ

Sutta 144

By Without A Self (2)

---

[149]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"For that which is without a self, brethren,
there lust should be put away by you.

And what, brethren, is without a self?

Body, brethren, is without a self.

Ye should put away lust there.

Feeling is without a self.

Ye should put away lust there.

Perception is without a self.

Ye should put away lust there.

The activities is without a self.

Ye should put away lust there.

Consciousness is without a self.

Ye should put away lust there.

Whatsoever, brethren, is without a self,
there ye should put away lust."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
14. Kukkuḷa Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

14. Glowing Embers

Sutta 145

Tatiya Anicca Suttaṃ

By Without A Self (3)

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[149]

[1][than] Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"For that which is without a self, brethren,
there desire and lust should be put away by you.

And what, brethren, is without a self?

Body, brethren, is without a self.

Ye should put away desire and lust there.

Feeling is without a self.

Ye should put away desire and lust there.

Perception is without a self.

Ye should put away desire and lust there.

The activities is without a self.

Ye should put away desire and lust there.

Consciousness is without a self.

Ye should put away desire and lust there.

Whatsoever, brethren, is without a self,
there ye should put away desire and lust."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
14. Kukkuḷa Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

14. Glowing Embers

Sutta 146

Nibbidā-Bahula (aka Kula-Puttena Dukkhā) Suttaṃ

By the Clansman from Suffering (1)

---

[150]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"For a clansman, brethren,
who has gone forth in faith
this is the proper way:[1]

Let him live much in aversion from body.

Let him live much in aversion from feeling.

Let him live much in aversion from perception.

Let him live much in aversion from the activities.

Let him live much in aversion from consciousness.

So living much averse from body,
so living much averse from feeling,
so living much averse from perception,
so living much averse from the activities,
so living much averse from consciousness
he fully understands body,
he fully understands feeling,
he fully understands perception,
he fully understands the activities,
he fully understands consciousness.

Fully understanding body,
fully understanding feeling,
fully understanding perception,
fully understanding the activities,
fully understanding consciousness
he is fully released from body,
he is fully released from feeling,
he is fully released from perception,

he is fully released from the activities,
he is fully released from consciousness;
he is fully released from birth,
from old age and death,
grief,
lamentation,
suffering,
woe
and despair.

He is fully released, I declare,
from suffering."

---

[1] *Anudhamma,* 'conformity to rule'.

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
14. Kukkuḷa Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

14. Glowing Embers

Sutta 147

Aniccānupassanā (aka Kula-Puttena Dukkhā) Suttaṃ

By the Clansman from Suffering (2)

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[150]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"For a clansman, brethren,
who has gone forth in faith
this is the proper way:

Let him live seeing impermanence in body.

Let him live seeing impermanence in feeling.

Let him live seeing impermanence in perception.

Let him live seeing impermanence in the activities.

Let him live seeing impermanence in consciousness.

So living seeing impermanence in body,
so living seeing impermanence in feeling,
so living seeing impermanence in perception,
so living seeing impermanence in the activities,
so living seeing impermanence in consciousness
he fully understands body,
he fully understands feeling,
he fully understands perception,
he fully understands the activities,
he fully understands consciousness.

Fully understanding body,
fully understanding feeling,
fully understanding perception,
fully understanding the activities,
fully understanding consciousness
he is fully released from body,
he is fully released from feeling,
he is fully released from perception,

he is fully released from the activities,
he is fully released from consciousness;
he is fully released from birth,
from old age and death,
grief,
lamentation,
suffering,
woe
and despair.

He is fully released, I declare,
from suffering."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
14. Kukkuḷa Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

14. Glowing Embers

Sutta 147a

Dukkh-Ā-nupassanā (aka Kula-Puttena Dukkhā) Suttaṃ

By the Clansman from Suffering (2a)

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[150]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"For a clansman, brethren,
who has gone forth in faith
this is the proper way:

Let him live seeing suffering in body.

Let him live seeing suffering in feeling.

Let him live seeing suffering in perception.

Let him live seeing suffering in the activities.

Let him live seeing suffering in consciousness.

So living seeing suffering in body,
so living seeing suffering in feeling,
so living seeing suffering in perception,
so living seeing suffering in the activities,
so living seeing suffering in consciousness
he fully understands body,
he fully understands feeling,
he fully understands perception,
he fully understands the activities,
he fully understands consciousness.

Fully understanding body,
fully understanding feeling,
fully understanding perception,
fully understanding the activities,
fully understanding consciousness
he is fully released from body,
he is fully released from feeling,
he is fully released from perception,

he is fully released from the activities,
he is fully released from consciousness;
he is fully released from birth,
from old age and death,
grief,
lamentation,
suffering,
woe
and despair.

He is fully released, I declare,
from suffering."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
14. Kukkuḷa Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

14. Glowing Embers

Sutta 148

Anatt-ā-nupassanā (aka Kula-Puttena Dukkhā) Suttaṃ

By the Clansman from Suffering (3)

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[150]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"For a clansman, brethren,
who has gone forth in faith
this is the proper way:

Let him live seeing no soul in body.

Let him live seeing no soul in feeling.

Let him live seeing no soul in perception.

Let him live seeing no soul in the activities.

Let him live seeing no soul in consciousness.

So living seeing no soul in body,
so living seeing no soul in feeling,
so living seeing no soul in perception,
so living seeing no soul in the activities,
so living seeing no soul in consciousness
he fully understands body,
he fully understands feeling,
he fully understands perception,
he fully understands the activities,
he fully understands consciousness.

Fully understanding body,
fully understanding feeling,
fully understanding perception,
fully understanding the activities,
fully understanding consciousness
he is fully released from body,
he is fully released from feeling,
he is fully released from perception,

he is fully released from the activities,
he is fully released from consciousness;
he is fully released from birth,
from old age and death,
grief,
lamentation,
suffering,
woe
and despair.

He is fully released, I declare,
from suffering."

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
15. Diṭṭhi Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

15. On View

Sutta 149

Ajjhatta Suttaṃ

Personal[1] (Inward)

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[150]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
clinging to what,[2]
does one's own weal-and-woe arise?"

"For us, lord, things have the Exalted One as their root[3]
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
one's **[151]** own weal-and-woe arise.

"There being feeling, brethren,
by clinging to feeling,
one's own weal-and-woe arise.

"There being perception, brethren,
by clinging to perception,
one's own weal-and-woe arise.

"There being the activities, brethren,
by clinging to the activities,
one's own weal-and-woe arise.

"There being consciousness, brethren,
by clinging to consciousness,
one's own weal-and-woe arise.

■

As to that, what think ye, brethren?|| ||

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
by nature changeable —
could one's own weal-and-woe arise
without a clinging to that?'"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
by nature changeable —
could one's own weal-and-woe arise
without a clinging to that?'"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
by nature changeable —
could one's own weal-and-woe arise
without a clinging to that?'"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
by nature changeable —
could one's own weal-and-woe arise
without a clinging to that?'"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
by nature changeable —
could one's own weal-and-woe arise
without a clinging to that?'"

"Surely not, lord."

"Wherefore, brethren, he who thus sees
conceives disgust at body,
at feeling,
at perception,
at the activities,
at consciousness.

Being disgusted
he is repelled by them;
by that repulsion he is released;
by that release he is set free;
knowledge arises:
in the freed man is the freed thing,
and he knows:

'Destroyed is rebirth;
lived is the righteous life;
done is the task;
for life in these conditions
there is no hereafter.'"

---

[1] *Ajjhattikaṇ*, as opposed to *bahiraṇ*, 'external.'

[2] *Kismiṇ nu sati, kim upādāya*.

[3] *Bhagavā-mmūlakā no dhammā*. *Cf*. *K.S*. ii, 18, *n*. [pg 19, §19 n. 1]

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
15. Diṭṭhi Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

15. On View

Sutta 150

Etaṃ Mama Suttaṃ

This is Mine

---

[151]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what, adhering[1] to what
does one hold the view:
'This is mine;
this am I;
this is the self of me'?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
one holds the view:
'This is mine;
this am I;
this is the self of me'.

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
one holds the view:
'This is mine;
this am I;
this is the self of me'.

There being perception, brethren,
by clinging to perception,
depending on perception,
one holds the view:
'This is mine;
this am I;
this is the self of me'.

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
one holds the view:
'This is mine;
this am I;
this is the self of me'.

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
one holds the view:
'This is mine;
this am I;
this is the self of me'.

■

As to that, what think ye, brethren?|| ||

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

§

"Wherefore, brethren, he who thus sees
conceives disgust at body,
at feeling,
at perception,
at the activities,
at consciousness.

Being disgusted
he is repelled by them;
by that repulsion he is released;

by that release he is set free;
knowledge arises:
in the freed man is the freed thing,
and he knows:

'Destroyed is rebirth;
lived is the righteous life;
done is the task;
for life in these conditions
there is no hereafter.'"

---

[1] *Abhinivissa = abhinivisitvā: paccayan katvā. Comy.*

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
15. Diṭṭhi Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

15. On View

So Attā (aka Eso Attā) Suttaṃ

Sutta 151

This is the Self of Me[1]

---

[151]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
depend ing upon what,
does this view arise:

'That is the self,
that is the world,
that hereafter[2] shall I become,
permanent,
lasting,
eternal,
by nature unchangeable?'"

[152] "For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
one holds the view:
'That is the self,
that is the world,
that hereafter shall I become,
permanent,
lasting,
eternal,
by nature unchangeable'.

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
one holds the view:
'That is the self,
that is the world,
that hereafter shall I become,
permanent,
lasting,
eternal,
by nature unchangeable'.

There being perception, brethren,
by clinging to perception,
depending on perception,
one holds the view:
'That is the self,
that is the world,
that hereafter shall I become,
permanent,
lasting,
eternal,
by nature unchangeable'.

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
one holds the view:
'That is the self,
that is the world,
that hereafter shall I become,
permanent,
lasting,
eternal,
by nature unchangeable'.

"There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
one holds the view:
'That is the self,
that is the world,
that hereafter shall I become,
permanent,
lasting,
eternal,
by nature unchangeable'.

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then what is impermanent,
woeful,
unstable in nature,
can such a view as:

'That is the self,
that is the world,
that hereafter shall I become,
permanent,
lasting,
eternal,
by nature unchangeable'

arise without a clinging to that?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then what is impermanent,
woeful,
unstable in nature,
can such a view as:

'That is the self,
that is the world,
that hereafter shall I become,
permanent,
lasting,
eternal,
by nature unchangeable'

arise without a clinging to that?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then what is impermanent,
woeful,
unstable in nature,
can such a view as:

'That is the self,
that is the world,
that hereafter shall I become,
permanent,
lasting,
eternal,
by nature unchangeable'

arise without a clinging to that?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then what is impermanent,
woeful,
unstable in nature,
can such a view as:

'That is the self,
that is the world,
that hereafter shall I become,
permanent,
lasting,
eternal,
by nature unchangeable'

arise without a clinging to that?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then what is impermanent,
woeful,
unstable in nature,
can such a view as:

'That is the self,
that is the world,
that hereafter shall I become,
permanent,
lasting,
eternal,
by nature unchangeable'

arise without a clinging to that?"

"Surely not, lord."

§

"Wherefore, brethren, he who thus sees
conceives disgust at body,
at feeling,
at perception,
at the activities,
at consciousness.

Being disgusted
he is repelled by them;
by that repulsion he is released;
by that release he is set free;
knowledge arises:
in the freed man is the freed thing,
and he knows:

'Destroyed is rebirth;
lived is the righteous life;
done is the task;
for life in these conditions
there is no hereafter.'"

---

[1] Title in text omits the '*me*' of the refrain.

[2] *Pecca* (gerund), *sup*. § 81, 'after death.'

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
15. Diṭṭhi Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

15. On View

Sutta 152

No ca Me Siyā Suttaṃ

And If It Be Not Mine[1]

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
15. Diṭṭhi Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

15. On View

Sutta 153

Micchā-Diṭṭhi Suttaṃ

Wrong

---

[153]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
depend ing upon what,
does wrong view arise?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
wrong view arises.

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
wrong view arises.

There being perception, brethren,
by clinging to perception,
depending on perception,
wrong view arises.

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
wrong view arises.

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
wrong view arises.

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could wrong view arise?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could wrong view arise?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could wrong view arise?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could wrong view arise?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could wrong view arise?"

"Surely not, lord."

§

"Wherefore, brethren, he who thus sees
conceives disgust at body,
at feeling,
at perception,

at the activities,
at consciousness.

Being disgusted
he is repelled by them;
by that repulsion he is released;
by that release he is set free;
knowledge arises:
in the freed man is the freed thing,
and he knows:

'Destroyed is rebirth;
lived is the righteous life;
done is the task;
for life in these conditions
there is no hereafter.'"

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
15. Diṭṭhi Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

15. On View

Sutta 154

Sakkāya-Diṭṭhi Suttaṃ

The Person-Pack

---

[153]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
depend ing upon what,
does the person-pack view arise?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
the person-pack view arises.

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
the person-pack view arises.

There being perception, brethren,
by clinging to perception,
depending on perception,
the person-pack view arises.

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
the person-pack view arises.

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
the person-pack view arises.

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could the person-pack view arise?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could the person-pack view arise?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could the person-pack view arise?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could the person-pack view arise?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could the person-pack view arise?"

"Surely not, lord."

§

"Wherefore, brethren, he who thus sees
conceives disgust at body,
at feeling,
at perception,

at the activities,
at consciousness.

Being disgusted
he is repelled by them;
by that repulsion he is released;
by that release he is set free;
knowledge arises:
in the freed man is the freed thing,
and he knows:

'Destroyed is rebirth;
lived is the righteous life;
done is the task;
for life in these conditions
there is no hereafter.'"

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
15. Diṭṭhi Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

15. On View

Sutta 155

Sakkāya-Diṭṭhi Suttaṃ

About the Self

---

[153]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
depend ing upon what,
does speculation about the self arise?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
speculation about the self arises.

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
speculation about the self arises.

There being perception, brethren,
by clinging to perception,
depending on perception,
speculation about the self arises.

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
speculation about the self arises.

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
speculation about the self arises.

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could speculation about the self arise?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could speculation about the self arise?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could speculation about the self arise?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could speculation about the self arise?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could speculation about the self arise?"

"Surely not, lord."

§

"Wherefore, brethren, he who thus sees
conceives disgust at body,
at feeling,
at perception,

at the activities,
at consciousness.

Being disgusted
he is repelled by them;
by that repulsion he is released;
by that release he is set free;
knowledge arises:
in the freed man is the freed thing,
and he knows:

'Destroyed is rebirth;
lived is the righteous life;
done is the task;
for life in these conditions
there is no hereafter.'"

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
15. Diṭṭhi Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

15. On View

Sutta 156

Paṭhama Abhinivesa Suttaṃ

Dependence (1)

---

[154]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
depend ing upon what,
does bondage of,
dependence upon the fetters arise?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
bondage of,
dependence upon the fetters arises.

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
bondage of,
dependence upon the fetters arises.

There being perception, brethren,
by clinging to perception,
depending on perception,
bondage of,
dependence upon the fetters arises.

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
bondage of,
dependence upon the fetters arises.

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
bondage of,
dependence upon the fetters arises.

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could bondage of,
dependence upon the fetters arise?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could bondage of,
dependence upon the fetters arise?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could bondage of,
dependence upon the fetters arise?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could bondage of,
dependence upon the fetters arise?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could bondage of,
dependence upon the fetters arise?"

"Surely not, lord."

§

"Wherefore, brethren, he who thus sees
conceives disgust at body,
at feeling,
at perception,
at the activities,
at consciousness.

Being disgusted
he is repelled by them;
by that repulsion he is released;
by that release he is set free;
knowledge arises:
in the freed man is the freed thing,
and he knows:

'Destroyed is rebirth;
lived is the righteous life;
done is the task;
for life in these conditions
there is no hereafter.'"

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
15. Diṭṭhi Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

15. On View

Sutta 157

Dutiya Abhinivesa Suttaṃ

Dependence (2)

---

[154]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
depend ing upon what,
does attachment to the bondage
of dependence upon the fetters arise?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
attachment to the bondage
of dependence upon the fetters arises.

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
bondage of,
dependence upon the fetters arises.

There being perception, brethren,
by clinging to perception,
depending on perception,
attachment to the bondage
of dependence upon the fetters arises.

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
attachment to the bondage
of dependence upon the fetters arises.

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
attachment to the bondage
of dependence upon the fetters arises.

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could attachment to the bondage
of dependence upon the fetters arise?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could attachment to the bondage
of dependence upon the fetters arise?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could attachment to the bondage
of dependence upon the fetters arise?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could attachment to the bondage
of dependence upon the fetters arise?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Then without a clinging
to what is impermanent,
woeful,
by nature changeable,
could attachment to the bondage
of dependence upon the fetters arise?"

"Surely not, lord."

§

"Wherefore, brethren, he who thus sees
conceives disgust at body,
at feeling,
at perception,
at the activities,
at consciousness.

Being disgusted
he is repelled by them;
by that repulsion he is released;
by that release he is set free;
knowledge arises:
in the freed man is the freed thing,
and he knows:

'Destroyed is rebirth;
lived is the righteous life;
done is the task;
for life in these conditions
there is no hereafter.'"

Saṃyutta Nikāya
3. Khandha Vagga
22. Khandha Saṃyutta
15. Diṭṭhi Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings on Elements

15. On View

Sutta 158

Ānandena Suttaṃ

By Ānanda

---

[154]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.[ed1]

Then the venerable Ānanda came to the Exalted One.

Approaching the Exalted One he said:

"Well for me, lord,
if the Exalted One were to teach me a doctrine,
hearing which from the Exalted One,
I might dwell remote,
strenuous,
ardent
and intent."

"As to this, what think you, Ānanda?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"But that which is impermanent,
woeful,
unstable in nature,
is it right to regard it thus:

'This is mine,
this am I
this is the Self of me?'"

"Surely not, lord."

§

"Therefore, Ānanda, every body whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every body should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every feeling whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every feeling should be thus regarded,

as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every perception whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every perception should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every activity whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,

low or high,
far or near, -
every activity should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

■

Every consciousness whatever,
be it past,
future
or present,
be it inward or outward,
gross or subtle,
low or high,
far or near, -
every consciousness should be thus regarded,
as it really is,
by right insight:

'This is not mine.

This I am not.

This is not the Self of me.'

§

"Wherefore, Ānanda, he who thus sees
conceives disgust at body,
at feeling,
at perception,
at the activities,
at consciousness.

Being disgusted
he is repelled by them;
by that repulsion he is released;
by that release he is set free;
knowledge arises:
in the freed man is the freed thing,
and he knows:

'Destroyed is rebirth;
lived is the righteous life;
done is the task;
for life in these conditions
there is no hereafter.'"

---

ed1 Woodward has this located 'In the Deer Park,' which is in Benares. The Pali is Sāvatthi ārāme, which always stands for '*Jetavane Anāthapiṇḍikassa ārāme*.'

Saṃyutta Nikāya
3. Khandha Vagga
23. Rādha Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

22. Kindred Sayings about Rādha

---

[155]

I

Sutta 1

Māra

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the venerable Rādha[1] came to the Exalted One.

Having done so, he saluted the Exalted One and sat down at one side.

So seated the venerable Rādha thus addressed the Exalted One: —

"They say, 'Māra! Māra!' lord.

Pray, lord, how far is there Māra?"

"Where a body is, Rādha,
there would be Māra
or things of the nature of Māra,[2]
or at any rate what is perishing.

Wherefore, Rādha,
regard the body as Māra;
regard it as of the nature of Māra;
regard it as perishing,
as an imposthume,
as a dart,
as pain,
as a source of pain.[3]

They who regard body thus
rightly regard it.

■

Where feeling is, Rādha,
there would be Māra
or things of the nature of Māra,
or at any rate what is perishing.

Wherefore, Rādha,
regard feeling as Māra;
regard it as of the nature of Māra;
regard it as perishing,
as an imposthume,
as a dart,

as pain,
as a source of pain.

They who regard feeling thus
rightly regard it.

■

Where perception is, Rādha,
there would be Māra
or things of the nature of Māra,
or at any rate what is perishing.

Wherefore, Rādha,
regard the perception as Māra;
regard it as of the nature of Māra;
regard it as perishing,
as an imposthume,
as a dart,
as pain,
as a source of pain.

They who regard perception thus
rightly regard it.

■

Where the activities are, Rādha,
there would be Māra
or things of the nature of Māra,
or at any rate what is perishing.

Wherefore, Rādha,
regard the activities as Māra;
regard it as of the nature of Māra;
regard it as perishing,
as an imposthume,

as a dart,
as pain,
as a source of pain.

They who regard the activities thus
rightly regard it.

■

Where consciousness is, Rādha,
there would be Māra
or things of the nature of Māra,
or at any rate what is perishing.

Wherefore, Rādha,
regard consciousness as Māra;
regard it as of the nature of Māra;
regard it as perishing,
as an imposthume,
as a dart,
as pain,
as a source of pain.

They who regard consciousness thus
rightly regard it."

■

"But rightly regarding, lord, —
for what purpose?"

"Rightly regarding, Rādha,
for the sake of disgust."

"But disgust, lord, —
for what purpose is it?"

"Disgust, Rādha, is to bring about dispassion."

"But dispassion, lord, —
for what purpose is it?"

"Dispassion, Rādha, is to get release."

[156] "But release, lord, —
what is it for?"

"Release, Rādha, means Nibbāna."

"But Nibbāna, lord, —
what is the aim of that?"

"This, Rādha, is a question that goes too far.[4]

You can grasp no limit to this question.

Rooted[5] in Nibbāna, Rādha,
the holy life is lived.

Nibbāna is it's goal,
Nibbāna is it's end."

§

Sutta 2

A Being[6]

At Sāvatthī.

Then the venerable Rādha came to the Exalted One.

Having done so, he saluted the Exalted One and sat down at one side.

So seated the venerable Rādha thus addressed the Exalted One: —

"'A Being! A Being!' they say, lord.

Pray, lord, how far is one called a being?"

"That desire, Rādha,
that lust,
that lure,
that craving
which is concerned with body, —
entangled thereby,
fast entangled thereby,
therefore is one called a being.

■

That desire, Rādha,
that lust,
that lure,
that craving
which is concerned with feeling, —
entangled thereby,
fast entangled thereby,
therefore is one called a being.

■

That desire, Rādha,
that lust,
that lure,
that craving
which is concerned with perception, —

entangled thereby,
fast entangled thereby,
therefore is one called a being.

■

That desire, Rādha,
that lust,
that lure,
that craving
which is concerned with the activities, —
entangled thereby,
fast entangled thereby,
therefore is one called a being.

■

That desire, Rādha,
that lust,
that lure,
that craving
which is concerned with the consciousness, —
entangled thereby,
fast entangled thereby,
therefore is one called a being.

§

Just as when, Rādha,
boys or girls play with little sand-castles,[7]
so long as they are not rid of lust,
not rid of desire,
not rid of affection,

thirst,
feverish longing
and craving for those little sand-castles,
just so long do they delight in them,
are amused by them,
set store by them,[8]
are jealous of them.

But, Rādha,
as soon as those boys or girls
are rid of lust,
[157] of desire
and affection,
are rid of thirst,
feverish longing
and craving for those little sand-castles,
straightway with hand and foot
they scatter them,
break them up,
knock them down,
cease to play with them.

Even so, Rādha,
do you scatter body,
break it up,
knock it down,
cease to play with it,
apply yourself to destroy craving for it.

Verily, Rādha,
the destruction of craving
is Nibbāna.

■

Even so, Rādha,
do you scatter feeling,
break it up,
knock it down,
cease to play with it,
apply yourself to destroy craving for it.

Verily, Rādha,
the destruction of craving
is Nibbāna.

■

Even so, Rādha,
do you scatter perception,
break it up,
knock it down,
cease to play with it,
apply yourself to destroy craving for it.

Verily, Rādha,
the destruction of craving
is Nibbāna.

■

Even so, Rādha,
do you scatter the activities,
break them up,
knock them down,
cease to play with them,
apply yourself to destroy craving for them.

Verily, Rādha,
the destruction of craving
is Nibbāna.

■

Even so, Rādha,
do you scatter consciousness,
break it up,
knock it down,
cease to play with it,
apply yourself to destroy craving for it.

Verily, Rādha,
the destruction of craving
is Nibbāna.

§

Sutta 3

Leading to Becoming[9]

At Sāvatthī.

Then the venerable Rādha came to the Exalted One.

Having done so, he saluted the Exalted One and sat down at one side.

So seated the venerable Rādha thus addressed the Exalted One: —

"'The cord of rebirth! The cord of rebirth!'
is the saying lord.

Pray, lord, what is the cord of rebirth
and what is he ceasing of it?"

"That desire, Rādha,
that lust,
that lure,
that craving,
those graspings after systems,
that mental standpoint,
that dogmatic bias
which is concerned with body,[10] —
that is called
'the cord of rebirth.'

The ceasing of that lust,
that lure,
that craving,
those graspings after systems,
that mental standpoint,
that dogmatic bias
which is concerned with body,
is called
'the ceasing of the cord of rebirth.'

■

That desire, Rādha,
that lust,
that lure,
that craving,
those graspings after systems,
that mental standpoint,
that dogmatic bias
which is concerned with feeling, —
that is called
'the cord of rebirth.'

The ceasing of that lust,
that lure,

that craving,
those graspings after systems,
that mental standpoint,
that dogmatic bias
which is concerned with feeling,
is called
'the ceasing of the cord of rebirth.'

■

That desire, Rādha,
that lust,
that lure,
that craving,
those graspings after systems,
that mental standpoint,
that dogmatic bias
which is concerned with perception, —
that is called
'the cord of rebirth.'

The ceasing of that lust,
that lure,
that craving,
those graspings after systems,
that mental standpoint,
that dogmatic bias
which is concerned with perception,
is called
'the ceasing of the cord of rebirth.'

■

That desire, Rādha,
that lust,
that lure,

that craving,
those graspings after systems,
that mental standpoint,
that dogmatic bias
which is concerned with the activities, —
that is called
'the cord of rebirth.'

The ceasing of that lust,
that lure,
that craving,
those graspings after systems,
that mental standpoint,
that dogmatic bias
which is concerned with the activities,
is called
'the ceasing of the cord of rebirth.'

■

That desire, Rādha,
that lust,
that lure,
that craving,
those graspings after systems,
that mental standpoint,
that dogmatic bias
which is concerned with consciousness, —
that is called
'the cord of rebirth.'

The ceasing of that lust,
that lure,
that craving,
those graspings after systems,
that mental standpoint,

that dogmatic bias
which is concerned with consciousness,
is called
'the ceasing of the cord of rebirth.'

§

Sutta 4

To Be Understood[11]

At Sāvatthī.

Then the venerable Rādha came to the Exalted One.

Having done so, he saluted the Exalted One and sat down at one side.

As he thus sat at one side the Exalted One thus addressed the venerable Rādha: —

[158] "I will show you the things to be understood,
and the understanding,
and the person who has understood.

Do you listen to it."

The Exalted One thus spake:

"And what Rādha,
are the things to be understood?

Body, Rādha, is a thing to be understood,
feeling is a thing to be understood,
perception is a thing to be understood,
the activities are a thing to be understood
consciousness is a thing to be understood.

These, Rādha,
are the things to be understood.

And what, Rādha, is understanding?

The destruction of lust,
the destruction of hatred,
the destruction of illusion, —
this, Rādha, is called 'understanding.'

And who, Rādha, is the person who has understood?

'Worthy' should he be called,
that venerable one
of such and such a name,
of such and such a clan, —
that, Rādha, is the meaning of
'the person who has understood.'"

§

Sutta 5

Recluses (1)

At Sāvatthī.

Then the venerable Rādha came to the Exalted One.

Having done so, he saluted the Exalted One and sat down at one side.

As he thus sat at one side the Exalted One thus addressed the venerable Rādha:

"There are these five groups of grasping, Rādha.

What five?

The group of-body-grasping,
the group of feeling-grasping,
the group of perception-grasping,
the group of activities-grasping,
the group of consciousness-grasping.

Whatsoever recluses or brahmins, Rādha,
understand not in their true nature
the satisfaction in,
the misery of,
the escape from
these five groups of grasping, —
those recluses or brahmins
are approved neither among recluses as recluses
nor among brahmins as brahmins:
nor have those venerable ones understood of themselves,
nor have they realized in this present life
the use of recluseship
or of brahminhood,
nor do they live in the attainment thereof.

But those recluses or brahmins, Rādha,
who do understand in their true nature
the satisfaction in,
the misery of,
the escape from

these five groups of grasping, —
those recluses or brahmins
are approved both among recluses as recluses
and among brahmins as brahmins:
and those venerable ones have understood of themselves,
have realized in this present life
the use of recluseship
and of brahminhood,
and they do live in the attainment thereof.'[12]

§

Sutta 6

Recluses (2)

[159] At Sāvatthī.

Then the venerable Rādha came to the Exalted One.

Having done so, he saluted the Exalted One and sat down at one side.

As he thus sat at one side the Exalted One thus addressed the venerable Rādha:

"There are these five groups of grasping, Rādha.

What five?

The group of-body-grasping,
the group of feeling-grasping,
the group of perception-grasping,

the group of activities-grasping,
the group of consciousness-grasping.

Whatsoever recluses or brahmins, Rādha,
understand not in their true nature
the coming to pass of,
the passing away of,
the escape from
these five groups of grasping, —
those recluses or brahmins
are approved neither among recluses as recluses
nor among brahmins as brahmins:
nor have those venerable ones understood of themselves,
nor have they realized in this present life
the use of recluseship
or of brahminhood,
nor do they live in the attainment thereof.

But those recluses or brahmins, Rādha,
who do understand in their true nature
the coming to pass of,
the passing away of,
the escape from
these five groups of grasping, —
those recluses or brahmins
are approved both among recluses as recluses
and among brahmins as brahmins:
and those venerable ones have understood of themselves,
have realized in this present life
the use of recluseship
and of brahminhood,
and they do live in the attainment thereof."

§

Sutta 7

Stream-Winner

At Sāvatthī.

Then the venerable Rādha came to the Exalted One.

Having done so, he saluted the Exalted One and sat down at one side.

As he thus sat at one side the Exalted One thus addressed the venerable Rādha:

"There are these five groups of grasping, Rādha.

What five?

The group of-body-grasping,
the group of feeling-grasping,
the group of perception-grasping,
the group of activities-grasping,
the group of consciousness-grasping.

Now Rādha,
when the Ariyan disciple understands in their true nature
the coming to pass,
and the passing away,
the satisfaction in,
the misery of,
the escape from
these five groups of grasping,
this Ariyan disciple, Rādha,
is called 'stream-winner,'
'saved from disaster,'

'assured,'
'bound for enlightenment.'"

§

Sutta 8

The Arahant

At Sāvatthī.

Then the venerable Rādha came to the Exalted One.

Having done so, he saluted the Exalted One and sat down at one side.

As he thus sat at one side the Exalted One thus addressed the venerable Rādha:

"There are these five groups of grasping, Rādha.

What five?

The group of-body-grasping,
the group of feeling-grasping,
the group of perception-grasping,
the group of activities-grasping,
the group of consciousness-grasping.

Now Rādha,
when the Ariyan disciple understands in their true nature
the coming to pass,
and the passing away,
the satisfaction in,

the misery of,
the escape from
these five groups of grasping,
this Ariyan disciple, Rādha,
is called arahant,
one in whom the Āsavas are destroyed,
one who has lived the life,
who has done his task,
who has shifted the burden,
won his own welfare,
worn out the fetters of becoming,
and by perfect insight
is released."

§

Sutta 9

Desire-and-Lust (1)

At Sāvatthī.

Then the venerable Rādha came to the Exalted One.

Having done so, he saluted the Exalted One and sat down at one side.

As he thus sat at one side the Exalted One thus addressed the venerable Rādha:

"That desire, Rādha,
that lust,
that lure,

that craving
which is concerned with body,
put it away.

Thus put away,
this body will become cut down at the root,
made something that has ceased to be,
so that it cannot grow up again in the future.

■

That desire, Rādha,
that lust,
that lure,
that craving
which is concerned with feeling,
put it away.

Thus put away,
this feeling will become cut down at the root,
made something that has ceased to be,
so that it cannot grow up again in the future.

■

That desire, Rādha,
that lust,
that lure,
that craving
which is concerned with perception,
put it away.

Thus put away,
this perception will become cut down at the root,
made something that has ceased to be,
so that it cannot grow up again in the future.

■

That desire, Rādha,
that lust,
that lure,
that craving
which is concerned with the activities,
put it away.

Thus put away,
the activities will become cut down at the root,
made something that has ceased to be,
so that it cannot grow up again in the future.

■

That desire, Rādha,
that lust,
that lure,
that craving
which is concerned with consciousness,
put it away.

Thus put away,
this consciousness will become cut down at the root,
made something that has ceased to be,
so that it cannot grow up again in the future."

§

Sutta 10

Desire-and-Lust (2)

[160] At Sāvatthī.

Then the venerable Rādha came to the Exalted One.

Having done so, he saluted the Exalted One and sat down at one side.

As he thus sat at one side the Exalted One thus addressed the venerable Rādha:

"That desire, Rādha,
that lust,
that lure,
that craving
those graspings after systems,
that mental standpoint,
that mental bias
which is concerned with body,
put it away.

Thus put away,
this body will become cut down at the root,
made something that has ceased to be,
so that it cannot grow up again in the future.

■

That desire, Rādha,
that lust,
that lure,
that craving
those graspings after systems,
that mental standpoint,
that mental bias

which is concerned with feeling,
put it away.

Thus put away,
this feeling will become cut down at the root,
made something that has ceased to be,
so that it cannot grow up again in the future.

■

That desire, Rādha,
that lust,
that lure,
that craving
those graspings after systems,
that mental standpoint,
that mental bias
which is concerned with perception,
put it away.

Thus put away,
this perception will become cut down at the root,
made something that has ceased to be,
so that it cannot grow up again in the future.

■

That desire, Rādha,
that lust,
that lure,
that craving
those graspings after systems,
that mental standpoint,
that mental bias
which is concerned with the activities,
put it away.

Thus put away,
the activities will become cut down at the root,
made something that has ceased to be,
so that it cannot grow up again in the future.

■

That desire, Rādha,
that lust,
that lure,
that craving
those graspings after systems,
that mental standpoint,
that mental bias
which is concerned with consciousness,
put it away.

Thus put away,
this consciousness will become cut down at the root,
made something that has ceased to be,
so that it cannot grow up again in the future."

II

Sutta 11

Māra

At Sāvatthī.

Then the venerable Rādha came to the Exalted One.

Having done so, he saluted the Exalted One and sat down at one side.

So seated the venerable Rādha thus addressed the Exalted One: —

"'Māra! Māra!'[13] they say, lord.

Pray, lord, what is Māra?"

"Body, Rādha, is Māra.

Feeling, Rādha, is Māra.

Perception, Rādha, is Māra.

The activities, Rādha, is Māra.

Consciousness, Rādha, is Māra.

So seeing, Rādha, the well-taught Ariyan disciple
feels aversion from body,
feels aversion from feeling,
feels aversion from perception,
feels aversion from the activities,
feels aversion from consciousness;
so that he knows:

'Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions there is no hereafter.'"

§

Sutta 12

Of the Nature of Māra[14]

At Sāvatthī.

Then the venerable Rādha came to the Exalted One.

Having done so, he saluted the Exalted One and sat down at one side.

So seated the venerable Rādha thus addressed the Exalted One: —

"'Of the nature of Māra! Of the nature of Māra!' they say, lord.

Pray, lord, what is of the nature of Māra?"

"Body, Rādha, is of the nature of Māra.

Feeling, Rādha, is of the nature of Māra.

Perception, Rādha, is of the nature of Māra.

The activities, Rādha, is of the nature of Māra.

Consciousness, Rādha, is of the nature of Māra.

So seeing, Rādha, the well-taught Ariyan disciple
feels aversion from body,
feels aversion from feeling,
feels aversion from perception,
feels aversion from the activities,
feels aversion from consciousness;
so that he knows:

'Destroyed is rebirth,
lived is the righteous life,

done is the task,
for life in these conditions there is no hereafter.'"

§

Sutta 13

Impermanent (1)

At Sāvatthī.

Then the venerable Rādha came to the Exalted One.

Having done so, he saluted the Exalted One and sat down at one side.

So seated the venerable Rādha thus addressed the Exalted One: —

"'Impermanent! Impermanent!' they say, lord.

Pray, lord, what is impermanent?"

"Body, Rādha, is impermanent.

Feeling, Rādha, is impermanent.

Perception, Rādha, is impermanent.

The activities, Rādha, are impermanent.

Consciousness, Rādha, is impermanent.

So seeing, Rādha, the well-taught Ariyan disciple
feels aversion from body,

feels aversion from feeling,
feels aversion from perception,
feels aversion from the activities,
feels aversion from consciousness;
so that he knows:

'Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions there is no hereafter.'"

§

Sutta 14

Impermanent (2)

At Sāvatthī.

Then the venerable Rādha came to the Exalted One.

Having done so, he saluted the Exalted One and sat down at one side.

So seated the venerable Rādha thus addressed the Exalted One: —

"'By nature Impermanent! By nature Impermanent!' they say, lord.

Pray, lord, what is by nature impermanent?"

"Body, Rādha, is by nature impermanent.

Feeling, Rādha, is by nature impermanent.

Perception, Rādha, is by nature impermanent.

The activities, Rādha, are by nature impermanent.

Consciousness, Rādha, is by nature impermanent.

So seeing, Rādha, the well-taught Ariyan disciple
feels aversion from body,
feels aversion from feeling,
feels aversion from perception,
feels aversion from the activities,
feels aversion from consciousness;
so that he knows:

'Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions there is no hereafter.'"

§

Suttas 15

Suffering (1)

[161] At Sāvatthī.

Then the venerable Rādha came to the Exalted One.

Having done so, he saluted the Exalted One and sat down at one side.

So seated the venerable Rādha thus addressed the Exalted One: —

"'Suffering! Suffering!' they say, lord.

Pray, lord, what is suffering?"

"Body, Rādha, is suffering.

Feeling, Rādha, is suffering.

Perception, Rādha, is suffering.

The activities, Rādha, are suffering.

Consciousness, Rādha, is suffering.

So seeing, Rādha, the well-taught Ariyan disciple
feels aversion from body,
feels aversion from feeling,
feels aversion from perception,
feels aversion from the activities,
feels aversion from consciousness;
so that he knows:

'Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions there is no hereafter.'"

§

Suttas 16

Suffering (2)

At Sāvatthī.

Then the venerable Rādha came to the Exalted One.

Having done so, he saluted the Exalted One and sat down at one side.

So seated the venerable Rādha thus addressed the Exalted One: —

"'By nature suffering! By nature suffering!' they say, lord.

Pray, lord, what is by nature suffering?"

"Body, Rādha, is by nature suffering.

Feeling, Rādha, is by nature suffering.

Perception, Rādha, is by nature suffering.

The activities, Rādha, are by nature suffering.

Consciousness, Rādha, is by nature suffering.

So seeing, Rādha, the well-taught Ariyan disciple
feels aversion from body,
feels aversion from feeling,
feels aversion from perception,
feels aversion from the activities,
feels aversion from consciousness;
so that he knows:

'Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions there is no hereafter.'"

§

Suttas 17

Without A Self (1)

At Sāvatthī.

Then the venerable Rādha came to the Exalted One.

Having done so, he saluted the Exalted One and sat down at one side.

So seated the venerable Rādha thus addressed the Exalted One: —

"'Without a self! Without a self!' they say, lord.

Pray, lord, what is without a self?"

"Body, Rādha, is without a self.

Feeling, Rādha, is without a self.

Perception, Rādha, is without a self.

The activities, Rādha, are without a self.

Consciousness, Rādha, is without a self.

So seeing, Rādha, the well-taught Ariyan disciple
feels aversion from body,
feels aversion from feeling,
feels aversion from perception,
feels aversion from the activities,
feels aversion from consciousness;
so that he knows:

'Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions there is no hereafter.'"

§

Suttas 18

Without A Self (2)

At Sāvatthī.

Then the venerable Rādha came to the Exalted One.

Having done so, he saluted the Exalted One and sat down at one side.

So seated the venerable Rādha thus addressed the Exalted One: —

"'By nature without a self! By nature without a self!' they say, lord.

Pray, lord, what is by nature without a self?"

"Body, Rādha, is by nature without a self.

Feeling, Rādha, is by nature without a self.

Perception, Rādha, is by nature without a self.

The activities, Rādha, are by nature without a self.

Consciousness, Rādha, is by nature without a self.

So seeing, Rādha, the well-taught Ariyan disciple
feels aversion from body,
feels aversion from feeling,
feels aversion from perception,
feels aversion from the activities,
feels aversion from consciousness;
so that he knows:

'Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions there is no hereafter.'"

§

Sutta 19

Perishing

At Sāvatthī.

Then the venerable Rādha came to the Exalted One.

Having done so, he saluted the Exalted One and sat down at one side.

So seated the venerable Rādha thus addressed the Exalted One: —

"'By nature perishable! By nature perishable!' they say, lord.

Pray, lord, what is by nature perishable?"

"Body, Rādha, is by nature perishable.

Feeling, Rādha, is by nature perishable.

Perception, Rādha, is by nature perishable.

The activities, Rādha, are by nature perishable.

Consciousness, Rādha, is by nature perishable.

So seeing, Rādha, the well-taught Ariyan disciple
feels aversion from body,
feels aversion from feeling,
feels aversion from perception,
feels aversion from the activities,
feels aversion from consciousness;
so that he knows:

'Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions there is no hereafter.'"

§

Sutta 20

Life[15]

At Sāvatthī.

Then the venerable Rādha came to the Exalted One.

Having done so, he saluted the Exalted One and sat down at one side.

So seated the venerable Rādha thus addressed the Exalted One: —

"'By nature transitory! By nature transitory!' they say, lord.

Pray, lord, what is by nature transitory?"

"Body, Rādha, is by nature transitory.

Feeling, Rādha, is by nature transitory.

Perception, Rādha, is by nature transitory.

The activities, Rādha, are by nature transitory.

Consciousness, Rādha, is by nature perishable.

So seeing, Rādha, the well-taught Ariyan disciple
feels aversion from body,
feels aversion from feeling,
feels aversion from perception,
feels aversion from the activities,
feels aversion from consciousness;
so that he knows:

'Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions there is no hereafter.'"

§

Sutta 21

Coming to Pass

At Sāvatthī.

Then the venerable Rādha came to the Exalted One.

Having done so, he saluted the Exalted One and sat down at one side.

So seated the venerable Rādha thus addressed the Exalted One: —

"'Of a nature to come to pass! Of a nature to come to pass' they say, lord.

Pray, lord, what is of a nature to come to pass?"

"Body, Rādha, is of a nature to come to pass.

Feeling, Rādha, is of a nature to come to pass.

Perception, Rādha, is of a nature to come to pass.

The activities, Rādha, are of a nature to come to pass.

Consciousness, Rādha, is of a nature to come to pass.

So seeing, Rādha, the well-taught Ariyan disciple
feels aversion from body,
feels aversion from feeling,
feels aversion from perception,
feels aversion from the activities,
feels aversion from consciousness;
so that he knows:

'Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions there is no hereafter.'"

§

Sutta 22

Ceasing

At Sāvatthī.

Then the venerable Rādha came to the Exalted One.

Having done so, he saluted the Exalted One and sat down at one side.

So seated the venerable Rādha thus addressed the Exalted One: —

"'By nature doomed to cease! By nature doomed to cease' they say, lord.

Pray, lord, what is by nature doomed to cease?"

"Body, Rādha, is by nature doomed to cease.

Feeling, Rādha, is by nature doomed to cease.

Perception, Rādha, is by nature doomed to cease.

The activities, Rādha, are by nature doomed to cease.

Consciousness, Rādha, is by nature doomed to cease.

So seeing, Rādha, the well-taught Ariyan disciple
feels aversion from body,
feels aversion from feeling,
feels aversion from perception,
feels aversion from the activities,

feels aversion from consciousness;
so that he knows:

'Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions there is no hereafter.'"

III. Requests

Sutta 23

Māra

At Sāvatthī.

Seated at one side the venerable Rādha, thus addressed the Exalted One: —

"Well for me, lord, if the Exalted One were to teach me a doctrine in brief,
hearing which from the Exalted One
I might dwell remote,
strenuous,
ardent
and intent."[16]

"That which is Māra, Rādha,
desire for that must be put away by you.

And what, Rādha, is Māra?

Body, Rādha, is **[162]** Māra.

Desire for that must be put away.

Feeling, Rādha, is Māra.

Desire for that must be put away.

Perception, Rādha, is Māra.

Desire for that must be put away.

The activities, Rādha, are Māra.

Desire for them must be put away.

Consciousness, Rādha, is Māra.

Desire for that must be put away."

§

Sutta 24

Of the Nature of Māra

At Sāvatthī.

Seated at one side the venerable Rādha, thus addressed the Exalted One: —

"Well for me, lord, if the Exalted One were to teach me a doctrine in brief,
hearing which from the Exalted One
I might dwell remote,
strenuous,
ardent
and intent."

"That which is of the nature of Māra, Rādha, —
desire for that must be put away by you.

Lust must be put away,
desire and lust must be put away.

And what, Rādha, is of the nature of Māra?

Body, Rādha, is of the nature of Māra.

Desire for that must be put away.

Feeling, Rādha, is of the nature of Māra.

Desire for that must be put away.

Perception, Rādha, is of the nature of Māra.

Desire for that must be put away.

The activities, Rādha, are of the nature of Māra.

Desire for them must be put away.

Consciousness, Rādha, is of the nature of Māra.

Desire for that must be put away."

§

Sutta 25

Impermanent (1)

At Sāvatthī.

Seated at one side the venerable Rādha, thus addressed the Exalted One: —

"Well for me, lord, if the Exalted One were to teach me a doctrine in brief,
hearing which from the Exalted One
I might dwell remote,
strenuous,
ardent
and intent."

"That which is impermanent, Rādha, —
desire for that must be put away by you.

Lust must be put away,
desire and lust must be put away.

And what, Rādha, is impermanent?

Body, Rādha, is impermanent.

Desire for that must be put away.

Feeling, Rādha, is impermanent.

Desire for that must be put away.

Perception, Rādha, is impermanent.

Desire for that must be put away.

The activities, Rādha, are impermanent.

Desire for them must be put away.

Consciousness, Rādha, is impermanent.

Desire for that must be put away."

§

Sutta 26

Impermanent (2)

At Sāvatthī.

Seated at one side the venerable Rādha, thus addressed the Exalted One: —

"Well for me, lord, if the Exalted One were to teach me a doctrine in brief,
hearing which from the Exalted One
I might dwell remote,
strenuous,
ardent
and intent."

"That which is of the nature of impermanence, Rādha, —
desire for that must be put away by you.

Lust must be put away,
desire and lust must be put away.

And what, Rādha, is of the nature of impermanence?

Body, Rādha, is of the nature of impermanence.

Desire for that must be put away.

Feeling, Rādha, is of the nature of impermanence.

Desire for that must be put away.

Perception, Rādha, is of the nature of impermanence.

Desire for that must be put away.

The activities, Rādha, are of the nature of impermanence.

Desire for them must be put away.

Consciousness, Rādha, is of the nature of impermanence.

Desire for that must be put away."

§

Sutta 27

Suffering (1)

At Sāvatthī.

Seated at one side the venerable Rādha, thus addressed the Exalted One: —

"Well for me, lord, if the Exalted One were to teach me a doctrine in brief,
hearing which from the Exalted One
I might dwell remote,
strenuous,
ardent
and intent."

"That which is sufiering, Rādha, —
desire for that must be put away by you.

Lust must be put away,
desire and lust must be put away.

And what, Rādha, is sufiering?

Body, Rādha, is sufiering.

Desire for that must be put away.

Feeling, Rādha, is sufiering.

Desire for that must be put away.

Perception, Rādha, is sufiering.

Desire for that must be put away.

The activities, Rādha, are sufiering.

Desire for them must be put away.

Consciousness, Rādha, is sufiering.

Desire for that must be put away."

§

Sutta 28

Suffering (2)

At Sāvatthī.

Seated at one side the venerable Rādha, thus addressed the Exalted One: —

"Well for me, lord, if the Exalted One were to teach me a doctrine in brief,
hearing which from the Exalted One
I might dwell remote,
strenuous,
ardent
and intent."

"That which is of the nature of sufiering, Rādha, —
desire for that must be put away by you.

Lust must be put away,
desire and lust must be put away.

And what, Rādha, is of the nature of sufiering?

Body, Rādha, is of the nature of sufiering.

Desire for that must be put away.

Feeling, Rādha, is of the nature of sufiering.

Desire for that must be put away.

Perception, Rādha, is of the nature of sufiering.

Desire for that must be put away.

The activities, Rādha, are of the nature of sufiering.

Desire for them must be put away.

Consciousness, Rādha, is of the nature of sufiering.

Desire for that must be put away."

§

Sutta 29

Without a Self (1)

At Sāvatthī.

Seated at one side the venerable Rādha, thus addressed the Exalted One: —

"Well for me, lord, if the Exalted One were to teach me a doctrine in brief,
hearing which from the Exalted One
I might dwell remote,
strenuous,
ardent
and intent."

"That which is without a self, Rādha, —
desire for that must be put away by you.

Lust must be put away,
desire and lust must be put away.

And what, Rādha, is without a self?

Body, Rādha, is without a self.

Desire for that must be put away.

Feeling, Rādha, is without a self.

Desire for that must be put away.

Perception, Rādha, is without a self.

Desire for that must be put away.

The activities, Rādha, are without a self.

Desire for them must be put away.

Consciousness, Rādha, is without a self.

Desire for that must be put away."

§

Sutta 30

Without a Self (2)

At Sāvatthī.

Seated at one side the venerable Rādha, thus addressed the Exalted One: —

"Well for me, lord, if the Exalted One were to teach me a doctrine in brief,
hearing which from the Exalted One
I might dwell remote,
strenuous,
ardent
and intent."

"That which is naturally without a self, Rādha, —
desire for that must be put away by you.

Lust must be put away,
desire and lust must be put away.

And what, Rādha, is naturally without a self?

Body, Rādha, is naturally without a self.

Desire for that must be put away.

Feeling, Rādha, is naturally without a self.

Desire for that must be put away.

Perception, Rādha, is naturally without a self.

Desire for that must be put away.

The activities, Rādha, are naturally without a self.

Desire for them must be put away.

Consciousness, Rādha, is naturally without a self.

Desire for that must be put away."

§

Sutta 31

Destruction

At Sāvatthī.

Seated at one side the venerable Rādha, thus addressed the Exalted One: —

"Well for me, lord, if the Exalted One were to teach me a doctrine in brief,
hearing which from the Exalted One
I might dwell remote,
strenuous,
ardent
and intent."

"That which is by nature perishing, Rādha, —
desire for that must be put away by you.

Lust must be put away,
desire and lust must be put away.

And what, Rādha, is by nature perishing?

Body, Rādha, is by nature perishing.

Desire for that must be put away.

Feeling, Rādha, is by nature perishing.

Desire for that must be put away.

Perception, Rādha, is by nature perishing.

Desire for that must be put away.

The activities, Rādha, are by nature perishing.

Desire for them must be put away.

Consciousness, Rādha, is by nature perishing.

Desire for that must be put away."

§

Sutta 32

Transience

At Sāvatthī.

Seated at one side the venerable Rādha, thus addressed the Exalted One: —

"Well for me, lord, if the Exalted One were to teach me a doctrine in brief,
hearing which from the Exalted One
I might dwell remote,
strenuous,
ardent
and intent."

"That which is by nature transient, Rādha, —
desire for that must be put away by you.

Lust must be put away,
desire and lust must be put away.

And what, Rādha, is by nature transient?

Body, Rādha, is by nature transient.

Desire for that must be put away.

Feeling, Rādha, is by nature transient.

Desire for that must be put away.

Perception, Rādha, is by nature transient.

Desire for that must be put away.

The activities, Rādha, are by nature transient.

Desire for them must be put away.

Consciousness, Rādha, is by nature transient.

Desire for that must be put away."

§

Sutta 33

Coming to Pass

At Sāvatthī.

Seated at one side the venerable Rādha, thus addressed the Exalted One: —

"Well for me, lord, if the Exalted One were to teach me a doctrine in brief,
hearing which from the Exalted One
I might dwell remote,
strenuous,
ardent
and intent."

"That which is of a nature to come to pass, Rādha, —
desire for that must be put away by you.

Lust must be put away,
desire and lust must be put away.

And what, Rādha, is of a nature to come to pass?

Body, Rādha, is of a nature to come to pass.

Desire for that must be put away.

Feeling, Rādha, is of a nature to come to pass.

Desire for that must be put away.

Perception, Rādha, is of a nature to come to pass.

Desire for that must be put away.

The activities, Rādha, are of a nature to come to pass.

Desire for them must be put away.

Consciousness, Rādha, is of a nature to come to pass.

Desire for that must be put away."

§

Sutta 34

Of a Nature to Cease

At Sāvatthī.

Seated at one side the venerable Rādha, thus addressed the Exalted One: —

"Well for me, lord, if the Exalted One were to teach me a doctrine in brief, hearing which from the Exalted One
I might dwell remote,

strenuous,
ardent
and intent."

"That which is of a nature to cease, Rādha, —
desire for that must be put away by you.

Lust must be put away,
desire and lust must be put away.

[163] And what, Rādha, is of a nature to cease?

Body, Rādha, is of a nature to cease.

Desire for that must be put away.

Feeling, Rādha, is of a nature to cease.

Desire for that must be put away.

Perception, Rādha, is of a nature to cease.

Desire for that must be put away.

The activities, Rādha, are of a nature to cease.

Desire for them must be put away.

Consciousness, Rādha, is of a nature to cease.

Desire for that must be put away."

IV. Confidential[17]

Sutta 35

Māra (1)

At Sāvatthī.

As he sat at one side the Exalted One thus addressed the venerable Rādha:

"That which is Māra, Rādha,
desire for that must be put away by you.

And what, Rādha, is Māra?

Body, Rādha, is Māra.

Desire for that must be put away.

Feeling, Rādha, is Māra.

Desire for that must be put away.

Perception, Rādha, is Māra.

Desire for that must be put away.

The activities, Rādha, are Māra.

Desire for them must be put away.

Consciousness, Rādha, is Māra.

Desire for that must be put away."

§

Sutta 36

Māra (2)

At Sāvatthī.

As he sat at one side the Exalted One thus addressed the venerable Rādha:

"That which is of the nature of Māra, Rādha, —
desire for that must be put away by you.

Lust must be put away,
desire and lust must be put away.

And what, Rādha, is of the nature of Māra?

Body, Rādha, is of the nature of Māra.

Desire for that must be put away.

Feeling, Rādha, is of the nature of Māra.

Desire for that must be put away.

Perception, Rādha, is of the nature of Māra.

Desire for that must be put away.

The activities, Rādha, are of the nature of Māra.

Desire for them must be put away.

Consciousness, Rādha, is of the nature of Māra.

Desire for that must be put away."

§

Sutta 37

Impermanent (1)

At Sāvatthī.

As he sat at one side the Exalted One thus addressed the venerable Rādha:

"That which is impermanent, Rādha, —
desire for that must be put away by you.

Lust must be put away,
desire and lust must be put away.

And what, Rādha, is impermanent?

Body, Rādha, is impermanent.

Desire for that must be put away.

Feeling, Rādha, is impermanent.

Desire for that must be put away.

Perception, Rādha, is impermanent.

Desire for that must be put away.

The activities, Rādha, are impermanent.

Desire for them must be put away.

Consciousness, Rādha, is impermanent.

Desire for that must be put away."

§

Sutta 38

Impermanent (2)

At Sāvatthī.

As he sat at one side the Exalted One thus addressed the venerable Rādha:

"That which is of the nature of impermanence, Rādha, —
desire for that must be put away by you.

Lust must be put away,
desire and lust must be put away.

And what, Rādha, is of the nature of impermanence?

Body, Rādha, is of the nature of impermanence.

Desire for that must be put away.

Feeling, Rādha, is of the nature of impermanence.

Desire for that must be put away.

Perception, Rādha, is of the nature of impermanence.

Desire for that must be put away.

The activities, Rādha, are of the nature of impermanence.

Desire for them must be put away.

Consciousness, Rādha, is of the nature of impermanence.

Desire for that must be put away."

§

Sutta 39

Suffering (1)

At Sāvatthī.

As he sat at one side the Exalted One thus addressed the venerable Rādha:

"That which is sufiering, Rādha, —
desire for that must be put away by you.

Lust must be put away,
desire and lust must be put away.

And what, Rādha, is sufiering?

Body, Rādha, is sufiering.

Desire for that must be put away.

Feeling, Rādha, is sufiering.

Desire for that must be put away.

Perception, Rādha, is sufiering.

Desire for that must be put away.

The activities, Rādha, are sufiering.

Desire for them must be put away.

Consciousness, Rādha, is sufiering.

Desire for that must be put away."

§

Sutta 40

Suffering (2)

At Sāvatthī.

As he sat at one side the Exalted One thus addressed the venerable Rādha:

"That which is of the nature of sufiering, Rādha, —
desire for that must be put away by you.

Lust must be put away,
desire and lust must be put away.

And what, Rādha, is of the nature of sufiering?

Body, Rādha, is of the nature of sufiering.

Desire for that must be put away.

Feeling, Rādha, is of the nature of sufiering.

Desire for that must be put away.

Perception, Rādha, is of the nature of sufiering.

Desire for that must be put away.

The activities, Rādha, are of the nature of sufiering.

Desire for them must be put away.

Consciousness, Rādha, is of the nature of sufiering.

Desire for that must be put away."

§

Sutta 41

Without a self (1)

At Sāvatthī.

As he sat at one side the Exalted One thus addressed the venerable Rādha:

"That which is without a self, Rādha, —
desire for that must be put away by you.

Lust must be put away,
desire and lust must be put away.

And what, Rādha, is without a self?

Body, Rādha, is without a self.

Desire for that must be put away.

Feeling, Rādha, is without a self.

Desire for that must be put away.

Perception, Rādha, is without a self.

Desire for that must be put away.

The activities, Rādha, are without a self.

Desire for them must be put away.

Consciousness, Rādha, is without a self.

Desire for that must be put away."

§

Sutta 42

Without a self (2)

At Sāvatthī.

As he sat at one side the Exalted One thus addressed the venerable Rādha:

"That which is naturally without a self, Rādha, —
desire for that must be put away by you.

Lust must be put away,
desire and lust must be put away.

And what, Rādha, is naturally without a self?

Body, Rādha, is naturally without a self.

Desire for that must be put away.

Feeling, Rādha, is naturally without a self.

Desire for that must be put away.

Perception, Rādha, is naturally without a self.

Desire for that must be put away.

The activities, Rādha, are naturally without a self.

Desire for them must be put away.

Consciousness, Rādha, is naturally without a self.

Desire for that must be put away."

§

Sutta 43

Destruction

At Sāvatthī.

As he sat at one side the Exalted One thus addressed the venerable Rādha:

"That which is by nature perishing, Rādha, —
desire for that must be put away by you.

Lust must be put away,
desire and lust must be put away.

And what, Rādha, is by nature perishing?

Body, Rādha, is by nature perishing.

Desire for that must be put away.

Feeling, Rādha, is by nature perishing.

Desire for that must be put away.

Perception, Rādha, is by nature perishing.

Desire for that must be put away.

The activities, Rādha, are by nature perishing.

Desire for them must be put away.

Consciousness, Rādha, is by nature perishing.

Desire for that must be put away."

§

Sutta 44

Transience

At Sāvatthī.

As he sat at one side the Exalted One thus addressed the venerable Rādha:

"That which is by nature transient, Rādha, —
desire for that must be put away by you.

Lust must be put away,
desire and lust must be put away.

And what, Rādha, is by nature transient?

Body, Rādha, is by nature transient.

Desire for that must be put away.

Feeling, Rādha, is by nature transient.

Desire for that must be put away.

Perception, Rādha, is by nature transient.

Desire for that must be put away.

The activities, Rādha, are by nature transient.

Desire for them must be put away.

Consciousness, Rādha, is by nature transient.

Desire for that must be put away."

§

Sutta 45

Coming to Pass

At Sāvatthī.

As he sat at one side the Exalted One thus addressed the venerable Rādha:

"That which is of a nature to come to pass, Rādha, —
desire for that must be put away by you.

Lust must be put away,
desire and lust must be put away.

And what, Rādha, is of a nature to come to pass?

Body, Rādha, is of a nature to come to pass.

Desire for that must be put away.

Feeling, Rādha, is of a nature to come to pass.

Desire for that must be put away.

Perception, Rādha, is of a nature to come to pass.

Desire for that must be put away.

The activities, Rādha, are of a nature to come to pass.

Desire for them must be put away.

Consciousness, Rādha, is of a nature to come to pass.

Desire for that must be put away."

§

Sutta 46

Of a Nature to Cease

At Sāvatthī.

As he sat at one side the Exalted One thus addressed the venerable Rādha:

"That which is of a nature to cease, Rādha, —
desire for that must be put away by you.

Lust must be put away,
desire and lust must be put away.

And what, Rādha, is of a nature to cease?

Body, Rādha, is of a nature to cease.

Desire for that must be put away.

Feeling, Rādha, is of a nature to cease.

Desire for that must be put away.

Perception, Rādha, is of a nature to cease.

Desire for that must be put away.

The activities, Rādha, are of a nature to cease.

Desire for them must be put away.

Consciousness, Rādha, is of a nature to cease.

Desire for that must be put away."

---

[1] *Cf*. § 22.71 and *Brethren,* 115 [Ed.: see: Appendixes, Proper Names, Rādha Thera]

[2] *Māra* = death. *Māretā,* 'killer' = *maraṇaṇ*. *Comy*. *Infra,* p.160.

[3] *Sup*. § 122.

[4] Text has *assa* only. *Comy*. reads *accasavāyo* and says *atikkanto ti*. [Ed.: Our text "*Accasarā*"] The phrase occurs in similar questions and answers at *S*. v, 218, where text reads *ajjha-param, brāhmaṇa, pañhaṇ, na sakkhi*. ... *Cf*. *M*. i, 304.

[5] *Ogadhaṇ*. *Comy*. '*Nibbāne patiṭṭhitaṇ*.'

[6] For *Satto* see *S*. i,135: *K.S*. i,169, *n*. At *Nidd*. i,24 *(satto guhāyaṇ)-satto, visatto, asatto, laggo, laggito, palibuddho;* all synonyms of 'something caught, entangled, hindered.' *Comy*. *lagga-pucchā*. For *Bodhisatto* see *Papañca,* 113 (*bodhiyaṇ satto, laggo*). [Commentators were not philologists, and confused the root *sat,* existent with *saj,* to cling. — Ed.]

[7] *Paṇsvāgārakehi*.

[8] Text reads *manāyanti*. I read *dhanāyanti* with *Comy*., which paraphrases *dhanaṇ viya maññanti*.

[9] *Bhava-netti*. *Comy*. *rajju* (the cord). *Buddh*. *Psych*. *Eth*. 279, *n*. 2nd ed. 256, *n*. 10.

[10] *Cf. S.* ii, 17: *K.S.* ii, 13

[11] *Supra,* § 106

[12] *Cf. K.S.* ii, 11, etc.; *supra,* p. 28-9.

[13] *Cf. supra,* p. 155.

[14] *Māra-dhammo,* i.e., perishable.

[15] *Vayo,* life or age: *vaya-dhammo,* 'aging.'

[16] *Cf. supra,* pp. 32, 155.

[17] The chapter is called *Upanisinna,* 'seated near,' implying a special teaching, with perhaps an implication of an *upanisa,* 'secret doctrine' of the brahminical method. *Comy.* says, 'The first two chapters are about questions; the third is about requests (for teaching). The fourth is a "seated near" talk. The whole section is to be understood as a teaching with the object of ripening his emancipation.' It is thus seen that the teaching might be called 'special or intimate,' not for the general, but for the individual, which is the meaning of secret doctrine. *Cf. Upaniṣad.*

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
1. Sotāpatti Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

1. On Stream-Winning

Sutta 1

Vāta Suttaṃ

Wind

---

[164]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'?"[1]

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'.

There being feeling, brethren,
by clinging to feeling,

depending on feeling,
arises such a view as this:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'.

There being perception, brethren,
by clinging to perception,
depending on perception,
arises such a view as this:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'.

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'.

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'.

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

[165] "Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"Surely not, lord."

"But when in an Ariyan disciple
doubt as to these six points[2] is put away
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

---

[1] *Comy*. says 'it is not winds that blow, but a wind-atom, they say' *(vāta-leso)*. In reality the wind is fixed like a mountain peak. Nor does the water carry down sticks and straws, but a water-atom. The water is really immovable as a post or pillar. Perhaps a glimpse of the fact that, in a wave, not the water of itself moves. (It is reasonable to assume that a stock saying of some current theory is here quoted, not more irrational when

pbilosophically explained than, say, Berkeley's view of matter, or Zeno's tortoise *Cf. e.g. infra,* p. 170.-(original)Ed.)

[2] *Chasu ṭhānesu*. It is not clear how six are made out. Bm. ed. reads *ca*.

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
1. Sotāpatti Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

1. On Stream-Winning

Sutta 2

Etaṃ Mama Suttaṃ

This is Mine

---

[165]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'This is mine;
this am I;
this is the self of me'?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'This is mine;
this am I;
this is the self of me'.

"There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'This is mine;
this am I;
this is the self of me'.

"There being perception, brethren,
by clinging to perception,
depending on perception,
arises such a view as this:

'This is mine;
this am I;
this is the self of me'.

"There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'This is mine;
this am I;
this is the self of me'.

"There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'This is mine;
this am I;
this is the self of me'.

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'This is mine;
this am I;
this is the self of me'"?

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'This is mine;
this am I;

this is the self of me'"?

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'This is mine;
this am I;
this is the self of me'"?

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'This is mine;
this am I;
this is the self of me'"?

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'This is mine;
this am I;
this is the self of me'"?

"Surely not, lord."

§

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'This is mine;
this am I;
this is the self of me'"?

"Surely not, lord."

"But when in an Ariyan disciple
doubt as to these six points is put away
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
1. Sotāpatti Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

1. On Stream-Winning

Sutta 3

So Attā Suttaṃ

That is the Self

---

[166]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'That self,
that world,
that hereafter I shall become,
permanent,
stable,
eternal,
by nature unchangeable'?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'That self,
that world,
that hereafter I shall become,
permanent,
stable,

eternal,
by nature unchangeable'.

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'That self,
that world,
that hereafter I shall become,
permanent,
stable,
eternal,
by nature unchangeable'.

There being perception, brethren,
by clinging to perception,
depending on perception,
arises such a view as this:

'That self,
that world,
that hereafter I shall become,
permanent,
stable,
eternal,
by nature unchangeable'.

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'That self,
that world,
that hereafter I shall become,

permanent,
stable,
eternal,
by nature unchangeable'.

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'That self,
that world,
that hereafter I shall become,
permanent,
stable,
eternal,
by nature unchangeable'.

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'That self,
that world,
that hereafter I shall become,
permanent,
stable,
eternal,
by nature unchangeable' ti"?

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'That self,
that world,
that hereafter I shall become,
permanent,
stable,
eternal,
by nature unchangeable' ti"?

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'That self,
that world,
that hereafter I shall become,
permanent,
stable,
eternal,
by nature unchangeable' ti"?

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'That self,
that world,
that hereafter I shall become,
permanent,
stable,
eternal,
by nature unchangeable' ti"?

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'That self,
that world,
that hereafter I shall become,
permanent,

stable,
eternal,
by nature unchangeable' ti"?

"Surely not, lord."

§

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'That self,
that world,
that hereafter I shall become,

permanent,
stable,
eternal,
by nature unchangeable' ti"?

"Surely not, lord."

"But when in an Ariyan disciple
doubt as to these six points is put away
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called:

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Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
1. Sotāpatti Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

1. On Stream-Winning

Sutta 4

No ca Me Siyā Suttaṃ

It May Not Be Mine[1]

---

[166]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'I may not be,
and mine it may not be.
I shall not be,
and mine it shall not be'?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'I may not be,
and mine it may not be.
I shall not be,
and mine it shall not be'.

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'I may not be,
and mine it may not be.
I shall not be,
and mine it shall not be'.

There being perception, brethren,
by clinging to perception,
depending on perception,
arises such a view as this:

'I may not be,
and mine it may not be.
I shall not be,
and mine it shall not be'.

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'I may not be,
and mine it may not be.
I shall not be,
and mine it shall not be'.

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'I may not be,
and mine it may not be.
I shall not be,
and mine it shall not be'.

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'I may not be,
and mine it may not be.
I shall not be,
and mine it shall not be'".

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -

without clinging to that
can such a view as this arise:

'I may not be,
and mine it may not be.
I shall not be,
and mine it shall not be'".

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'I may not be,
and mine it may not be.
I shall not be,
and mine it shall not be'".

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'I may not be,
and mine it may not be.
I shall not be,
and mine it shall not be'".

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'I may not be,
and mine it may not be.
I shall not be,
and mine it shall not be'".

"Surely not, lord."

§

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'I may not be,
and mine it may not be.

I shall not be,
and mine it shall not be'".

"Surely not, lord."

"But when in an Ariyan disciple
doubt as to these six points is put away
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called:

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

---

[1] *Cf*. § 152 *supra*.

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
1. Sotāpatti Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

1. On Stream-Winning

Sutta 5

N'atthi Suttaṃ

There is Not[1]

---

[166]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'There is no alms-giving,
no sacrifice,
no offering.

There is no fruit,
no result of good or evil deeds.

This world is not, the world beyond is not.

There is no mother or father,
no beings of spontaneous birth.[2]

In the world are no recluses and brahmins
who have won the summit,
who have won perfection,
who of themselves have won and realized
both this world and the world beyond
and proclaim it.

Of the Four Great Elements
is a man composed.[3]

When he makes an end,
his body,
earth to earth,
retumeth,
to earth goes back.[4]

His body,
water to water,
retumeth,
to water goes back.

His body,
fire to fire,
returneth,
to fire goes back.

[167] His body,
air to air,
retumeth,
to air goes back.

His faculties
rejoin the element of space.

Then bearers four,
with him upon the bier as fifth,[5]
take up the dead,
and on the way to the burning-ground
men sound his praises forth.[6]

His bones are bleached
and the funeral offerings turn to ashes.[7]

Instituted by fools[8]
is this alms-giving:
it is empty idle talk
to say there is profit therein:
for fools and wise alike,
when body breaks up,
are cut down and perish.

After death they are not.'?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'There is no alms-giving,
no sacrifice,
no offering.

There is no fruit,
no result of good or evil deeds.

This world is not, the world beyond is not.

There is no mother or father,
no beings of spontaneous birth.

In the world are no recluses and brahmins
who have won the summit,
who have won perfection,
who of themselves have won and realized
both this world and the world beyond
and proclaim it.

Of the Four Great Elements
is a man composed.

When he makes an end,
his body,
earth to earth,
retumeth,
to earth goes back.

His body,
water to water,
retumeth,
to water goes back.

His body,
fire to fire,
returneth,
to fire goes back.

His body,
air to air,
retumeth,
to air goes back.

His faculties
rejoin the element of space.

Then bearers four,
with him upon the bier as fifth,
take up the dead,
and on the way to the burning-ground
men sound his praises forth.

His bones are bleached
and the funeral offerings turn to ashes.

Instituted by fools
is this alms-giving:
it is empty idle talk
to say there is profit therein:

for fools and wise alike,
when body breaks up,
are cut down and perish.

After death they are not.'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'There is no alms-giving,
no sacrifice,
no offering.

There is no fruit,
no result of good or evil deeds.

This world is not, the world beyond is not.

There is no mother or father,
no beings of spontaneous birth.

In the world are no recluses and brahmins
who have won the summit,
who have won perfection,
who of themselves have won and realized
both this world and the world beyond
and proclaim it.

Of the Four Great Elements
is a man composed.

When he makes an end,
his body,
earth to earth,

retumeth,
to earth goes back.

His body,
water to water,
retumeth,
to water goes back.

His body,
fire to fire,
returneth,
to fire goes back.

His body,
air to air,
retumeth,
to air goes back.

His faculties
rejoin the element of space.

Then bearers four,
with him upon the bier as fifth,
take up the dead,
and on the way to the burning-ground
men sound his praises forth.

His bones are bleached
and the funeral offerings turn to ashes.

Instituted by fools
is this alms-giving:
it is empty idle talk
to say there is profit therein:
for fools and wise alike,
when body breaks up,
are cut down and perish.

After death they are not.'

There being perception, brethren,
by clinging to perception,
depending on perception,
arises such a view as this:

'There is no alms-giving,
no sacrifice,
no offering.

There is no fruit,
no result of good or evil deeds.

This world is not, the world beyond is not.

There is no mother or father,
no beings of spontaneous birth.

In the world are no recluses and brahmins
who have won the summit,
who have won perfection,
who of themselves have won and realized
both this world and the world beyond
and proclaim it.

Of the Four Great Elements
is a man composed.

When he makes an end,
his body,
earth to earth,
retumeth,
to earth goes back.

His body,
water to water,

retumeth,
to water goes back.

His body,
fire to fire,
returneth,
to fire goes back.

His body,
air to air,
retumeth,
to air goes back.

His faculties
rejoin the element of space.

Then bearers four,
with him upon the bier as fifth,
take up the dead,
and on the way to the burning-ground
men sound his praises forth.

His bones are bleached
and the funeral offerings turn to ashes.

Instituted by fools
is this alms-giving:
it is empty idle talk
to say there is profit therein:
for fools and wise alike,
when body breaks up,
are cut down and perish.

After death they are not.'

There being the activities, brethren,
by clinging to the activities,

depending on the activities,
arises such a view as this:

'There is no alms-giving,
no sacrifice,
no offering.

There is no fruit,
no result of good or evil deeds.

This world is not, the world beyond is not.

There is no mother or father,
no beings of spontaneous birth.

In the world are no recluses and brahmins
who have won the summit,
who have won perfection,
who of themselves have won and realized
both this world and the world beyond
and proclaim it.

Of the Four Great Elements
is a man composed.

When he makes an end,
his body,
earth to earth,
retumeth,
to earth goes back.

His body,
water to water,
retumeth,
to water goes back.

His body,
fire to fire,
returneth,
to fire goes back.

His body,
air to air,
retumeth,
to air goes back.

His faculties
rejoin the element of space.

Then bearers four,
with him upon the bier as fifth,
take up the dead,
and on the way to the burning-ground
men sound his praises forth.

His bones are bleached
and the funeral offerings turn to ashes.

Instituted by fools
is this alms-giving:
it is empty idle talk
to say there is profit therein:
for fools and wise alike,
when body breaks up,
are cut down and perish.

After death they are not.'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'There is no alms-giving,
no sacrifice,
no offering.

There is no fruit,
no result of good or evil deeds.

This world is not, the world beyond is not.

There is no mother or father,
no beings of spontaneous birth.

In the world are no recluses and brahmins
who have won the summit,
who have won perfection,
who of themselves have won and realized
both this world and the world beyond
and proclaim it.

Of the Four Great Elements
is a man composed.

When he makes an end,
his body,
earth to earth,
retumeth,
to earth goes back.

His body,
water to water,
retumeth,
to water goes back.

His body,
fire to fire,
returneth,
to fire goes back.

His body,
air to air,
retumeth,
to air goes back.

His faculties
rejoin the element of space.

Then bearers four,
with him upon the bier as fifth,
take up the dead,
and on the way to the burning-ground
men sound his praises forth.

His bones are bleached
and the funeral offerings turn to ashes.

Instituted by fools
is this alms-giving:
it is empty idle talk
to say there is profit therein:
for fools and wise alike,
when body breaks up,
are cut down and perish.

After death they are not.'

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'There is no alms-giving,
no sacrifice,
no offering.

There is no fruit,
no result of good or evil deeds.

This world is not, the world beyond is not.

There is no mother or father,
no beings of spontaneous birth.

In the world are no recluses and brahmins
who have won the summit,
who have won perfection,
who of themselves have won and realized
both this world and the world beyond
and proclaim it.

Of the Four Great Elements
is a man composed.

When he makes an end,
his body,
earth to earth,
retumeth,
to earth goes back.

His body,
water to water,
retumeth,
to water goes back.

His body,
fire to fire,
returneth,
to fire goes back.

His body,
air to air,
retumeth,
to air goes back.

His faculties
rejoin the element of space.

Then bearers four,
with him upon the bier as fifth,
take up the dead,
and on the way to the burning-ground
men sound his praises forth.

His bones are bleached
and the funeral offerings turn to ashes.

Instituted by fools
is this alms-giving:
it is empty idle talk
to say there is profit therein:
for fools and wise alike,
when body breaks up,
are cut down and perish.

After death they are not.'"?

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'There is no alms-giving,
no sacrifice,
no offering.

There is no fruit,
no result of good or evil deeds.

This world is not, the world beyond is not.

There is no mother or father,
no beings of spontaneous birth.

In the world are no recluses and brahmins
who have won the summit,
who have won perfection,
who of themselves have won and realized
both this world and the world beyond
and proclaim it.

Of the Four Great Elements
is a man composed.

When he makes an end,
his body,
earth to earth,
retumeth,
to earth goes back.

His body,
water to water,
retumeth,
to water goes back.

His body,
fire to fire,
returneth,
to fire goes back.

His body,
air to air,
retumeth,
to air goes back.

His faculties
rejoin the element of space.

Then bearers four,
with him upon the bier as fifth,
take up the dead,
and on the way to the burning-ground
men sound his praises forth.

His bones are bleached
and the funeral offerings turn to ashes.

Instituted by fools
is this alms-giving:
it is empty idle talk
to say there is profit therein:
for fools and wise alike,
when body breaks up,
are cut down and perish.

After death they are not'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'There is no alms-giving,
no sacrifice,
no offering.

There is no fruit,
no result of good or evil deeds.

This world is not, the world beyond is not.

There is no mother or father,
no beings of spontaneous birth.

In the world are no recluses and brahmins
who have won the summit,
who have won perfection,
who of themselves have won and realized
both this world and the world beyond
and proclaim it.

Of the Four Great Elements
is a man composed.

When he makes an end,
his body,
earth to earth,
retumeth,
to earth goes back.

His body,
water to water,
retumeth,
to water goes back.

His body,
fire to fire,
returneth,
to fire goes back.

His body,
air to air,
retumeth,
to air goes back.

His faculties
rejoin the element of space.

Then bearers four,
with him upon the bier as fifth,
take up the dead,
and on the way to the burning-ground
men sound his praises forth.

His bones are bleached
and the funeral offerings turn to ashes.

Instituted by fools
is this alms-giving:
it is empty idle talk
to say there is profit therein:
for fools and wise alike,
when body breaks up,
are cut down and perish.

After death they are not'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'There is no alms-giving,
no sacrifice,
no offering.

There is no fruit,
no result of good or evil deeds.

This world is not, the world beyond is not.

There is no mother or father,
no beings of spontaneous birth.

In the world are no recluses and brahmins
who have won the summit,
who have won perfection,
who of themselves have won and realized
both this world and the world beyond
and proclaim it.

Of the Four Great Elements
is a man composed.

When he makes an end,
his body,
earth to earth,
retumeth,
to earth goes back.

His body,
water to water,
retumeth,
to water goes back.

His body,
fire to fire,
returneth,
to fire goes back.

His body,
air to air,
retumeth,
to air goes back.

His faculties
rejoin the element of space.

Then bearers four,
with him upon the bier as fifth,
take up the dead,
and on the way to the burning-ground
men sound his praises forth.

His bones are bleached
and the funeral offerings turn to ashes.

Instituted by fools
is this alms-giving:
it is empty idle talk
to say there is profit therein:
for fools and wise alike,
when body breaks up,
are cut down and perish.

After death they are not'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'There is no alms-giving,
no sacrifice,
no offering.

There is no fruit,
no result of good or evil deeds.

This world is not, the world beyond is not.

There is no mother or father,
no beings of spontaneous birth.

In the world are no recluses and brahmins
who have won the summit,
who have won perfection,
who of themselves have won and realized
both this world and the world beyond
and proclaim it.

Of the Four Great Elements
is a man composed.

When he makes an end,
his body,
earth to earth,
retumeth,
to earth goes back.

His body,
water to water,
retumeth,
to water goes back.

His body,
fire to fire,
returneth,
to fire goes back.

His body,
air to air,
retumeth,
to air goes back.

His faculties
rejoin the element of space.

Then bearers four,
with him upon the bier as fifth,
take up the dead,
and on the way to the burning-ground
men sound his praises forth.

His bones are bleached
and the funeral offerings turn to ashes.

Instituted by fools
is this alms-giving:
it is empty idle talk
to say there is profit therein:
for fools and wise alike,
when body breaks up,
are cut down and perish.

After death they are not'?"

"Surely not, lord."

§

"Now what is seen,
heard,
sensed,
known,
reached,
sought **[168]** after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'There is no alms-giving,
no sacrifice,
no offering.

There is no fruit,
no result of good or evil deeds.

This world is not, the world beyond is not.

There is no mother or father,
no beings of spontaneous birth.

In the world are no recluses and brahmins
who have won the summit,
who have won perfection,
who of themselves have won and realized
both this world and the world beyond
and proclaim it.

Of the Four Great Elements
is a man composed.

When he makes an end,
his body,
earth to earth,
retumeth,
to earth goes back.

His body,
water to water,
retumeth,
to water goes back.

His body,
fire to fire,
returneth,
to fire goes back.

His body,
air to air,
retumeth,
to air goes back.

His faculties
rejoin the element of space.

Then bearers four,
with him upon the bier as fifth,
take up the dead,
and on the way to the burning-ground
men sound his praises forth.

His bones are bleached
and the funeral offerings turn to ashes.

Instituted by fools
is this alms-giving:
it is empty idle talk
to say there is profit therein:
for fools and wise alike,
when body breaks up,
are cut down and perish.

After death they are not'?"

"Surely not, lord."

"But when in an Ariyan disciple
doubt as to these six points[9] is put away
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called:

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

---

[1] The annihilationist doctrine of Ajita, of the hair-shirt. *Cf*. *D*. i, 55, § 23; *M*. i, 515; *Dialog*. i, 73, where the passage comes; and again at *S*. iv, 348.

[2] *Opapātika,* unprocreated.

[3] *Catu-mmahābhūtiko ayaṃ puruo*.

[4] Text has *anupagacchati*. *Comy*. reads *anuvigacchati*.

[5] Text has *ayanti; pañcamā purisa*. *Comy*. *āsandi pañcamā*. So also *D*. i, 55.

[6] *Yāva āḷāhanā padāni* (stanzas) *paññāpenti*. *Comy*. *guṇāguṇa padāni,* 'verses about his virtues or vices.'

[7] *Bhasmantāhutiyo*. *Comy*. 'and have no further results.'

[8] *Cf*. Fausb. *Ten Jāt*. 116, *datta-paññattaṇ*. *Comy*. 'Fools give; wise men take.'

[9] The six here are also not clearly made out. *Comy*. is silent.

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
1. Sotāpatti Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

1. On Stream-Winning

Sutta 6

Karoto Suttaṃ

For Him Who Acts[1]

---

[168]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'For him who acts
or makes others act:
for him who mutilates
or makes others mutilate,
who torments
or makes others torment,[2]
who causes grief of himself
or through others,
who enfeebles
or make others enfeeble,[3]
who binds
or makes others bind,[4]
who causes life to be taken,
who causes robbery,
who breaks into houses,
plunders on the highway,
who plunders houses,
waylays travellers,
commits adultery
and tells lies, -
by one so acting
no evil is done.[5]

Even though with a razor-edged tool
he should make all living beings on earth
one mash[6] of flesh,
one heap of flesh,

no evil would result from that,
no coming by any evil.[7]

Though he should go along the right bank of the Ganges,
[169] slaying and striking,
mutilating and causing mutilation,
tormenting and causing torment, -
yet therefrom results no evil,
no coming by any evil.

Though he should go along the left bank of the Ganges,[8]
making burnt offerings
and causing them to be made,
sacrificing
and causing sacrifice, -
yet therefrom results no merit,
no coming by any merit.

In charity,
in self-restraint,
in control of feeling,
in truthfulness
there is no merit,
no coming by any merit'?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,

depending on body,
arises such a view as this:

'For him who acts
or makes others act:
for him who mutilates
or makes others mutilate,
who torments
or makes others torment,
who causes grief of himself
or through others,
who enfeebles
or make others enfeeble,
who binds
or makes others bind,
who causes life to be taken,
who causes robbery,
who breaks into houses,
plunders on the highway,
who plunders houses,
waylays travellers,
commits adultery
and tells lies, -
by one so acting
no evil is done.

Even though with a razor-edged tool
he should make all living beings on earth
one mash of fiesh,
one heap of flesh,
no evil would result from that,
no coming by any evil.

Though he should go along the right bank of the Ganges,
slaying and striking,
mutilating and causing mutilation,

tormenting and causing torment, -
yet therefrom results no evil,
no coming by any evil.

Though he should go along the left bank of the Ganges,
making burnt offerings
and causing them to be made,
sacrificing
and causing sacrifice, -
yet therefrom results no merit,
no coming by any merit.

In charity,
in self-restraint,
in control of feeling,
in truthfulness
there is no merit,
no coming by any merit.'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'For him who acts
or makes others act:
for him who mutilates
or makes others mutilate,
who torments
or makes others torment,
who causes grief of himself
or through others,
who enfeebles
or make others enfeeble,
who binds
or makes others bind,

who causes life to be taken,
who causes robbery,
who breaks into houses,
plunders on the highway,
who plunders houses,
waylays travellers,
commits adultery
and tells lies, -
by one so acting
no evil is done.

Even though with a razor-edged tool
he should make all living beings on earth
one mash of fiesh,
one heap of flesh,
no evil would result from that,
no coming by any evil.

Though he should go along the right bank of the Ganges,
slaying and striking,
mutilating and causing mutilation,
tormenting and causing torment, -
yet therefrom results no evil,
no coming by any evil.

Though he should go along the left bank of the Ganges,
making burnt offerings
and causing them to be made,
sacrificing
and causing sacrifice, -
yet therefrom results no merit,
no coming by any merit.

In charity,
in self-restraint,
in control of feeling,

in truthfulness
there is no merit,
no coming by any merit.'

There being perception, brethren,
by clinging to perception,
depending on perception,
arises such a view as this:

'For him who acts
or makes others act:
for him who mutilates
or makes others mutilate,
who torments
or makes others torment,
who causes grief of himself
or through others,
who enfeebles
or make others enfeeble,
who binds
or makes others bind,
who causes life to be taken,
who causes robbery,
who breaks into houses,
plunders on the highway,
who plunders houses,
waylays travellers,
commits adultery
and tells lies, -
by one so acting
no evil is done.

Even though with a razor-edged tool
he should make all living beings on earth
one mash of fiesh,
one heap of flesh,

no evil would result from that,
no coming by any evil.

Though he should go along the right bank of the Ganges,
slaying and striking,
mutilating and causing mutilation,
tormenting and causing torment, -
yet therefrom results no evil,
no coming by any evil.

Though he should go along the left bank of the Ganges,
making burnt offerings
and causing them to be made,
sacrificing
and causing sacrifice, -
yet therefrom results no merit,
no coming by any merit.

In charity,
in self-restraint,
in control of feeling,
in truthfulness
there is no merit,
no coming by any merit.'

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'For him who acts
or makes others act:
for him who mutilates
or makes others mutilate,
who torments
or makes others torment,

who causes grief of himself
or through others,
who enfeebles
or make others enfeeble,
who binds
or makes others bind,
who causes life to be taken,
who causes robbery,
who breaks into houses,
plunders on the highway,
who plunders houses,
waylays travellers,
commits adultery
and tells lies, -
by one so acting
no evil is done.

Even though with a razor-edged tool
he should make all living beings on earth
one mash of fiesh,
one heap of flesh,
no evil would result from that,
no coming by any evil.

Though he should go along the right bank of the Ganges,
slaying and striking,
mutilating and causing mutilation,
tormenting and causing torment, -
yet therefrom results no evil,
no coming by any evil.

Though he should go along the left bank of the Ganges,
making burnt offerings
and causing them to be made,
sacrificing
and causing sacrifice, -

yet therefrom results no merit,
no coming by any merit.

In charity,
in self-restraint,
in control of feeling,
in truthfulness
there is no merit,
no coming by any merit.'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'For him who acts
or makes others act:
for him who mutilates
or makes others mutilate,
who torments
or makes others torment,
who causes grief of himself
or through others,
who enfeebles
or make others enfeeble,
who binds
or makes others bind,
who causes life to be taken,
who causes robbery,
who breaks into houses,
plunders on the highway,
who plunders houses,
waylays travellers,
commits adultery
and tells lies, -

by one so acting
no evil is done.

Even though with a razor-edged tool
he should make all living beings on earth
one mash of fiesh,
one heap of flesh,
no evil would result from that,
no coming by any evil.

Though he should go along the right bank of the Ganges,
slaying and striking,
mutilating and causing mutilation,
tormenting and causing torment, -
yet therefrom results no evil,
no coming by any evil.

Though he should go along the left bank of the Ganges,
making burnt offerings
and causing them to be made,
sacrificing
and causing sacrifice, -
yet therefrom results no merit,
no coming by any merit.

In charity,
in self-restraint,
in control of feeling,
in truthfulness
there is no merit,
no coming by any merit.'

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'For him who acts
or makes others act:
for him who mutilates
or makes others mutilate,
who torments
or makes others torment,
who causes grief of himself
or through others,
who enfeebles
or make others enfeeble,
who binds
or makes others bind,
who causes life to be taken,
who causes robbery,
who breaks into houses,
plunders on the highway,
who plunders houses,
waylays travellers,
commits adultery
and tells lies, -
by one so acting
no evil is done.

Even though with a razor-edged tool
he should make all living beings on earth
one mash of fiesh,
one heap of flesh,
no evil would result from that,
no coming by any evil.

Though he should go along the right bank of the Ganges,
slaying and striking,
mutilating and causing mutilation,
tormenting and causing torment, -
yet therefrom results no evil,
no coming by any evil.

Though he should go along the left bank of the Ganges,
making burnt offerings
and causing them to be made,
sacrificing
and causing sacrifice, -
yet therefrom results no merit,
no coming by any merit.

In charity,
in self-restraint,
in control of feeling,
in truthfulness
there is no merit,
no coming by any merit'"?

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'For him who acts
or makes others act:
for him who mutilates
or makes others mutilate,
who torments
or makes others torment,
who causes grief of himself
or through others,
who enfeebles
or make others enfeeble,
who binds
or makes others bind,
who causes life to be taken,
who causes robbery,
who breaks into houses,
plunders on the highway,
who plunders houses,
waylays travellers,
commits adultery
and tells lies, -
by one so acting
no evil is done.

Even though with a razor-edged tool
he should make all living beings on earth

one mash of fiesh,
one heap of flesh,
no evil would result from that,
no coming by any evil.

Though he should go along the right bank of the Ganges,
slaying and striking,
mutilating and causing mutilation,
tormenting and causing torment, -
yet therefrom results no evil,
no coming by any evil.

Though he should go along the left bank of the Ganges,
making burnt offerings
and causing them to be made,
sacrificing
and causing sacrifice, -
yet therefrom results no merit,
no coming by any merit.

In charity,
in self-restraint,
in control of feeling,
in truthfulness
there is no merit,
no coming by any merit'"?

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'For him who acts
or makes others act:
for him who mutilates
or makes others mutilate,
who torments
or makes others torment,
who causes grief of himself
or through others,
who enfeebles
or make others enfeeble,
who binds
or makes others bind,
who causes life to be taken,
who causes robbery,
who breaks into houses,
plunders on the highway,
who plunders houses,
waylays travellers,
commits adultery
and tells lies, -
by one so acting
no evil is done.

Even though with a razor-edged tool
he should make all living beings on earth
one mash of fiesh,
one heap of flesh,

no evil would result from that,
no coming by any evil.

Though he should go along the right bank of the Ganges,
slaying and striking,
mutilating and causing mutilation,
tormenting and causing torment, -
yet therefrom results no evil,
no coming by any evil.

Though he should go along the left bank of the Ganges,
making burnt offerings
and causing them to be made,
sacrificing
and causing sacrifice, -
yet therefrom results no merit,
no coming by any merit.

In charity,
in self-restraint,
in control of feeling,
in truthfulness
there is no merit,
no coming by any merit'"?

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'For him who acts
or makes others act:
for him who mutilates
or makes others mutilate,
who torments
or makes others torment,
who causes grief of himself
or through others,
who enfeebles
or make others enfeeble,
who binds
or makes others bind,
who causes life to be taken,
who causes robbery,
who breaks into houses,
plunders on the highway,
who plunders houses,
waylays travellers,
commits adultery
and tells lies, -
by one so acting
no evil is done.

Even though with a razor-edged tool
he should make all living beings on earth
one mash of fiesh,
one heap of flesh,
no evil would result from that,
no coming by any evil.

Though he should go along the right bank of the Ganges,
slaying and striking,
mutilating and causing mutilation,
tormenting and causing torment, -
yet therefrom results no evil,
no coming by any evil.

Though he should go along the left bank of the Ganges,
making burnt offerings
and causing them to be made,
sacrificing
and causing sacrifice, -
yet therefrom results no merit,
no coming by any merit.

In charity,
in self-restraint,
in control of feeling,
in truthfulness
there is no merit,
no coming by any merit'"?

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,

by nature changeable, -
without clinging to that
can such a view as this arise:

'For him who acts
or makes others act:
for him who mutilates
or makes others mutilate,
who torments
or makes others torment,
who causes grief of himself
or through others,
who enfeebles
or make others enfeeble,
who binds
or makes others bind,
who causes life to be taken,
who causes robbery,
who breaks into houses,
plunders on the highway,
who plunders houses,
waylays travellers,
commits adultery
and tells lies, -
by one so acting
no evil is done.

Even though with a razor-edged tool
he should make all living beings on earth
one mash of fiesh,
one heap of flesh,
no evil would result from that,
no coming by any evil.

Though he should go along the right bank of the Ganges,
slaying and striking,

mutilating and causing mutilation,
tormenting and causing torment, -
yet therefrom results no evil,
no coming by any evil.

Though he should go along the left bank of the Ganges,
making burnt offerings
and causing them to be made,
sacrificing
and causing sacrifice, -
yet therefrom results no merit,
no coming by any merit.

In charity,
in self-restraint,
in control of feeling,
in truthfulness
there is no merit,
no coming by any merit'"?

"Surely not, lord."

§

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'For him who acts
or makes others act:
for him who mutilates
or makes others mutilate,
who torments
or makes others torment,
who causes grief of himself
or through others,
who enfeebles
or make others enfeeble,
who binds
or makes others bind,
who causes life to be taken,
who causes robbery,
who breaks into houses,
plunders on the highway,
who plunders houses,
waylays travellers,
commits adultery
and tells lies, -
by one so acting
no evil is done.

Even though with a razor-edged tool
he should make all living beings on earth
one mash of fiesh,
one heap of flesh,
no evil would result from that,
no coming by any evil.

Though he should go along the right bank of the Ganges,
slaying and striking,
mutilating and causing mutilation,
tormenting and causing torment, -
yet therefrom results no evil,
no coming by any evil.

Though he should go along the left bank of the Ganges,
making burnt offerings
and causing them to be made,
sacrificing
and causing sacrifice, -
yet therefrom results no merit,
no coming by any merit.

In charity,
in self-restraint,
in control of feeling,
in truthfulness
there is no merit,
no coming by any merit'"?

"Surely not, lord."

"But when in an Ariyan disciple
doubt as to these six points is put away
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,

as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

---

[1] The heresy of Pūraṇa Kassapa, from *D* i, 52; *Dialog*. i, 52.

[2] Reading with *Comy*. *paccato pāeapayato* (for text *vadhato vadhā-payato*) *ti = parehi pīḷapentassa*.

[3] *Comy*. 'by starvation or imprisonment.'

[4] *Comy*. *bandhato* for text *phandhato*.

[5] *karato na karīyate pāpaṇ*. Or 'for him' or 'to him.' No demerit accrues to him.

[6] *Maṇsakhalaṇ,* lit. 'a flesh-paste.'

[7] *Agamo*.

[8] *Comy*. says that on the north bank men are religious devotees of the Buddha-Dhamma-Saṇgha. On the south bank they are scoundrels!

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
1. Sotāpatti Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

1. On Stream-Winning

Sutta 7

Hetu Suttaṃ

Condition[1]

---

[169]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'There is no condition,
there is no cause
for the impurity of beings.

Without condition,
without cause
do beings become impure.

There is no condition,
there is no cause
for the purity of beings.

Without condition,
without cause
do beings become pure.

There is no strength,[2]
no energy,
no human effort,
no human vigour.

All beings,[3]
all living creatures,
all beasts,
all lives,
are without power,
without strength,
without energy.

They are determined by destiny,
by coincidence,
by nature,[4]
and **[170]** they experience weal or woe
by birth in one of the six classes'?"[5]

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'There is no condition,
there is no cause
for the impurity of beings.

Without condition,
without cause
do beings become impure.

There is no condition,
there is no cause
for the purity of beings.

Without condition,
without cause
do beings become pure.

There is no strength,
no energy,
no human effort,
no human vigour.

All beings,
all living creatures,
all beasts,
all lives,
are without power,
without strength,
without energy.

They are determined by destiny,
by coincidence,
by nature,
and they experience weal or woe
by birth in one of the six classes.'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'There is no condition,
there is no cause
for the impurity of beings.

Without condition,
without cause
do beings become impure.

There is no condition,
there is no cause
for the purity of beings.

Without condition,
without cause
do beings become pure.

There is no strength,
no energy,
no human effort,
no human vigour.

All beings,
all living creatures,
all beasts,
all lives,
are without power,
without strength,
without energy.

They are determined by destiny,
by coincidence,
by nature,
and they experience weal or woe
by birth in one of the six classes.'

There being perception, brethren,
by clinging to perception,
depending on perception,
arises such a view as this:

'There is no condition,
there is no cause
for the impurity of beings.

Without condition,
without cause
do beings become impure.

There is no condition,
there is no cause
for the purity of beings.

Without condition,
without cause
do beings become pure.

There is no strength,
no energy,
no human effort,
no human vigour.

All beings,
all living creatures,
all beasts,
all lives,
are without power,
without strength,
without energy.

They are determined by destiny,
by coincidence,
by nature,
and they experience weal or woe
by birth in one of the six classes.'

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'There is no condition,
there is no cause
for the impurity of beings.

Without condition,
without cause
do beings become impure.

There is no condition,
there is no cause
for the purity of beings.

Without condition,
without cause
do beings become pure.

There is no strength,
no energy,
no human effort,
no human vigour.

All beings,
all living creatures,
all beasts,
all lives,
are without power,
without strength,
without energy.

They are determined by destiny,
by coincidence,
by nature,
and they experience weal or woe
by birth in one of the six classes.'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'There is no condition,
there is no cause
for the impurity of beings.

Without condition,
without cause
do beings become impure.

There is no condition,
there is no cause
for the purity of beings.

Without condition,
without cause
do beings become pure.

There is no strength,
no energy,
no human effort,
no human vigour.

All beings,
all living creatures,
all beasts,
all lives,
are without power,
without strength,
without energy.

They are determined by destiny,
by coincidence,
by nature,
and they experience weal or woe
by birth in one of the six classes.'

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'There is no condition,
there is no cause
for the impurity of beings.

Without condition,
without cause
do beings become impure.

There is no condition,
there is no cause
for the purity of beings.

Without condition,
without cause
do beings become pure.

There is no strength,
no energy,
no human effort,
no human vigour.

All beings,
all living creatures,
all beasts,
all lives,
are without power,
without strength,
without energy.

They are determined by destiny,
by coincidence,
by nature,
and they experience weal or woe
by birth in one of the six classes'"?

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'There is no condition,
there is no cause
for the impurity of beings.

Without condition,
without cause
do beings become impure.

There is no condition,
there is no cause
for the purity of beings.

Without condition,
without cause
do beings become pure.

There is no strength,
no energy,
no human effort,
no human vigour.

All beings,
all living creatures,
all beasts,
all lives,
are without power,
without strength,
without energy.

They are determined by destiny,
by coincidence,
by nature,
and they experience weal or woe
by birth in one of the six classes'"?

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'There is no condition,
there is no cause
for the impurity of beings.

Without condition,
without cause
do beings become impure.

There is no condition,
there is no cause
for the purity of beings.

Without condition,
without cause
do beings become pure.

There is no strength,
no energy,
no human effort,
no human vigour.

All beings,
all living creatures,
all beasts,

all lives,
are without power,
without strength,
without energy.

They are determined by destiny,
by coincidence,
by nature,
and they experience weal or woe
by birth in one of the six classes'"?

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'There is no condition,
there is no cause
for the impurity of beings.

Without condition,
without cause
do beings become impure.

There is no condition,
there is no cause
for the purity of beings.

Without condition,
without cause
do beings become pure.

There is no strength,
no energy,
no human effort,
no human vigour.

All beings,
all living creatures,
all beasts,
all lives,
are without power,
without strength,
without energy.

They are determined by destiny,
by coincidence,
by nature,
and they experience weal or woe
by birth in one of the six classes'"?

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'There is no condition,
there is no cause
for the impurity of beings.

Without condition,
without cause
do beings become impure.

There is no condition,
there is no cause
for the purity of beings.

Without condition,
without cause
do beings become pure.

There is no strength,
no energy,
no human effort,
no human vigour.

All beings,
all living creatures,
all beasts,
all lives,
are without power,
without strength,
without energy.

They are determined by destiny,
by coincidence,
by nature,
and they experience weal or woe
by birth in one of the six classes'"?

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'There is no condition,
there is no cause
for the impurity of beings.

Without condition,
without cause
do beings become impure.

There is no condition,
there is no cause
for the purity of beings.

Without condition,
without cause
do beings become pure.

There is no strength,
no energy,
no human effort,
no human vigour.

All beings,
all living creatures,
all beasts,
all lives,
are without power,
without strength,
without energy.

They are determined by destiny,
by coincidence,
by nature,
and they experience weal or woe
by birth in one of the six classes'"?

"Surely not, lord."

§

"But when in an Ariyan disciple
doubt as to these six points is put away
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

---

[1] This section also is at *D*. i, 53; *Dialog*.. i. 71, and is the accidentalist heresy of Makkhali of the Cow-pen. *Cf*. above, § 60; Mrs. Rh. D., *Buddhism,* p. 85 *ff*. *Comy., paccayo = hetu*.

[2] Some copies of Comy have (wrongly) *phalaṇ* (fruit of action) for *balaṇ*. For 'vigour' we may also read 'progress.'

[3] *Sattā, pāṇā, būtā, jīva*. *Comy*. distinguishes these as 'animals (such as elephants, cattle, asses, etc.), creatures with one or more senses, egg-born creatures, and grain that grows (the vegetable world),' which seems a fanciful elaboration of the old, simple group of synonyms.

[4] *Niyati-sangati-bhāva-pariṇatā*.

[5] *Chasu eva abhijātesu* (in next section *chalabhijātiyo*). According to this Hindu system, beings are of six species, each with a colour. *Cf*. *A*. iii, 383. The classification is that of Pūraṇa Kassapa, viz.: black, blue, red, yellow, white, and radiant.

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
1. Sotāpatti Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

1. On Stream-Winning

Sutta 8

Mahā Diṭṭhi Suttaṃ

By the (Great) Heresy

---

[170]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'These seven things are neither made
nor caused to be made,
neither created
nor caused to be created,
barren (of results).

Stable as a mountain-peak,
stable as a pillar,
they move not nor change:
they clash not together,
incapable of causing each other
weal,
or woe,
or weal and woe alike.

What seven?

The elementary substances of earth,
water,
fire,
air:
weal
and woe
and life.

These seven things are neither made
nor caused to be made,
neither created

nor caused to be created,
barren (of results).

Stable as a mountain-peak,
stable as a pillar,
they move not nor change:
they clash not together,
incapable of causing each other weal,
or woe,
or weal and woe alike.

He who with a sharp sword
cuts off a head
thereby robs none of life.

It is just the sword
entering in between
the seven elementary substances.[1]

There are (these) fourteen hundred thousand chief sorts of birth:
sixty hundred,
and again six hundred.

There are five hundred karmas,
five karmas,
and three karmas.[2]

There is a whole karma
and a half karma.[3]

There are sixty-two ways of conduct,
sixty-two periods (in the kalpa),
six classes **[171]** of mankind.[4]

There are eight stages
(in the life) of a man.[5]

There are forty-nine hundred ways of life,[6]
forty-nine hundred sorts of wanderers,
forty-nine hundred names of nagas.

There are twenty hundred sense-faculties,
thirty hundred purgatories,
six and thirty dust-heaps:[7]
seven wombs of conscious
and seven of unconscious birth,[8]
seven ways of birth from the knot.[9]

There are seven sorts of devas,[10]
seven sorts of men
and seven of goblins[11]

There are seven lakes,
seven knots,
seven great precipices,
seven hundred precipices.

There are seven great dreams,
seven hundred dreams.

There are eighty-four hundred thousand great periods,
wherein both fools and wise,
when they have run,
have fared on,
will make an end of suffering.

Herein it is useless for one to say:

"By this virtue,
by this practice,
by this penance,
or holy living

I shall bring to ripeness
the karma that is yet unripe:"

useless to say:

"This karma that is ripe,
meeting[12] it again and again,
I shall work out to an end."

Useless to say:

"The weal and woe of rebirth
allotted[13] to me
have an end.

There is no waxing or waning of it,
no growing more or less."

Just as when one throws down a ball of thread,
it rolls[14] as far as it unwinds -
even so both fools and wise alike
wander on so far as their weal or woe unwinds.'"?

[172] "For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'These seven things are neither made
nor caused to be made,
neither created
nor caused to be created,
barren (of results).

Stable as a mountain-peak,
stable as a pillar,
they move not nor change:
they clash not together,
incapable of causing each other
weal,
or woe,
or weal and woe alike.

What seven?

The elementary substances of earth,
water,
fire,
air:
weal
and woe
and life.

These seven things are neither made
nor caused to be made,
neither created
nor caused to be created,
barren (of results).

Stable as a mountain-peak,
stable as a pillar,
they move not nor change:
they clash not together,
incapable of causing each other weal,

or woe,
or weal and woe alike.

He who with a sharp sword
cuts off a head
thereby robs none of life.

It is just the sword
entering in between
the seven elementary substances.

There are (these) fourteen hundred thousand chief sorts of birth:
sixty hundred,
and again six hundred.

There are five hundred karmas,
five karmas,
and three karmas.

There is a whole karma
and a half karma.

There are sixty-two ways of conduct,
sixty-two periods (in the kalpa),
six classes of mankind.

There are eight stages
(in the life) of a man.

There are forty-nine hundred ways of life,
forty-nine hundred sorts of wanderers,
forty-nine hundred names of nagas.

There are twenty hundred sense-faculties,
thirty hundred purgatories,
six and thirty dust-heaps:
seven wombs of conscious

and seven of unconscious birth,
seven ways of birth from the knot.

There are seven sorts of devas,
seven sorts of men
and seven of goblins

There are seven lakes,
seven knots,
seven great precipices,
seven hundred precipices.

There are seven great dreams,
seven hundred dreams.

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wherein both fools and wise,
when they have run,
have fared on,
will make an end of suffering.

Herein it is useless for one to say:

"By this virtue,
by this practice,
by this penance,
or holy living
I shall bring to ripeness
the karma that is yet unripe:"

useless to say:

"This karma that is ripe,
meeting it again and again,
I shall work out to an end."

Useless to say:

"The weal and woe of rebirth
allotted to me
have an end.

There is no waxing or waning of it,
no growing more or less."

Just as when one throws down a ball of thread,
it rolls as far as it unwinds -
even so both fools and wise alike
wander on so far as their weal or woe unwinds.'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'These seven things are neither made
nor caused to be made,
neither created
nor caused to be created,
barren (of results).

Stable as a mountain-peak,
stable as a pillar,
they move not nor change:
they clash not together,
incapable of causing each other
weal,
or woe,
or weal and woe alike.

What seven?

The elementary substances of earth,
water,
fire,

air:
weal
and woe
and life.

These seven things are neither made
nor caused to be made,
neither created
nor caused to be created,
barren (of results).

Stable as a mountain-peak,
stable as a pillar,
they move not nor change:
they clash not together,
incapable of causing each other weal,
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seven hundred precipices.

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when they have run,
have fared on,
will make an end of suffering.

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"By this virtue,
by this practice,
by this penance,
or holy living
I shall bring to ripeness
the karma that is yet unripe:"

useless to say:

"This karma that is ripe,
meeting it again and again,
I shall work out to an end."

Useless to say:

"The weal and woe of rebirth
allotted to me
have an end.

There is no waxing or waning of it,
no growing more or less."

Just as when one throws down a ball of thread,
it rolls as far as it unwinds -
even so both fools and wise alike
wander on so far as their weal or woe unwinds.'

There being perception, brethren,
by clinging to perception,
depending on perception,
arises such a view as this:

'These seven things are neither made
nor caused to be made,
neither created
nor caused to be created,
barren (of results).

Stable as a mountain-peak,
stable as a pillar,
they move not nor change:
they clash not together,
incapable of causing each other
weal,
or woe,
or weal and woe alike.

What seven?

The elementary substances of earth,
water,
fire,
air:
weal
and woe
and life.

These seven things are neither made
nor caused to be made,
neither created
nor caused to be created,
barren (of results).

Stable as a mountain-peak,
stable as a pillar,
they move not nor change:
they clash not together,
incapable of causing each other weal,
or woe,
or weal and woe alike.

He who with a sharp sword
cuts off a head
thereby robs none of life.

It is just the sword
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the seven elementary substances.

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sixty hundred,
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five karmas,
and three karmas.

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and a half karma.

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six classes of mankind.

There are eight stages
(in the life) of a man.

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forty-nine hundred names of nagas.

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thirty hundred purgatories,
six and thirty dust-heaps:
seven wombs of conscious
and seven of unconscious birth,
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There are seven sorts of devas,
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and seven of goblins

There are seven lakes,
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seven hundred precipices.

There are seven great dreams,
seven hundred dreams.

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have fared on,
will make an end of suffering.

Herein it is useless for one to say:

"By this virtue,
by this practice,
by this penance,
or holy living
I shall bring to ripeness
the karma that is yet unripe:"

useless to say:

"This karma that is ripe,
meeting it again and again,
I shall work out to an end."

Useless to say:

"The weal and woe of rebirth
allotted to me
have an end.

There is no waxing or waning of it,
no growing more or less."

Just as when one throws down a ball of thread,
it rolls as far as it unwinds -
even so both fools and wise alike
wander on so far as their weal or woe unwinds.'

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'These seven things are neither made
nor caused to be made,
neither created
nor caused to be created,
barren (of results).

Stable as a mountain-peak,
stable as a pillar,
they move not nor change:
they clash not together,
incapable of causing each other
weal,
or woe,
or weal and woe alike.

What seven?

The elementary substances of earth,
water,
fire,
air:
weal
and woe
and life.

These seven things are neither made
nor caused to be made,

neither created
nor caused to be created,
barren (of results).

Stable as a mountain-peak,
stable as a pillar,
they move not nor change:
they clash not together,
incapable of causing each other weal,
or woe,
or weal and woe alike.

He who with a sharp sword
cuts off a head
thereby robs none of life.

It is just the sword
entering in between
the seven elementary substances.

There are (these) fourteen hundred thousand chief sorts of birth:
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and again six hundred.

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seven hundred precipices.

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have fared on,
will make an end of suffering.

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by this practice,
by this penance,
or holy living
I shall bring to ripeness
the karma that is yet unripe:"

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meeting it again and again,
I shall work out to an end."

Useless to say:

"The weal and woe of rebirth
allotted to me
have an end.

There is no waxing or waning of it,
no growing more or less."

Just as when one throws down a ball of thread,
it rolls as far as it unwinds -
even so both fools and wise alike
wander on so far as their weal or woe unwinds.'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'These seven things are neither made
nor caused to be made,
neither created
nor caused to be created,
barren (of results).

Stable as a mountain-peak,
stable as a pillar,
they move not nor change:
they clash not together,
incapable of causing each other
weal,

or woe,
or weal and woe alike.

What seven?

The elementary substances of earth,
water,
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I shall work out to an end."

Useless to say:

"The weal and woe of rebirth
allotted to me
have an end.

There is no waxing or waning of it,
no growing more or less."

Just as when one throws down a ball of thread,
it rolls as far as it unwinds -
even so both fools and wise alike
wander on so far as their weal or woe unwinds.'

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'These seven things are neither made
nor caused to be made,
neither created
nor caused to be created,
barren (of results).

Stable as a mountain-peak,
stable as a pillar,
they move not nor change:
they clash not together,
incapable of causing each other
weal,
or woe,
or weal and woe alike.

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The elementary substances of earth,
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air:
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and woe
and life.

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cuts off a head
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There are five hundred karmas,
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and seven of unconscious birth,
seven ways of birth from the knot.

There are seven sorts of devas,
seven sorts of men
and seven of goblins

There are seven lakes,
seven knots,
seven great precipices,
seven hundred precipices.

There are seven great dreams,
seven hundred dreams.

There are eighty-four hundred thousand great periods,
wherein both fools and wise,
when they have run,

have fared on,
will make an end of suffering.

Herein it is useless for one to say:

"By this virtue,
by this practice,
by this penance,
or holy living
I shall bring to ripeness
the karma that is yet unripe:"

useless to say:

"This karma that is ripe,
meeting it again and again,
I shall work out to an end."

Useless to say:

"The weal and woe of rebirth
allotted to me
have an end.

There is no waxing or waning of it,
no growing more or less."

Just as when one throws down a ball of thread,
it rolls as far as it unwinds -
even so both fools and wise alike
wander on so far as their weal or woe unwinds.'"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'These seven things are neither made
nor caused to be made,
neither created
nor caused to be created,
barren (of results).

Stable as a mountain-peak,
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These seven things are neither made
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or weal and woe alike.

He who with a sharp sword
cuts off a head
thereby robs none of life.

It is just the sword
entering in between
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There are (these) fourteen hundred thousand chief sorts of birth:
sixty hundred,
and again six hundred.

There are five hundred karmas,
five karmas,
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There is a whole karma
and a half karma.

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seven wombs of conscious
and seven of unconscious birth,
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There are seven sorts of devas,
seven sorts of men
and seven of goblins

There are seven lakes,
seven knots,
seven great precipices,
seven hundred precipices.

There are seven great dreams,
seven hundred dreams.

There are eighty-four hundred thousand great periods,
wherein both fools and wise,
when they have run,
have fared on,
will make an end of suffering.

Herein it is useless for one to say:

"By this virtue,
by this practice,
by this penance,

or holy living
I shall bring to ripeness
the karma that is yet unripe:"

useless to say:

"This karma that is ripe,
meeting it again and again,
I shall work out to an end."

Useless to say:

"The weal and woe of rebirth
allotted to me
have an end.

There is no waxing or waning of it,
no growing more or less."

Just as when one throws down a ball of thread,
it rolls as far as it unwinds -
even so both fools and wise alike
wander on so far as their weal or woe unwinds.'"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

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nor caused to be made,
neither created
nor caused to be created,
barren (of results).

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stable as a pillar,
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and woe
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nor caused to be created,
barren (of results).

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thirty hundred purgatories,
six and thirty dust-heaps:
seven wombs of conscious
and seven of unconscious birth,
seven ways of birth from the knot.

There are seven sorts of devas,
seven sorts of men
and seven of goblins

There are seven lakes,
seven knots,
seven great precipices,
seven hundred precipices.

There are seven great dreams,
seven hundred dreams.

There are eighty-four hundred thousand great periods,
wherein both fools and wise,
when they have run,
have fared on,
will make an end of suffering.

Herein it is useless for one to say:

"By this virtue,
by this practice,
by this penance,
or holy living
I shall bring to ripeness
the karma that is yet unripe:"

useless to say:

"This karma that is ripe,
meeting it again and again,
I shall work out to an end."

Useless to say:

"The weal and woe of rebirth
allotted to me
have an end.

There is no waxing or waning of it,
no growing more or less."

Just as when one throws down a ball of thread,
it rolls as far as it unwinds -
even so both fools and wise alike
wander on so far as their weal or woe unwinds.'"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'These seven things are neither made
nor caused to be made,
neither created
nor caused to be created,
barren (of results).

Stable as a mountain-peak,
stable as a pillar,
they move not nor change:
they clash not together,
incapable of causing each other
weal,
or woe,
or weal and woe alike.

What seven?

The elementary substances of earth,
water,
fire,
air:
weal
and woe
and life.

These seven things are neither made
nor caused to be made,
neither created
nor caused to be created,
barren (of results).

Stable as a mountain-peak,
stable as a pillar,
they move not nor change:
they clash not together,
incapable of causing each other weal,

or woe,
or weal and woe alike.

He who with a sharp sword
cuts off a head
thereby robs none of life.

It is just the sword
entering in between
the seven elementary substances.

There are (these) fourteen hundred thousand chief sorts of birth:
sixty hundred,
and again six hundred.

There are five hundred karmas,
five karmas,
and three karmas.

There is a whole karma
and a half karma.

There are sixty-two ways of conduct,
sixty-two periods (in the kalpa),
six classes of mankind.

There are eight stages
(in the life) of a man.

There are forty-nine hundred ways of life,
forty-nine hundred sorts of wanderers,
forty-nine hundred names of nagas.

There are twenty hundred sense-faculties,
thirty hundred purgatories,
six and thirty dust-heaps:
seven wombs of conscious

and seven of unconscious birth,
seven ways of birth from the knot.

There are seven sorts of devas,
seven sorts of men
and seven of goblins

There are seven lakes,
seven knots,
seven great precipices,
seven hundred precipices.

There are seven great dreams,
seven hundred dreams.

There are eighty-four hundred thousand great periods,
wherein both fools and wise,
when they have run,
have fared on,
will make an end of suffering.

Herein it is useless for one to say:

"By this virtue,
by this practice,
by this penance,
or holy living
I shall bring to ripeness
the karma that is yet unripe:"

useless to say:

"This karma that is ripe,
meeting it again and again,
I shall work out to an end."

Useless to say:

"The weal and woe of rebirth
allotted to me
have an end.

There is no waxing or waning of it,
no growing more or less."

Just as when one throws down a ball of thread,
it rolls as far as it unwinds -
even so both fools and wise alike
wander on so far as their weal or woe unwinds.'"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'These seven things are neither made
nor caused to be made,
neither created
nor caused to be created,
barren (of results).

Stable as a mountain-peak,
stable as a pillar,
they move not nor change:
they clash not together,
incapable of causing each other
weal,
or woe,
or weal and woe alike.

What seven?

The elementary substances of earth,
water,
fire,
air:
weal
and woe
and life.

These seven things are neither made
nor caused to be made,
neither created
nor caused to be created,
barren (of results).

Stable as a mountain-peak,
stable as a pillar,
they move not nor change:
they clash not together,
incapable of causing each other weal,
or woe,
or weal and woe alike.

He who with a sharp sword
cuts off a head
thereby robs none of life.

It is just the sword
entering in between
the seven elementary substances.

There are (these) fourteen hundred thousand chief sorts of birth:
sixty hundred,
and again six hundred.

There are five hundred karmas,
five karmas,
and three karmas.

There is a whole karma
and a half karma.

There are sixty-two ways of conduct,
sixty-two periods (in the kalpa),
six classes of mankind.

There are eight stages
(in the life) of a man.

There are forty-nine hundred ways of life,
forty-nine hundred sorts of wanderers,
forty-nine hundred names of nagas.

There are twenty hundred sense-faculties,
thirty hundred purgatories,
six and thirty dust-heaps:
seven wombs of conscious
and seven of unconscious birth,
seven ways of birth from the knot.

There are seven sorts of devas,
seven sorts of men
and seven of goblins

There are seven lakes,
seven knots,
seven great precipices,
seven hundred precipices.

There are seven great dreams,
seven hundred dreams.

There are eighty-four hundred thousand great periods,
wherein both fools and wise,
when they have run,
have fared on,
will make an end of suffering.

Herein it is useless for one to say:

"By this virtue,
by this practice,
by this penance,
or holy living
I shall bring to ripeness
the karma that is yet unripe:"

useless to say:

"This karma that is ripe,
meeting it again and again,
I shall work out to an end."

Useless to say:

"The weal and woe of rebirth
allotted to me
have an end.

There is no waxing or waning of it,
no growing more or less."

Just as when one throws down a ball of thread,
it rolls as far as it unwinds -
even so both fools and wise alike
wander on so far as their weal or woe unwinds.'"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'These seven things are neither made
nor caused to be made,
neither created
nor caused to be created,
barren (of results).

Stable as a mountain-peak,
stable as a pillar,
they move not nor change:
they clash not together,
incapable of causing each other
weal,
or woe,
or weal and woe alike.

What seven?

The elementary substances of earth,
water,
fire,
air:
weal
and woe
and life.

These seven things are neither made
nor caused to be made,
neither created
nor caused to be created,
barren (of results).

Stable as a mountain-peak,
stable as a pillar,
they move not nor change:
they clash not together,
incapable of causing each other weal,
or woe,
or weal and woe alike.

He who with a sharp sword
cuts off a head
thereby robs none of life.

It is just the sword
entering in between
the seven elementary substances.

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sixty hundred,
and again six hundred.

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five karmas,
and three karmas.

There is a whole karma
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There are sixty-two ways of conduct,
sixty-two periods (in the kalpa),
six classes of mankind.

There are eight stages
(in the life) of a man.

There are forty-nine hundred ways of life,
forty-nine hundred sorts of wanderers,
forty-nine hundred names of nagas.

There are twenty hundred sense-faculties,
thirty hundred purgatories,
six and thirty dust-heaps:
seven wombs of conscious
and seven of unconscious birth,
seven ways of birth from the knot.

There are seven sorts of devas,
seven sorts of men
and seven of goblins

There are seven lakes,
seven knots,
seven great precipices,
seven hundred precipices.

There are seven great dreams,
seven hundred dreams.

There are eighty-four hundred thousand great periods,
wherein both fools and wise,
when they have run,
have fared on,
will make an end of suffering.

Herein it is useless for one to say:

"By this virtue,
by this practice,
by this penance,
or holy living
I shall bring to ripeness
the karma that is yet unripe:"

useless to say:

"This karma that is ripe,
meeting it again and again,
I shall work out to an end."

Useless to say:

"The weal and woe of rebirth
allotted to me
have an end.

There is no waxing or waning of it,
no growing more or less."

Just as when one throws down a ball of thread,
it rolls as far as it unwinds -
even so both fools and wise alike
wander on so far as their weal or woe unwinds.'"

"Surely not, lord."

§

"But when in an Ariyan disciple
doubt as to these six points is put away
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

---

[1] The view of Pakudha Kaccāyana. *D*. i, 56; *Dialog*. i, 74. The view following is ascribed to Makkhali of the Cow-pen. *D*. i, 54; *Dialog*. i, 72.

[2] *Comy*. takes these divisions to be according to the five senses, and again according to thought, word, and deed.

[3] *Comy*. says word and deed are to be reckoned as one, and thought as a half.

[4] *Comy.,* as in the previous section, says, Under the colour *black* are included hunters, fishermen, robbers, etc. Under *blue,* bhikkhus and wanderers. Under *red,* ascetics of one cloth. Under *yellow,* naked ascetics. Under *white, ājīvaka* ascetics. As the view is that of Makkhali, radiant is reserved for the practiscrs of his own precepts.

[5] *Comy.* 'Tender (baby) stage, playtime, stage of investigation, standing erect, learning, reclusehood, victory, attainment.'

[6] Text has *ājīvaka-sate,* but *Comy. ājīva-*.

[7] ? Realms where cosmic dust gathers. *Comy.* merely says 'dust from hand or foot'

[8] *Comy.,* 'of animals and vegetables and grains, by grafting.'

[9] Text *pavudhā* (growth period). So *Comy.,* who says '*gaṇṭhikā*' (knots). *Dīgha* text reads *paṭuvā,* where R.D. has *pacuṭa*. Both are unintelligible. It may refer to the seven-knotted bamboo staff of the ascetics, said to represent the seven centres or plexuses of the spinal column, awakened in yoga.

[10] *Dibbā*.

[11] *Comy.* 'whereas they are countleas.'

[12] Lit. touching. *Cf. Pss. Brethren,* ver. 783.

[13] *Doṇamite,* 'ladled out.'

[14] Reading *paleti* with text and *Comy. Dīgha* reads *phaleti*.

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
1. Sotāpatti Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

1. On Stream-Winning

Sutta 9

Sassata Loka Suttaṃ

The World is Eternal

---

[172]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'The world is eternal'"?

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'The world is eternal.'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'The world is eternal.'

There being perception, brethren,
by clinging to perception,

depending on perception,
arises such a view as this:

'The world is eternal.'

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'The world is eternal.'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'The world is eternal.'

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The world is eternal.'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The world is eternal'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,

by nature changeable, -
without clinging to that
can such a view as this arise:

'The world is eternal'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The world is eternal'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The world is eternal'?"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The world is eternal'?"

"Surely not, lord."

§

"But when in an Ariyan disciple
doubt as to these six points is put away
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called:

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
1. Sotāpatti Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

1. On Stream-Winning

Sutta 10

Asassata Loka Suttaṃ

The World is Not Eternal

---

[172]

[1][olds Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'The world is not eternal'"?

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'The world is not eternal.'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'The world is not eternal.'

There being perception, brethren,
by clinging to perception,

depending on perception,
arises such a view as this:

'The world is not eternal.'

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'The world is not eternal.'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'The world is not eternal.'

§

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,

by nature changeable, -
without clinging to that
can such a view as this arise:

'The world is not eternal'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The world is not eternal'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The world is not eternal'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The world is not eternal'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The world is not eternal'?"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -

without clinging to that
can such a view as this arise:

'The world is not eternal'?"

"Surely not, lord."

§

"But when in an Ariyan disciple
doubt as to these six points is put away
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
1. Sotāpatti Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

1. On Stream-Winning

Sutta 11

Antavā Suttaṃ

Limited (is the World)

---

[172]

[1][olds Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'Limited (is the world)'"?

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'Limited (is the world).'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'Limited (is the world).'

There being perception, brethren,
by clinging to perception,

depending on perception,
arises such a view as this:

'Limited (is the world).'

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'Limited (is the world).'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'Limited (is the world).'

§

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,

by nature changeable, -
without clinging to that
can such a view as this arise:

'Limited (is the world)'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Limited (is the world)'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Limited (is the world)'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Limited (is the world)'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Limited (is the world)'?"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -

without clinging to that
can such a view as this arise:

'Limited (is the world)'?"

"Surely not, lord."

§

"But when in an Ariyan disciple
doubt as to these six points is put away
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
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Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
1. Sotāpatti Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

1. On Stream-Winning

Sutta 12

Anantavā Suttaṃ

Unlimited (is the World)

---

[172]

[1][olds Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'Unlimited (is the world)'"?

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'Unlimited (is the world).'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'Unlimited (is the world).'

There being perception, brethren,
by clinging to perception,

depending on perception,
arises such a view as this:

'Unlimited (is the world).'

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'Unlimited (is the world).'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'Unlimited (is the world).'

§

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,

by nature changeable, -
without clinging to that
can such a view as this arise:

'Unlimited (is the world)'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Unlimited (is the world)'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Unlimited (is the world)'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Unlimited (is the world)'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Unlimited (is the world)'?"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -

without clinging to that
can such a view as this arise:

'Unlimited (is the world)'?"

"Surely not, lord."

§

"But when in an Ariyan disciple
doubt as to these six points is put away
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
1. Sotāpatti Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

1. On Stream-Winning

Sutta 13

Taṃ Jīvan, Taṃ Sarīra Suttaṃ

What the Life Is, That Is the Body[1]

---

[172]

[1][olds Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'What the life is, that is the body'"?

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'What the life is, that is the body.'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'What the life is, that is the body.'

There being perception, brethren,
by clinging to perception,

depending on perception,
arises such a view as this:

'What the life is, that is the body.'

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'What the life is, that is the body.'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'What the life is, that is the body.'

§

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,

by nature changeable, -
without clinging to that
can such a view as this arise:

'What the life is, that is the body'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'What the life is, that is the body'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'What the life is, that is the body'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'What the life is, that is the body'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'What the life is, that is the body'?"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -

without clinging to that
can such a view as this arise:

'What the life is, that is the body'?"

"Surely not, lord."

§

"But when in an Ariyan disciple
doubt as to these six points is put away
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

---

[1] Text *Taṃ jīvan, taṃ sarīraṇ*. *Jīva* is the animating principle, 'animal-soul.'

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
1. Sotāpatti Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

1. On Stream-Winning

Sutta 14

Aññaṃ Jīvan, Aññaṃ Sarīra Suttaṃ

The Life is One Thing, the Body is Another

---

[172]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'The life is one thing, the body is another'"?

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'The life is one thing, the body is another.'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'The life is one thing, the body is another.'

There being perception, brethren,
by clinging to perception,

depending on perception,
arises such a view as this:

'The life is one thing, the body is another.'

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'The life is one thing, the body is another.'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'The life is one thing, the body is another.'

§

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,

by nature changeable, -
without clinging to that
can such a view as this arise:

'The life is one thing, the body is another'"?

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The life is one thing, the body is another'"?

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The life is one thing, the body is another'"?

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The life is one thing, the body is another'"?

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The life is one thing, the body is another'"?

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -

without clinging to that
can such a view as this arise:

'The life is one thing, the body is another'"?

"Surely not, lord."

§

"But when in an Ariyan disciple
doubt as to these six points is put away
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
1. Sotāpatti Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

1. On Stream-Winning

Sutta 15

Hoti Tathāgata Suttaṃ

The Tathāgata Exists

---

[172]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'The Tathāgata exists'"?

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'The Tathāgata exists.'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'The Tathāgata exists.'

There being perception, brethren,
by clinging to perception,

depending on perception,
arises such a view as this:

'The Tathāgata exists.'

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'The Tathāgata exists.'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'The Tathāgata exists.'

§

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,

by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata exists'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata exists'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata exists'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata exists'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata exists'?"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -

without clinging to that
can such a view as this arise:

'The Tathāgata exists'?"

"Surely not, lord."

§

"But when in an Ariyan disciple
doubt as to these six points is put away
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
1. Sotāpatti Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

1. On Stream-Winning

Sutta 16

Na Hoti Tathāgata Suttaṃ

The Tathāgata Exists Not

---

[172]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'The Tathāgata exists not'?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

§

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'The Tathāgata exists not.'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'The Tathāgata exists not.'

There being perception, brethren,
by clinging to perception,
depending on perception,
arises such a view as this:

'The Tathāgata exists not.'

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'The Tathāgata exists not.'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'The Tathāgata exists not.'

§

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata exists not'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata exists not'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata exists not'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata exists not'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata exists not'?"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata exists not'?"

"Surely not, lord."

§

"But when in an Ariyan disciple
doubt as to these six points is put away
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
1. Sotāpatti Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

1. On Stream-Winning

Sutta 17

Hoti ca na ca Hoti Tathāgata Suttaṃ

The Tathāgata both Exists and Exists Not

---

[172]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'The Tathāgata both exists and exists not'"?

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'The Tathāgata both exists and exists not.'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'The Tathāgata both exists and exists not.'

There being perception, brethren,
by clinging to perception,

depending on perception,
arises such a view as this:

'The Tathāgata both exists and exists not.'

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'The Tathāgata both exists and exists not.'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'The Tathāgata both exists and exists not.'

§

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,

by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata both exists and exists not'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata both exists and exists not'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata both exists and exists not'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata both exists and exists not'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata both exists and exists not'?"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -

without clinging to that
can such a view as this arise:

'The Tathāgata both exists and exists not'?"

"Surely not, lord."

§

"But when in an Ariyan disciple
doubt as to these six points is put away
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
1. Sotāpatti Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

1. On Stream-Winning

Sutta 18

Neva hoti na na Hoti Tathāgata Suttaṃ

The Tathāgata neither Exists nor Exists Not

---

[172]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'The Tathāgata neither exists nor exists not'"?

[173] "For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'The Tathāgata neither exists nor exists not.'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'The Tathāgata neither exists nor exists not.'

There being perception, brethren,
by clinging to perception,

depending on perception,
arises such a view as this:

'The Tathāgata neither exists nor exists not.'

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'The Tathāgata neither exists nor exists not.'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'The Tathāgata neither exists nor exists not.'

§

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,

by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata neither exists nor exists not'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata neither exists nor exists not'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata neither exists nor exists not'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata neither exists nor exists not'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata neither exists nor exists not'?"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -

without clinging to that
can such a view as this arise:

'The Tathāgata neither exists nor exists not'?"

"Surely not, lord."

"But when in an Ariyan disciple
doubt as to these six points is put away
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
2. Purimagamanam (Aṭṭhārasa-Veyyā-Karaṇāni)

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

2. First Repetition (of the Eighteen Instructions)

Suttas 19-36

[Note: As this Chapter is identical to the previous (Suttas 1-18) it has been abridged here by the inclusion of the first and last suttas (19 and 36) in their complete form and Suttas 20-35 are given by title only but are linked to their corresponding sutta in the previous Chapter.]

Sutta 19

Vāta Suttaṃ

Winds

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'.

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'.

There being perception, brethren,
by clinging to perception,
depending on perception,
arises such a view as this:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'.

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,

moon and sun neither rise nor set,
but (all) are stable as a pillar'.

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'.

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,

moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,

moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,

sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"Surely not, lord."

"But when in an Ariyan disciple
doubt as to these six points is put away
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

§

20. Etaṃ Mama Suttaṃ,

This is Mine,

21. So Attā Suttaṃ

That is the Self,

22. No ca Me Siyā Suttaṃ,

It May Not Be Mine,

23. N'atthi Suttaṃ,

There is Not,

24. Karoto Suttaṃ,

PTS: For Him Who Acts,

25. Hetu Suttaṃ,

Condition,

26. Mahā Diṭṭhi Suttaṃ

By the (Great) Heresy,

27. Sassata Loka Suttaṃ,

The World is Eternal,

28. Asassata Loka Suttaṃ,

The World is Not Eternal,

29. Antavā Suttaṃ

Limited (is the World),

30. Anantavā Suttaṃ

Unlimited (is the world),

31. Taṇ Jīvan, Taṇ Sarīra Suttaṃ

What the Life Is, That Is the Body,

32. Aññaṇ Jīvan, Aññaṇ Sarīra Suttaṃ

PTS: The Life is One Thing, the Body is Another,

33. Hoti Tathāgata Suttaṃ

The Tathāgata Exists,

34. Na Hoti Tathāgata Suttaṃ

The Tathāgata Exists Not,

35. Hoti ca na ca Hoti Tathāgata Suttaṃ

The Tathāgata both Exists and Exists Not,

§

Sutta 36

Neva hoti na na Hoti Tathāgata Suttaṃ

The Tathāgata neither Exists nor Exists Not

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'The Tathāgata neither exists nor exists not'"?

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'The Tathāgata neither exists nor exists not.'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'The Tathāgata neither exists nor exists not.'

There being perception, brethren,
by clinging to perception,
depending on perception,
arises such a view as this:

'The Tathāgata neither exists nor exists not.'

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'The Tathāgata neither exists nor exists not.'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'The Tathāgata neither exists nor exists not.'

§

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata neither exists nor exists not'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata neither exists nor exists not'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata neither exists nor exists not'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -

without clinging to that
can such a view as this arise:

'The Tathāgata neither exists nor exists not'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata neither exists nor exists not'?"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The Tathāgata neither exists nor exists not'?"

"Surely not, lord."

"But when in an Ariyan disciple
doubt as to these six points is put away
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
3. Dutiya Gamanam or Dutiya Vāro Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

3. Second Repetition

Sutta 37

Rūpī Attā Suttaṃ

The Self Has Form

---

[174]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'The self has form,[1]
it is without sickness, after death'?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'The self has form, it is without sickness, after death.'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'The self has form, it is without sickness, after death.'

There being perception, brethren,
by clinging to perception,

depending on perception,
arises such a view as this:

'The self has form, it is without sickness, after death.'

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'The self has form, it is without sickness, after death.'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'The self has form, it is without sickness, after death.'

§

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,

by nature changeable, -
without clinging to that
can such a view as this arise:

'The self has form, it is without sickness, after death'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self has form, it is without sickness, after death'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self has form, it is without sickness, after death'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self has form, it is without sickness, after death'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self has form, it is without sickness, after death'?"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -

without clinging to that
can such a view as this arise:

'The self has form, it is without sickness, after death'?"

"Surely not, lord."

§

"But when in an Ariyan disciple
doubt as to these six points
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

---

[1] Or has a body (*(rūpī)*

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
3. Dutiya Gamanam or Dutiya Vāro Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

3. Second Repetition

Sutta 38

Arūpī Attā Suttaṃ

The Self Is Formless

---

[174]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'The self is formless,
it is without sickness,
after death'?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'The self is formless,
it is without sickness,
after death.'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'The self is formless,
it is without sickness,
after death.'

There being perception, brethren,
by clinging to perception,
depending on perception,
arises such a view as this:

'The self is formless,
it is without sickness,
after death.'

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'The self is formless,
it is without sickness,
after death.'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'The self is formless,
it is without sickness,
after death.'

§

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is formless,
it is without sickness,
after death'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -

without clinging to that
can such a view as this arise:

'The self is formless,
it is without sickness,
after death'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is formless,
it is without sickness,
after death'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is formless,
it is without sickness,
after death'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is formless,
it is without sickness,
after death'?"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is formless,
it is without sickness,
after death'?"

"Surely not, lord."

"But when in an Ariyan disciple
doubt as to these six points
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,

as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
3. Dutiya Gamanam or Dutiya Vāro Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

3. Second Repetition

Sutta 39

Rūpī ca Arūpī Attā Suttaṃ

The Self Both has Form and Is Formless

---

[174]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'The self both has form and is formless,
it is without sickness,
after death'?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'The self both has form and is formless,
it is without sickness,
after death.'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'The self both has form and is formless,
it is without sickness,
after death.'

There being perception, brethren,
by clinging to perception,
depending on perception,
arises such a view as this:

'The self both has form and is formless,
it is without sickness,
after death.'

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'The self both has form and is formless,
it is without sickness,
after death.'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'The self both has form and is formless,
it is without sickness,
after death.'

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self both has form and is formless,
it is without sickness,
after death'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self both has form and is formless,
it is without sickness,

after death'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self both has form and is formless,
it is without sickness,
after death'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self both has form and is formless,
it is without sickness,
after death'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self both has form and is formless,
it is without sickness,
after death'?"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self both has form and is formless,
it is without sickness,
after death'?"

"Surely not, lord."

"But when in an Ariyan disciple
doubt as to these six points
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
3. Dutiya Gamanam or Dutiya Vāro Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

3. Second Repetition

Sutta 40

N'eva Rūpī N'ārūpī Attā Suttaṃ

The Self Neither has Form Nor Is Formless

---

[174]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'The self neither has form nor is formless,
it is without sickness,
after death'?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'The self neither has form nor is formless,
it is without sickness,
after death.'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'The self neither has form nor is formless,
it is without sickness,
after death.'

There being perception, brethren,
by clinging to perception,
depending on perception,
arises such a view as this:

'The self neither has form nor is formless,
it is without sickness,
after death.'

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'The self neither has form nor is formless,
it is without sickness,
after death.'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'The self neither has form nor is formless,
it is without sickness,
after death.'

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self neither has form nor is formless,
it is without sickness,
after death'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self neither has form nor is formless,
it is without sickness,

after death'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self neither has form nor is formless,
it is without sickness,
after death'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self neither has form nor is formless,
it is without sickness,
after death'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self neither has form nor is formless,
it is without sickness,
after death'?"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self neither has form nor is formless,
it is without sickness,
after death'?"

"Surely not, lord."

"But when in an Ariyan disciple
doubt as to these six points
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
3. Dutiya Gamanam or Dutiya Vāro Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

3. Second Repetition

Sutta 41

Ekanta-Sukhī Suttaṃ

The Self Is Sheer Bliss

---

[174]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'The self is sheer bliss,
is without sickness,
after death'?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'The self is sheer bliss,
is without sickness,
after death.'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'The self is sheer bliss,
is without sickness,
after death.'

There being perception, brethren,
by clinging to perception,
depending on perception,
arises such a view as this:

'The self is sheer bliss,
is without sickness,
after death.'

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'The self is sheer bliss,
is without sickness,
after death.'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'The self is sheer bliss,
is without sickness,
after death.'

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is sheer bliss,
is without sickness,
after death'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is sheer bliss,
is without sickness,

after death'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is sheer bliss,
is without sickness,
after death'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is sheer bliss,
is without sickness,
after death'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is sheer bliss,
is without sickness,
after death'?"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is sheer bliss,
is without sickness,
after death'?"

"Surely not, lord."

"But when in an Ariyan disciple
doubt as to these six points
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
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3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

3. Second Repetition

Sutta 42

Ekanta-Dukkhī Suttaṃ

The Self Is Sheer Suffering

---

[174]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'The self is sheer suffering,
is without sickness,
after death'?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'The self is sheer suffering,
is without sickness,
after death.'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'The self is sheer suffering,
is without sickness,
after death.'

There being perception, brethren,
by clinging to perception,
depending on perception,
arises such a view as this:

'The self is sheer suffering,
is without sickness,
after death.'

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'The self is sheer suffering,
is without sickness,
after death.'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'The self is sheer suffering,
is without sickness,
after death.'

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is sheer suffering,
is without sickness,
after death'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is sheer suffering,
is without sickness,

after death'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is sheer suffering,
is without sickness,
after death'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is sheer suffering,
is without sickness,
after death'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is sheer suffering,
is without sickness,
after death'?"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is sheer suffering,
is without sickness,
after death'?"

"Surely not, lord."

"But when in an Ariyan disciple
doubt as to these six points
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
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Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

3. Second Repetition

Sutta 43

Sukha-Dukkhī Suttaṃ

The Self Is Bliss and Suffering

---

[174]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'The self is both bliss and suffering,
is without sickness,
after death'?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'The self is both bliss and suffering,
is without sickness,
after death.'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'The self is both bliss and suffering,
is without sickness,
after death.'

There being perception, brethren,
by clinging to perception,
depending on perception,
arises such a view as this:

'The self is both bliss and suffering,
is without sickness,
after death.'

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'The self is both bliss and suffering,
is without sickness,
after death.'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'The self is both bliss and suffering,
is without sickness,
after death.'

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is both bliss and suffering,
is without sickness,
after death'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is both bliss and suffering,
is without sickness,

after death'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is both bliss and suffering,
is without sickness,
after death'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is both bliss and suffering,
is without sickness,
after death'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is both bliss and suffering,
is without sickness,
after death'?"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is both bliss and suffering,
is without sickness,
after death'?"

"Surely not, lord."

"But when in an Ariyan disciple
doubt as to these six points
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
3. Dutiya Gamanam or Dutiya Vāro Vagga

Sutta 44

Adukkha-m-Asukhī Suttaṃ

Adapted from the 1995 edition of the digital version of the **Sri Lanka Buddha Jayanti Tripitaka Series.**

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[220]

Evaṃ me sutaṃ:॥ ॥

Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme.॥ ॥

Tatra kho Bhagavā bhikkhu āmantesi:॥ ॥

"Bhikkhavo" ti.॥ ॥

"Bhadante" ti
te bhikkh Bhagavato paccassosuṃ॥ ॥

Bhagavā etad avoca:॥ ॥

"Kismiṃ nu kho bhikkhave, sati
kiṃ upādāya
kiṃ abhinivissa
evaṃ diṭṭhi uppajjati:॥ ॥

'Adukkham-asukhī attā hoti arogo param maraṇā' ti" ti?|| ||

"Bhagavaṃ-mulakā no bhante, dhammā.|| ||

Bhagavaṃ-nettikā Bhagavam-paṭisaraṇā.|| ||

Sādhu vata bhaṇte,
Bhagavantaṃ yeva paṭibhātu etassa bhāsitassa attho,
Bhagavato sutvā bhikkhu dhāressan" ti.|| ||

§

"Rūpe kho bhikkhave, sati
rūpaṃ upādāya
rūpaṃ abhinivissa
evem diṭṭhi uppajjati:|| ||

'Adukkham-asukhī attā hoti arogo param maraṇā' ti.|| ||

Vedanāya sati
vedanaṃ upādāya
vedanā abhinivissa
evem diṭṭhi uppajjati:|| ||

'Adukkham-asukhī attā hoti arogo param maraṇā' ti.|| ||

Saññāya sati
saññaṃ upādāya
saññā abhinivissa
evem diṭṭhi uppajjati:|| ||

'Adukkham-asukhī attā hoti arogo param maraṇā' ti.|| ||

Saṅkhāresu sati
saṅkhāre upādāya
saṅkhāre abhinivissa
evem diṭṭhi uppajjati:|| ||

'Adukkham-asukhī attā hoti arogo param maraṇā' ti.|| ||

Viññāṇe sati
viññāṇaṃ upādāya
viññāṇaṃ abhinivissa
evem diṭṭhi uppajjati:|| ||

'Adukkham-asukhī attā hoti arogo param maraṇā' ti.|| ||

§

Taṃ kiṃ maññasi bhikkhave?|| ||

Rūpaṃ niccaṃ vā aniccaṃ vā" ti?|| ||

"Aniccaṃ bhante."|| ||

"Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā" ti?|| ||

"Dukkhaṃ bhante."|| ||

"Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ,
api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:|| ||

'Adukkham-asukhī attā hoti arogo param maraṇā' ti" ti?|| ||

"No h'etaṃ bhante."|| ||

■

"Vedanā niccaṃ vā aniccaṃ vā" ti?|| ||

"Aniccaṃ bhante."|| ||

"Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā" ti?|| ||

"Dukkhaṃ bhante."|| ||

"Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ,
api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:|| ||

'Adukkham-asukhī attā hoti arogo param maraṇā' ti" ti?|| ||

"No h'etaṃ bhante."|| ||

■

"Saññā niccaṃ vā aniccaṃ vā" ti?|| ||

"Aniccaṃ bhante."|| ||

"Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā" ti?|| ||

"Dukkhaṃ bhante."|| ||

"Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ,
api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:|| ||

'Adukkham-asukhī attā hoti arogo param maraṇā' ti" ti?|| ||

"No h'etaṃ bhante."|| ||

■

"Saṅkhārā niccaṃ vā aniccaṃ vā" ti?|| ||

"Aniccaṃ bhante."|| ||

"Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā" ti?|| ||

"Dukkhaṃ bhante."|| ||

"Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ,
api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:|| ||

'Adukkham-asukhī attā hoti arogo param maraṇā' ti" ti?|| ||

"No h'etaṃ bhante."|| ||

■

"Viññāṇaṃ niccaṃ vā aniccaṃ vā" ti?|| ||

"Aniccaṃ bhante."|| ||

"Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā" ti?|| ||

"Dukkhaṃ bhante."|| ||

"Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ,
api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:|| ||

'Adukkham-asukhī attā hoti arogo param maraṇā' ti" ti?|| ||

"No h'etaṃ bhante."|| ||

■

"Yam pidaṃ diṭṭhaṃ,
sutaṃ,
mutaṃ,
viññātaṃ,
pattaṃ,
pariyesitaṃ,
anuvicaritaṃ manasā
tam pi niccaṃ vā aniccaṃ vāti?

"Aniccaṃ bhante."|| ||

"Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā" ti?|| ||

"Dukkhaṃ bhante."|| ||

"Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ,
api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:|| ||

'Adukkham-asukhī attā hoti arogo param maraṇā' ti" ti?|| ||

"No h'etaṃ bhante."|| ||

§

Yato kho bhikkhave, ariya-sāvakassa imesu chasu ṭhānesu kaṇkhā pahīnā hoti,
dukkhe pissa kaṇkhā pahīnā hoti,
dukkha-samudaye pissa kaṇkhā pahīnā hoti,
dukkha-nirodhe pissa kaṇkhā pahīnā hoti,
dukkha-nirodha-gāminiy'āpaṭi-padāya pissa kaṇkhā pahīnā hoti.|| ||

Ayaṃ vuccati bhikkhave, ariya-sāvako
Sotāpanno
avinipāta-dhammo
niyato
sambodhi-parāyano" ti.|| ||

Saṃyutta Nikāya
3. Khandha Vagga
24. Diṭṭhi Saṃyutta
3. Dutiya Gamanam or Dutiya Vāro Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

3. Second Repetition

Sutta 44

Adukkha-m-Asukhī Suttaṃ

The Self Is without Bliss or Suffering

---

[174]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'The self is without bliss or suffering,
is without sickness,
after death'?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'The self is without bliss or suffering,
is without sickness,
after death.'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'The self is without bliss or suffering,
is without sickness,
after death.'

There being perception, brethren,
by clinging to perception,
depending on perception,
arises such a view as this:

'The self is without bliss or suffering,
is without sickness,
after death.'

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'The self is without bliss or suffering,
is without sickness,
after death.'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'The self is without bliss or suffering,
is without sickness,
after death.'

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is without bliss or suffering,
is without sickness,
after death'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is without bliss or suffering,
is without sickness,

after death'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is without bliss or suffering,
is without sickness,
after death'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is without bliss or suffering,
is without sickness,
after death'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is without bliss or suffering,
is without sickness,
after death'?"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is without bliss or suffering,
is without sickness,
after death'?"

"Surely not, lord."

"But when in an Ariyan disciple
doubt as to these six points
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

Saṃyutta Nikāya
III. Khandhā Vagga:
24: Diṭṭhi Saṃyutta
4. Tatiya Gamanam Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

4. Third Repetition

Suttas 45-70

[Note: As the suttas of this Chapter are identical to the previous Suttas 1-18 and 37-44 it has been abridged here by the inclusion of the first and last suttas (45 and 70) in their complete form and Suttas 46-69 are given by title only but are linked to their corresponding sutta in the previous Chapters.]

Sutta 45

Vāta Suttaṃ

Winds

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'.

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'.

There being perception, brethren,
by clinging to perception,
depending on perception,
arises such a view as this:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'.

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,

moon and sun neither rise nor set,
but (all) are stable as a pillar'.

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'.

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,

moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,

moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,

sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"Surely not, lord."

"But when in an Ariyan disciple
doubt as to these six points is put away
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

§

46. Etaṃ Mama Suttaṃ,

This is Mine,

47. So Attā Suttaṃ

That is the Self,

48. No ca Me Siyā Suttaṃ,

It May Not Be Mine,

49. N'atthi Suttaṃ,

There is Not,

50. Karoto Suttaṃ,

PTS: For Him Who Acts,

51. Hetu Suttaṃ,

Condition,

52. Mahā Diṭṭhi Suttaṃ

By the (Great) Heresy,

53. Sassata Loka Suttaṃ,

The World is Eternal,

54. Asassata Loka Suttaṃ,

The World is Not Eternal,

55. Antavā Suttaṃ

Limited (is the World),

56. Anantavā Suttaṃ

Unlimited (is the world),

57. Taṇ Jīvan, Taṇ Sarīra Suttaṃ

What the Life Is, That Is the Body,

58. Aññaṇ Jīvan, Aññaṇ Sarīra Suttaṃ

PTS: The Life is One Thing, the Body is Another,

59. Hoti Tathāgata Suttaṃ

The Tathāgata Exists,

60. Na Hoti Tathāgata Suttaṃ

The Tathāgata Exists Not,

61. Hoti ca na ca Hoti Tathāgata Suttaṃ

The Tathāgata both Exists and Exists Not,

62. N'eva Hoti na na Hoti Tathāgata Suttaṃ

The Tathāgata Neither Exists nor Exists Not,

63. Rūpī Attā Suttaṃ

PTS: The Self has Form,

64. Arūpī Attā Suttaṃ

PTS: The Self is Formless,

65. Rūpī ca Arūpī Attā Suttaṃ

PTS: The Self Both has Form and Is Formless,

66. N'eva Rūpī N'ārūpī Attā Suttaṃ

PTS: The Self Neither has Form Nor Is Formless,

67. Ekanta-sukhī Suttaṃ

PTS: The Self Is Sheer Bliss,

68. Ekanta-dukkhī Suttaṃ

PTS: The Self Is Sheer Suffering,

69. Sukha-dukkhī Suttaṃ

PTS: The Self Is Bliss and Suffering,

§

Sutta 70

Adukkha-m-Asukhī Suttaṃ

The Self Is without Bliss or Suffering

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'The self is without bliss or suffering,
is without sickness,
after death'?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'The self is without bliss or suffering,
is without sickness,
after death.'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'The self is without bliss or suffering,
is without sickness,
after death.'

There being perception, brethren,
by clinging to perception,
depending on perception,
arises such a view as this:

'The self is without bliss or suffering,
is without sickness,
after death.'

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'The self is without bliss or suffering,
is without sickness,
after death.'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'The self is without bliss or suffering,
is without sickness,
after death.'

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is without bliss or suffering,
is without sickness,
after death'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -

without clinging to that
can such a view as this arise:

'The self is without bliss or suffering,
is without sickness,
after death'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is without bliss or suffering,
is without sickness,
after death'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is without bliss or suffering,
is without sickness,
after death'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is without bliss or suffering,
is without sickness,
after death'?"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is without bliss or suffering,
is without sickness,
after death'?"

"Surely not, lord."

"But when in an Ariyan disciple
doubt as to these six points
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,

as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

Saṃyutta Nikāya
III. Khandhā Vagga:
24: Diṭṭhi Saṃyutta
5. Catuttha Gamanam Vagga

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

24. Kindred Sayings on Views

5. Fourth Repetition

Suttas 71-96

[Note: As the suttas of this Chapter are identical to the previous Suttas 1-18 and 37-44 it has been abridged here by the inclusion of the first and last suttas (45 and 70) in their complete form and Suttas 46-69 are given by title only but are linked to their corresponding sutta in the previous Chapters.]

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[175]

Sutta 71

Vāta Suttaṃ

Winds

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'.

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'.

There being perception, brethren,
by clinging to perception,
depending on perception,
arises such a view as this:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'.

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,

moon and sun neither rise nor set,
but (all) are stable as a pillar'.

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'.

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,

moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,

moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,

sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'Winds do not blow,
rivers do not flow,
pregnant women do not bring forth,
moon and sun neither rise nor set,
but (all) are stable as a pillar'?"

"Surely not, lord."

"But when in an Ariyan disciple
doubt as to these six points is put away
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,
as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

§

72. Etaṃ Mama Suttaṃ,

This is Mine,

73. So Attā Suttaṃ

That is the Self,

74. No ca Me Siyā Suttaṃ,

It May Not Be Mine,

75. N'atthi Suttaṃ,

There is Not,

76. Karoto Suttaṃ,

PTS: For Him Who Acts,

77. Hetu Suttaṃ,

Condition,

78. Mahā Diṭṭhi Suttaṃ

By the (Great) Heresy,

79. Sassata Loka Suttaṃ,

The World is Eternal,

80. Asassata Loka Suttaṃ,

The World is Not Eternal,

81. Antavā Suttaṃ

Limited (is the World),

82. Anantavā Suttaṃ

Unlimited (is the world),

83. Taṇ Jīvan, Taṇ Sarīra Suttaṃ

What the Life Is, That Is the Body,

84. Aññaṇ Jīvan, Aññaṇ Sarīra Suttaṃ

PTS: The Life is One Thing, the Body is Another,

85. Hoti Tathāgata Suttaṃ

The Tathāgata Exists,

86. Na Hoti Tathāgata Suttaṃ

The Tathāgata Exists Not,

87. Hoti ca na ca Hoti Tathāgata Suttaṃ

The Tathāgata both Exists and Exists Not,

88. N'eva Hoti na na Hoti Tathāgata Suttaṃ

The Tathāgata Neither Exists nor Exists Not,

89. Rūpī Attā Suttaṃ

PTS: The Self has Form,

90. Arūpī Attā Suttaṃ

PTS: The Self is Formless,

91. Rūpī ca Arūpī Attā Suttaṃ

PTS: The Self Both has Form and Is Formless,

92. N'eva Rūpī N'ārūpī Attā Suttaṃ

PTS: The Self Neither has Form Nor Is Formless,

93. Ekanta-sukhī Suttaṃ

PTS: The Self Is Sheer Bliss,

94. Ekanta-dukkhī Suttaṃ

PTS: The Self Is Sheer Suffering,

95. Sukha-dukkhī Suttaṃ

PTS: The Self Is Bliss and Suffering,

§

Sutta 96

Adukkha-Asukhī Suttaṃ

The Self Is without Bliss or Suffering

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There being what, brethren,
by clinging to what,
by depending upon what
does such a view as this arise:

'The self is without bliss or suffering,
is without sickness,
after death'?"

"For us, lord, things have the Exalted One as their root
their guide,
their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One."

■

"There being a body, brethren,
by clinging to body,
depending on body,
arises such a view as this:

'The self is without bliss or suffering,
is without sickness,
after death.'

There being feeling, brethren,
by clinging to feeling,
depending on feeling,
arises such a view as this:

'The self is without bliss or suffering,
is without sickness,
after death.'

There being perception, brethren,
by clinging to perception,
depending on perception,
arises such a view as this:

'The self is without bliss or suffering,
is without sickness,
after death.'

There being the activities, brethren,
by clinging to the activities,
depending on the activities,
arises such a view as this:

'The self is without bliss or suffering,
is without sickness,
after death.'

There being consciousness, brethren,
by clinging to consciousness,
depending on consciousness,
arises such a view as this:

'The self is without bliss or suffering,
is without sickness,
after death.'

■

As to that, what think ye, brethren?

Is body permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is without bliss or suffering,
is without sickness,
after death'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -

without clinging to that
can such a view as this arise:

'The self is without bliss or suffering,
is without sickness,
after death'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is without bliss or suffering,
is without sickness,
after death'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is without bliss or suffering,
is without sickness,
after death'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is without bliss or suffering,
is without sickness,
after death'?"

"Surely not, lord."

■

"Now what is seen,
heard,
sensed,
known,
attained,
sought after,
thought out by mind, -
is that permanent or impermanent?"

"Impermanent, lord."

"That which is impermanent,
is it weal or woe?"

"Woe, lord."

"Impermanent,
woeful,
by nature changeable, -
without clinging to that
can such a view as this arise:

'The self is without bliss or suffering,
is without sickness,
after death'?"

"Surely not, lord."

"But when in an Ariyan disciple
doubt as to these six points
when for him doubt as to suffering is put away,
doubt as to the arising of suffering,
as to the ceasing of suffering,

as to the way going to the ceasing of suffering is put away, -
then this Ariyan disciple is called

'Stream-winner,
saved from disaster,
assured,
bound for enlightenment.'"

Saṃyutta Nikāya
3. Khandha Vagga
25. Okkantika Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

25. Kindred Sayings on Entering

Sutta 1

Cakkhu Suttaṃ

The Eye

---

[177]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"The eye, brethren, is impermanent,
changeable,
becoming otherwise.[1]

The ear, brethren, is impermanent,
changeable,
becoming otherwise.

The nose, brethren, is impermanent,
changeable,
becoming otherwise.

The tongue, brethren, is impermanent,
changeable,
becoming otherwise.

The body,[2], brethren, is impermanent,
changeable,
becoming otherwise.

The mind, brethren, is impermanent,
changeable,
becoming otherwise.

§

He who has faith and confidence, brethren,
in these doctrines,
such an one is called:

'Walker in faith,
one who enters on assurance of perfection,[3]
one who enters on the state of the worthy,

one who has escaped the state of the manyfolk;
one incapable of doing a deed
by which he would be reborn in purgatory
or in the womb of an animal,
or in the realm of Petas;
one incapable of dying without realizing
the fruit of stream-winning.'

■

He, brethren, by whom these doctrines
by his insight
are moderately approved,[4]
is called:

'Walker in Dhamma[ed1],
one who enters on assurance of perfection,
one who enters on the state of the worthy,
one who has escaped the state of the manyfolk;
one incapable of doing a deed
by which he would be reborn in purgatory
or in the womb of an animal,
or in the realm of Petas;
one incapable of dying without realizing
the fruit of stream-winning.'

■

[178] He, brethren, who thus knows,
thus sees
these doctrines,
is called

'Stream-winner,
saved from destruction,

assured,
bound for enlightenment.'"

---

[1] *Aññathā-bhāvī*. *Cf*. *S*. iv, 67 *f*.

[2] *Kāyo,* here the organ of touch sensation, the whole bodily surface.

[3] *Okianto sammatta-niyāmaṇ*. *Cf*. *Pts*. *of Controv*. 177, C. 185. *Vis*. *Magg*. 177. *Sammatta* is the abstract noun from *samma* (Lat. *summa,* highest, best).

[4] *Mattaso nijjhānaṇ khamanti*. *Cf*. *S*. v, 377; *A*. iv, 241.; J.P.T.S., 1913-14, p.220.

[ed1] Woodward mistakenly repeats "walker in faith".

Saṃyutta Nikāya
3. Khandha Vagga
25. Okkantika Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

25. Kindred Sayings on Entering

Sutta 2

Rūpa Suttaṃ

Body[1ed1]

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[178]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Body, brethren, is impermanent,
changeable,
becoming otherwise.

Sounds, brethren, are impermanent,
changeable,
becoming otherwise.

Tastes, brethren, are impermanent,
changeable,
becoming otherwise.

Scents, brethren, are impermanent,
changeable,
becoming otherwise.

Tangibles, brethren, are impermanent,
changeable,
becoming otherwise.

States of mind,[ed2] brethren, are impermanent,
changeable,
becoming otherwise.

§

He who has faith and confidence, brethren,
in these doctrines,
such an one is called

'Walker in faith,
one who enters on assurance of perfection,
one who enters on the state of the worthy,

one who has escaped the state of the manyfolk;
one incapable of doing a deed
by which he would be reborn in purgatory
or in the womb of an animal,
or in the realm of Petas;
one incapable of dying without realizing
the fruita of stream-winning.'

■

He, brethren, by whom these doctrines
by his insight
are moderately approved,
is called

'Walker in Dhamma,
one who enters on assurance of perfection,
one who enters on the state of the worthy,
one who has escaped the state of the manyfolk;
one incapable of doing a deed
by which he would be reborn in purgatory
or in the womb of an animal,
or in the realm of Petas;
one incapable of dying without realizing
the fruita of stream-winning.'

■

He, brethren, who thus knows,
thus sees
these doctrines,
is called

'Stream-winner,
saved from destruction,
assured,
bound for enlightenment.'"

---

[1] Here *rūpaṇ* not *kāyo*

[ed1] Woodward translates '*rūpa*' as body, but what is being spoken of here are the objects of the senses and that would be 'visible objects' not just the body. *Rūpa* is basically 'light', and it can be said that at it's most fundamental sight is the perception of light.

[ed2] '*Dhammā*'. The term must mean an object of the mind sense (mano), not a state of the mind (citta). 'Things.' 'Phenomena.' It cannot be 'The Dhamma' as the use pre-dates the appearance of such. 'Form' is too narrow. The confusion may arise by the association with the fourth of the Satipatthanas where 'Living observing the Dhamma through The Dhamma' is described as observing the arising and passing away of several elements of The Dhamma.

Saṃyutta Nikāya
3. Khandha Vagga
25. Okkantika Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

25. Kindred Sayings on Entering

Sutta3

Viññāṇa Suttaṃ

Consciousness[1]

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[178]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Eye-consciousness, brethren, is impermanent,
changeable,
becoming otherwise.

Ear-consciousness, brethren, is impermanent,
changeable,
becoming otherwise.

Nose-consciousness, brethren, is impermanent,
changeable,
becoming otherwise.

Tongue-consciousness, brethren, is impermanent,
changeable,
becoming otherwise.

Body-consciousness, brethren, is impermanent,
changeable,
becoming otherwise.

Mind-consciousness, brethren, is impermanent,
changeable,
becoming otherwise.

§

He who has faith and confidence, brethren,
in these doctrines,
such an one is called

'Walker in faith,
one who enters on assurance of perfection,
one who enters on the state of the worthy,

one who has escaped the state of the manyfolk;
one incapable of doing a deed
by which he would be reborn in purgatory
or in the womb of an animal,
or in the realm of Petas;
one incapable of dying without realizing
the fruita of stream-winning.'

■

He, brethren, by whom these doctrines
by his insight
are moderately approved,
is called

'Walker in Dhamma,
one who enters on assurance of perfection,
one who enters on the state of the worthy,
one who has escaped the state of the manyfolk;
one incapable of doing a deed
by which he would be reborn in purgatory
or in the womb of an animal,
or in the realm of Petas;
one incapable of dying without realizing
the fruita of stream-winning.'

■

He, brethren, who thus knows,
thus sees
these doctrines,
is called

'Stream-winner,
saved from destruction,
assured,
bound for enlightenment.'"

[1] *S*. ii, 140; *K.S*. ii, 101.

Saṃyutta Nikāya
3. Khandha Vagga
25. Okkantika Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

25. Kindred Sayings on Entering

Sutta 4

Phassa Suttaṃ

Contact

---

[178]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Eye-contact, brethren, is impermanent,
changeable,
becoming otherwise.

Ear-contact, brethren, is impermanent,
changeable,
becoming otherwise.

Nose-contact, brethren, is impermanent,
changeable,
becoming otherwise.

Tongue-contact, brethren, is impermanent,
changeable,
becoming otherwise.

Body-contact, brethren, is impermanent,
changeable,
becoming otherwise.

Mind-contact, brethren, is impermanent,
changeable,
becoming otherwise.

§

He who has faith and confidence, brethren,
in these doctrines,
such an one is called

'Walker in faith,
one who enters on assurance of perfection,
one who enters on the state of the worthy,

one who has escaped the state of the manyfolk;
one incapable of doing a deed
by which he would be reborn in purgatory
or in the womb of an animal,
or in the realm of Petas;
one incapable of dying without realizing
the fruita of stream-winning.'

■

He, brethren, by whom these doctrines
by his insight
are moderately approved,
is called

'Walker in Dhamma,
one who enters on assurance of perfection,
one who enters on the state of the worthy,
one who has escaped the state of the manyfolk;
one incapable of doing a deed
by which he would be reborn in purgatory
or in the womb of an animal,
or in the realm of Petas;
one incapable of dying without realizing
the fruita of stream-winning.'

■

He, brethren, who thus knows,
thus sees
these doctrines,
is called

'Stream-winner,
saved from destruction,
assured,
bound for enlightenment.'"

Saṃyutta Nikāya
3. Khandha Vagga
25. Okkantika Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

25. Kindred Sayings on Entering

Sutta 5

Vedanāya Suttaṃ

Feeling

---

[178]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Feelings, brethren, that arise from eye-contact, are impermanent,
changeable,
becoming otherwise.

Feelings, brethren, that arise from ear-contact, are impermanent,
changeable,
becoming otherwise.

Feelings, brethren, that arise from nose-contact, are impermanent,
changeable,
becoming otherwise.

Feelings, brethren, that arise from tongue-contact, are impermanent,
changeable,
becoming otherwise.

Feelings, brethren, that arise from body-contact, are impermanent,
changeable,
becoming otherwise.

Feelings, brethren, that arise from mind-contact, are impermanent,
changeable,
becoming otherwise.

§

He who has faith and confidence, brethren,
in these doctrines,
such an one is called

'Walker in faith,
one who enters on assurance of perfection,
one who enters on the state of the worthy,

one who has escaped the state of the manyfolk;
one incapable of doing a deed
by which he would be reborn in purgatory
or in the womb of an animal,
or in the realm of Petas;
one incapable of dying without realizing
the fruita of stream-winning.'

■

He, brethren, by whom these doctrines
by his insight
are moderately approved,
is called

'Walker in Dhamma,
one who enters on assurance of perfection,
one who enters on the state of the worthy,
one who has escaped the state of the manyfolk;
one incapable of doing a deed
by which he would be reborn in purgatory
or in the womb of an animal,
or in the realm of Petas;
one incapable of dying without realizing
the fruita of stream-winning.'

■

He, brethren, who thus knows,
thus sees
these doctrines,
is called

'Stream-winner,
saved from destruction,
assured,
bound for enlightenment.'"

Saṃyutta Nikāya
3. Khandha Vagga
25. Okkantika Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

25. Kindred Sayings on Entering

Sutta 6

Saññā Suttaṃ

Perception

---

[178]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Perception of body,[ed1] brethren, is impermanent,
changeable,
becoming otherwise.

Perception of sound, brethren, is impermanent,
changeable,
becoming otherwise.

Perception of scent, brethren, is impermanent,
changeable,
becoming otherwise.

Perception of savour, brethren, is impermanent,
changeable,
becoming otherwise.

Perception of tangibles, brethren, is impermanent,
changeable,
becoming otherwise.

Perception of phenomena,[ed2] brethren, is impermanent,
changeable,
becoming otherwise.

§

He who has faith and confidence, brethren,
in these doctrines,
such an one is called

'Walker in faith,
one who enters on assurance of perfection,
one who enters on the state of the worthy,

one who has escaped the state of the manyfolk;
one incapable of doing a deed
by which he would be reborn in purgatory
or in the womb of an animal,
or in the realm of Petas;
one incapable of dying without realizing
the fruita of stream-winning.'

■

He, brethren, by whom these doctrines
by his insight
are moderately approved,
is called

'Walker in Dhamma,
one who enters on assurance of perfection,
one who enters on the state of the worthy,
one who has escaped the state of the manyfolk;
one incapable of doing a deed
by which he would be reborn in purgatory
or in the womb of an animal,
or in the realm of Petas;
one incapable of dying without realizing
the fruita of stream-winning.'

■

He, brethren, who thus knows,
thus sees
these doctrines,
is called

'Stream-winner,
saved from destruction,
assured,
bound for enlightenment.'"

---

ed1 As with §2, Woodward translates '*rūpa*' as body, but what is being spoken of here are the objects of the senses and that would be 'visible objects' not just the body.

ed2 '*Dhammā*'. Here Woodward changes his translation from 'state of mind' which he used in §2.

Saṃyutta Nikāya
3. Khandha Vagga
25. Okkantika Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

25. Kindred Sayings on Entering

Sutta 7

Cetanā Suttaṃ

Volition[1]

---

[179]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Volitional acts occasioned by body,[ed1] brethren, are impermanent,
changeable,
becoming otherwise.

Volitional acts occasioned by sound, brethren, are impermanent,
changeable,
becoming otherwise.

Volitional acts occasioned by scent, brethren, are impermanent,
changeable,
becoming otherwise.

Volitional acts occasioned by savour, brethren, are impermanent,
changeable,
becoming otherwise.

Volitional acts occasioned by tangibles, brethren, are impermanent,
changeable,
becoming otherwise.

Volitional acts occasioned by ideas,[ed2] brethren, are impermanent,
changeable,
becoming otherwise.

§

He who has faith and confidence, brethren,
in these doctrines,
such an one is called

'Walker in faith,
one who enters on assurance of perfection,
one who enters on the state of the worthy,

one who has escaped the state of the manyfolk;
one incapable of doing a deed
by which he would be reborn in purgatory
or in the womb of an animal,
or in the realm of Petas;
one incapable of dying without realizing
the fruita of stream-winning.'

■

He, brethren, by whom these doctrines
by his insight
are moderately approved,
is called

'Walker in Dhamma,
one who enters on assurance of perfection,
one who enters on the state of the worthy,
one who has escaped the state of the manyfolk;
one incapable of doing a deed
by which he would be reborn in purgatory
or in the womb of an animal,
or in the realm of Petas;
one incapable of dying without realizing
the fruita of stream-winning.'

■

He, brethren, who thus knows,
thus sees
these doctrines,
is called

'Stream-winner,
saved from destruction,
assured,
bound for enlightenment.'"

---

[1] *Cf. Pts. of Contr.* 225

[ed1] As with §2, Woodward translates '*rūpa*' as body, but what is being spoken of here are the objects of the senses and that would be 'visible objects' or 'sights' not just the body.

[ed2] '*Dhammā*'. Here Woodward changes his translation from 'state of mind' which he used in §2. and again from 'phenomenon' which he used in §6.

Saṃyutta Nikāya
3. Khandha Vagga
25. Okkantika Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

25. Kindred Sayings on Entering

Sutta 8

Taṇhā Suttaṃ

Craving

---

[179]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Craving for body,[ed1] brethren, is impermanent,
changeable,
becoming otherwise.

Craving for sounds, brethren, is impermanent,
changeable,
becoming otherwise.

Craving for scents, brethren, is impermanent,
changeable,
becoming otherwise.

Craving for savours, brethren, is impermanent,
changeable,
becoming otherwise.

Craving for tangibles, brethren, is impermanent,
changeable,
becoming otherwise.

Craving for ideas, brethren, is impermanent,
changeable,
becoming otherwise.

§

He who has faith and confidence, brethren,
in these doctrines,
such an one is called

'Walker in faith,
one who enters on assurance of perfection,
one who enters on the state of the worthy,

one who has escaped the state of the manyfolk;
one incapable of doing a deed
by which he would be reborn in purgatory
or in the womb of an animal,
or in the realm of Petas;
one incapable of dying without realizing
the fruita of stream-winning.'

■

He, brethren, by whom these doctrines
by his insight
are moderately approved,
is called

'Walker in Dhamma,
one who enters on assurance of perfection,
one who enters on the state of the worthy,
one who has escaped the state of the manyfolk;
one incapable of doing a deed
by which he would be reborn in purgatory
or in the womb of an animal,
or in the realm of Petas;
one incapable of dying without realizing
the fruita of stream-winning.'

■

He, brethren, who thus knows,
thus sees
these doctrines,
is called

'Stream-winner,
saved from destruction,
assured,
bound for enlightenment.'"

---

ed1 As with §2, Woodward translates '*rūpa*' as body, but what is being spoken of here are the objects of the senses and that would be 'visible objects' or 'sights' not just the body.

Saṃyutta Nikāya
3. Khandha Vagga
25. Okkantika Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

25. Kindred Sayings on Entering

Sutta 9

Dhātu Suttaṃ

Element[1]

---

[179]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"The element of earth, brethren, is impermanent,
changeable,
becoming otherwise.

The element of water, brethren, is impermanent,
changeable,
becoming otherwise.

The element of heat, brethren, is impermanent,
changeable,
becoming otherwise.

The element of air, brethren, is impermanent,
changeable,
becoming otherwise.

The element of space, brethren, is impermanent,
changeable,
becoming otherwise.

The element of consciousness, brethren, is impermanent,
changeable,
becoming otherwise.

§

He who has faith and confidence, brethren,
in these doctrines,
such an one is called

'Walker in faith,
one who enters on assurance of perfection,
one who enters on the state of the worthy,

one who has escaped the state of the manyfolk;
one incapable of doing a deed
by which he would be reborn in purgatory
or in the womb of an animal,
or in the realm of Petas;
one incapable of dying without realizing
the fruita of stream-winning.'

■

He, brethren, by whom these doctrines
by his insight
are moderately approved,
is called

'Walker in Dhamma,
one who enters on assurance of perfection,
one who enters on the state of the worthy,
one who has escaped the state of the manyfolk;
one incapable of doing a deed
by which he would be reborn in purgatory
or in the womb of an animal,
or in the realm of Petas;
one incapable of dying without realizing
the fruita of stream-winning.'

■

He, brethren, who thus knows,
thus sees
these doctrines,
is called

'Stream-winner,
saved from destruction,
assured,
bound for enlightenment.'"

[1] Of earth, water, fire, air and space *(ākāsa)* Text omits *viññāṇa-dhātu,* but it occurs in the formula at *D*. iii, 247, at *M*. iii, 31, 62, 240, and *infra,* §9 of Book. V. and *V.M*. 486.

Saṃyutta Nikāya
3. Khandha Vagga
25. Okkantika Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

25. Kindred Sayings on Entering

Sutta 10

Khandhena Suttaṃ

By the (Fivefold) Group

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[179]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Body, brethren, is impermanent,
changeable,
becoming otherwise.

Feeling, brethren, is impermanent,
changeable,
becoming otherwise.

Perception, brethren, is impermanent,
changeable,
becoming otherwise.

The activities,[1] brethren, are impermanent,
changeable,
becoming otherwise.

Consciousness, brethren, is impermanent,
changeable,
becoming otherwise.

§

He who has faith and confidence, brethren,
in these doctrines,
such an one is called

'Walker in faith,
one who enters on assurance of perfection,
one who enters on the state of the worthy,
one who has escaped the state of the manyfolk;
one incapable of doing a deed
by which he would be reborn in purgatory
or in the womb of an animal,

or in the realm of Petas;
one incapable of dying without realizing
the fruita of stream-winning.'

■

He, brethren, by whom these doctrines
by his insight
are moderately approved,
is called

'Walker in Dhamma,
one who enters on assurance of perfection,
one who enters on the state of the worthy,
one who has escaped the state of the manyfolk;
one incapable of doing a deed
by which he would be reborn in purgatory
or in the womb of an animal,
or in the realm of Petas;
one incapable of dying without realizing
the fruita of stream-winning.'

■

He, brethren, who thus knows,
thus sees
these doctrines,
is called

'Stream-winner,
saved from destruction,
assured,
bound for enlightenment.'"

---

[1] Text omits *sankhārā* here.

Saṃyutta Nikāya
3. Khandha Vagga
26. Uppāda Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

26. Kindred Sayings on Genesis[1]

Sutta 1

Cakkhu Suttaṃ

Eye

---

[180]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, the arising,
the establishing,
the rebirth,
the appearing of eye, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of ear, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of nose, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of tongue, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of body, -

this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of mind, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

§

Moreover, brethren, the ceasing,
the calming,
the coming to an end of eye, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of ear, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of nose, -
that is the ceasing of suffering,

the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of tongue, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of body, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of mind, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.'"

---

[1] *Uppāda*.

Saṃyutta Nikāya
3. Khandha Vagga
26. Uppāda Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

26. Kindred Sayings on Genesis

Sutta 2

Rūpa Suttaṃ

Material Form

---

[180]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, the arising,
the establishing,
the rebirth,
the appearing of material forms, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of sounds, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of scents, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of savours, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of tangibles, -

this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of phenomena, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

§

Moreover, brethren, the ceasing,
the calming,
the coming to an end of material forms, -
that is the **[181]** ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of sounds,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of scents, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of savours, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of tangibles, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of phenomena, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death."

Saṃyutta Nikāya
3. Khandha Vagga
26. Uppāda Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

26. Kindred Sayings on Genesis

Sutta 3

Viññāṇa Suttaṃ

Consciousness

---

[181]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, the arising,
the establishing,
the rebirth,
the appearing of eye-consciousness, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of ear-consciousness, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of nose-consciousness, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of tongue-consciousness, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of body-consciousness, -

this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of mind-consciousness, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

§

Moreover, brethren, the ceasing,
the calming,
the coming to an end of eye-consciousness, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of ear-consciousness, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of nose-consciousness, -
that is the ceasing of suffering,

the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of tongue-consciousness, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of body-consciousness, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of mind-consciousness, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death."

Saṃyutta Nikāya
3. Khandha Vagga
26. Uppāda Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

26. Kindred Sayings on Genesis

Sutta 4

Phassa Suttaṃ

Contact

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[181]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, the arising,
the establishing,
the rebirth,
the appearing of contact by the eye, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of contact by the ear, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of contact by the nose, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of contact by the tongue, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of contact by the body, -

this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of contact by the mind, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

§

Moreover, brethren, the ceasing,
the calming,
the coming to an end of contact by the eye, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of contact by the ear, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of contact by the nose, -
that is the ceasing of suffering,

the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of contact by the tongue, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of contact by the body, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of contact by the mind, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death."

Saṃyutta Nikāya
3. Khandha Vagga
26. Uppāda Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

26. Kindred Sayings on Genesis

Sutta 5

Vedanāya Suttaṃ

Feeling

---

[181]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, the arising,
the establishing,
the rebirth,
the appearing of feeling born of contact by the eye, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of feeling born of contact by the ear, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of feeling born of contact by the nose, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of feeling born of contact by the tongue, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of feeling born of contact by the body, -

this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of feeling born of contact by the mind, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

§

Moreover, brethren, the ceasing,
the calming,
the coming to an end of feeling born of contact by the eye, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of feeling born of contact by the ear, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of feeling born of contact by the nose, -
that is the ceasing of suffering,

the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of feeling born of contact by the tongue, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of feeling born of contact by the body, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of feeling born of contact by the mind, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death."

Saṃyutta Nikāya
3. Khandha Vagga
26. Uppāda Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

26. Kindred Sayings on Genesis

Sutta 6

Saññāya Suttaṃ

By Perception

---

[181]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, the arising,
the establishing,
the rebirth,
the appearing of perception[ed1] of body, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of perception of sounds, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of perception of scents, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of perception of savours, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of perception of tangibles, -

this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of perception of phenomena, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

§

Moreover, brethren, the ceasing,
the calming,
the coming to an end of perception of body, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of perception of sounds,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of perception of scents, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of perception of savours, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of perception of tangibles, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of perception of phenomena, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death."

---

ed1 Here Woodward has apparently mistakenly used 'consciousness' for 'perception.' This must be just a careless oversight as he uses 'perception' for the title, 'consciousness' for §3 here and 'perception' for §6 in the previous set. Doubt remains however because he has again repeated this translation in SN 3.27.6 and there has changed his translation of '*rūpa*' to 'visible shape' which means he must have at least looked at his translation. I have changed the translation or corrected the mistake because it is pretty much a consensus opinion that the translation is 'perception.' See Glossology: *Saññā*

Saṃyutta Nikāya
3. Khandha Vagga
26. Uppāda Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

26. Kindred Sayings on Genesis

Sutta 7

Cetanā Suttaṃ

Volition

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[182]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, the arising,
the establishing,
the rebirth,
the appearing of volitional acts through body, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of volitional acts through sounds, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of volitional acts through scents, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of volitional acts through savours, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of volitional acts through tangibles, -

this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing volitional acts through things, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

§

Moreover, brethren, the ceasing,
the calming,
the coming to an end of volitional acts through body, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of volitional acts through sounds,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of volitional acts through scents, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of volitional acts through savours, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of volitional acts through tangibles, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of volitional acts through things, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death."

Saṃyutta Nikāya
3. Khandha Vagga
26. Uppāda Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

26. Kindred Sayings on Genesis

Sutta 7

Taṇhā Suttaṃ

Craving

---

[182]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, the arising,
the establishing,
the rebirth,
the appearing of craving for body, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of craving for sounds, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of craving for scents, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of craving for savours, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of craving for tangibles, -

this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing craving for things, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

§

Moreover, brethren, the ceasing,
the calming,
the coming to an end of craving for body, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of craving for sounds,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of craving for scents, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of craving for savours, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of craving for tangibles, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of craving for things, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death."

Saṃyutta Nikāya
3. Khandha Vagga
26. Uppāda Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

26. Kindred Sayings on Genesis

Sutta 9

Dhātu Suttaṃ

Element

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[182]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, the arising,
the establishing,
the rebirth,
the appearing of the element of earth, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of the element of water, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of the element of heat, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of the element of air, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of the element of space, -

this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of the element of consciousness, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

§

Moreover, brethren, the ceasing,
the calming,
the coming to an end of the element of earth, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of the element of water,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of the element of heat, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of the element of air, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of the element of space, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of the element of consciousness, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death."

Saṃyutta Nikāya
3. Khandha Vagga
26. Uppāda Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

26. Kindred Sayings on Genesis

Sutta 10

Khandhena Suttaṃ

The Fivefold Mass

---

[182]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, the arising,
the establishing,
the rebirth,
the appearing of body, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of feeling, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of perception, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of the activities, -
this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

The arising,
the establishing,
the rebirth,
the appearing of consciousness, -

this is the arising of suffering,
the establishing of diseases,
the appearing of decay-and-death.

§

Moreover, brethren, the ceasing,
the calming,
the coming to an end of body, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of feeling,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of perception, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of the activities, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

The ceasing,
the calming,
the coming to an end of consciousness, -
that is the ceasing of suffering,
the calming of disease,
the coming to an end of decay-and-death.

Saṃyutta Nikāya
3. Khandha Vagga
27. Kilesa Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

27. Kindred Sayings on the Corruptions[1]

Sutta 1

Cakkhu Suttaṃ

The Eye

---

[183]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, the desire-and-lust that is in the eye
is a corruption of the heart.

The desire-and-lust that is in the ear
is a corruption of the heart.

The desire-and-lust that is in the nose
is a corruption of the heart.

The desire-and-lust that is in the tongue
is a corruption of the heart.

The desire-and-lust that is in the body
is a corruption of the heart.

The desire-and-lust that is in the mind
is a corruption of the heart.

But, brethren, when in a brother
the heart's corruption
in these six points
is put away,
and his heart is bent on renunciation,
then, compassed about[2] with renunciation,
his heart is seen to be pliable[3]
for penetrating those things
that are to be realized.'[4]

---

[1] Ten *kilesa's* are given in Abhidhamma (*Bud. Psy. Eth.,* § 1229 *f.*); greed, hate, dullness, conceit, speculative opinion, perplexity, stolidity, distraction, unconscientiousness, indiscretion.

[2] *Paribhāvitaṇ. Cf. supra,* xxii, § 101.

[3] At *S*. v, 92-3 the corruptions or flaws of the different metals are enumerated, which make them incapable of perfect workmanship. Then the five corruptions or faults of the heart are given: failure to be soft, pliable, shining, delicate and capable of perfect moulding. So we read in cases where the Master is turning an enquirer to salvation, he questions, exhorts, chides, calms, fires and arouses him. Then, seeing that his heart is pliable, he opens up the deeper matters of the Norm.

[4] *Abhiññā sacchikaraṇīyesu dhammesu*.

Saṃyutta Nikāya
3. Khandha Vagga
27. Kilesa Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

27. Kindred Sayings on the Corruptions

Sutta 2

Rūpa Suttaṃ

Material Form

---

[183]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, the desire-and-lust that is in material form
is a corruption of the heart.

The desire-and-lust that is **[184]** in sounds
is a corruption of the heart.

The desire-and-lust that is in scents
is a corruption of the heart.

The desire-and-lust that is in savours
is a corruption of the heart.

The desire-and-lust that is in tangibles
is a corruption of the heart.

The desire-and-lust that is in things
is a corruption of the heart.

But, brethren, when in a brother
the heart's corruption
in these six points
is put away,
and his heart is bent on renunciation,
then, compassed about with renunciation,
his heart is seen to be pliable
for penetrating those things
that are to be realized."

Saṃyutta Nikāya
3. Khandha Vagga
27. Kilesa Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

27. Kindred Sayings on the Corruptions

Sutta 3

Viññāṇa Suttaṃ

Consciousness

---

[184]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, the desire-and-lust that is in eye-consciousness
is a corruption of the heart.

The desire-and-lust that is in ear-consciousness
is a corruption of the heart.

The desire-and-lust that is in nose-consciousness
is a corruption of the heart.

The desire-and-lust that is in tongue-consciousness
is a corruption of the heart.

The desire-and-lust that is in body-consciousness
is a corruption of the heart.

The desire-and-lust that is in mind-consciousness
is a corruption of the heart.

But, brethren, when in a brother
the heart's corruption
in these six points
is put away,
and his heart is bent on renunciation,
then, compassed about with renunciation,
his heart is seen to be pliable
for penetrating those things
that are to be realized."

Saṃyutta Nikāya
3. Khandha Vagga
27. Kilesa Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

27. Kindred Sayings on the Corruptions

Sutta 4

Phassa Suttaṃ

Contact

---

[184]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, the desire-and-lust that is in eye-contact
is a corruption of the heart.

The desire-and-lust that is in ear-contact
is a corruption of the heart.

The desire-and-lust that is in nose-contact
is a corruption of the heart.

The desire-and-lust that is in tongue-contact
is a corruption of the heart.

The desire-and-lust that is in body-contact
is a corruption of the heart.

The desire-and-lust that is in mind-contact
is a corruption of the heart.

But, brethren, when in a brother
the heart's corruption
in these six points
is put away,
and his heart is bent on renunciation,
then, compassed about with renunciation,
his heart is seen to be pliable
for penetrating those things
that are to be realized."

Saṃyutta Nikāya
3. Khandha Vagga
27. Kilesa Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

27. Kindred Sayings on the Corruptions

Sutta 5

Vedanā Suttaṃ

By Feeling

---

[184]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, the desire-and-lust that is in feeling born of eye-contact
is a corruption of the heart.

The desire-and-lust that is in feeling born of ear-contact
is a corruption of the heart.

The desire-and-lust that is in feeling born of nose-contact
is a corruption of the heart.

The desire-and-lust that is in feeling born of tongue-contact
is a corruption of the heart.

The desire-and-lust that is in feeling born of body-contact
is a corruption of the heart.

The desire-and-lust that is in feeling born of mind-contact
is a corruption of the heart.

But, brethren, when in a brother
the heart's corruption
in these six points
is put away,
and his heart is bent on renunciation,
then, compassed about with renunciation,
his heart is seen to be pliable
for penetrating those things
that are to be realized."

Saṃyutta Nikāya
3. Khandha Vagga
27. Kilesa Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

27. Kindred Sayings on the Corruptions

Sutta 6

Saññā Suttaṃ

By Perception

---

[184]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, the desire-and-lust that is in perception[ed1] of visible shape
is a corruption of the heart.

The desire-and-lust that is in perception of sound
is a corruption of the heart.

The desire-and-lust that is in perception of scent
is a corruption of the heart.

The desire-and-lust that is in perception of savour
is a corruption of the heart.

The desire-and-lust that is in perception of tangibles
is a corruption of the heart.

The desire-and-lust that is in perception of things
is a corruption of the heart.

But, brethren, when in a brother
the heart's corruption
in these six points
is put away,
and his heart is bent on renunciation,
then, compassed about with renunciation,
his heart is seen to be pliable
for penetrating those things
that are to be realized."

[ed1] As in SN 3.26.6, here Woodward has apparently mistakenly used 'consciousness' for 'perception.' This must be just a careless oversight as he uses 'perception' for the title, 'consciousness' for §3 here and 'perception' for §6 in the previous set. Doubt remains however because of the use here where he has changed his translation of '*rūpa*' to 'visible shape' which means he must have at least looked at this translation. I have changed the

translation or corrected the mistake because it is pretty much a consensus opinion that the translation is 'perception.' See Glossology: *Saññā*

Saṃyutta Nikāya
3. Khandha Vagga
27. Kilesa Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

27. Kindred Sayings on the Corruptions

Sutta 7

Cetanā Suttaṃ

Volition

---

[184]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, the desire-and-lust that is in will concerning visible shape
is a corruption of the heart.

The desire-and-lust that is in will concerning sound
is a corruption of the heart.

The desire-and-lust that is in will concerning scent
is a corruption of the heart.

The desire-and-lust that is in will concerning savour
is a corruption of the heart.

The desire-and-lust that is in will concerning tangibles
is a corruption of the heart.

The desire-and-lust that is in will concerning things
is a corruption of the heart.

But, brethren, when in a brother
the heart's corruption
in these six points
is put away,
and his heart is bent on renunciation,
then, compassed about with renunciation,
his heart is seen to be pliable
for penetrating those things
that are to be realized."

Saṃyutta Nikāya
3. Khandha Vagga
27. Kilesa Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

27. Kindred Sayings on the Corruptions

Sutta 8

Taṇhā Suttaṃ

Craving

---

[184]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, the desire-and-lust for craving for visible shape
is a corruption of the heart.

The desire-and-lust for[ed1] craving for sound
is a corruption of the heart.

The desire-and-lust for craving for scent
is a corruption of the heart.

The desire-and-lust for craving for savour
is a corruption of the heart.

The desire-and-lust for craving for tangibles
is a corruption of the heart.

The desire-and-lust for craving for things
is a corruption of the heart.

But, brethren, when in a brother
the heart's corruption
in these six points
is put away,
and his heart is bent on renunciation,
then, compassed about with renunciation,
his heart is seen to be pliable
for penetrating those things
that are to be realized."

[ed1] Woodward here omits *for craving for,* perhaps intentionally, but there certainly is the phenomena of having lust for lust.

Saṃyutta Nikāya
3. Khandha Vagga
27. Kilesa Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

27. Kindred Sayings on the Corruptions

Sutta 9

Dhātu Suttaṃ

Element

---

[185]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, the desire-and-lust for the element of earth
is a corruption of the heart.

The desire-and-lust for the element of water
is a corruption of the heart.

The desire-and-lust for the element of heat
is a corruption of the heart.

The desire-and-lust for the element of air
is a corruption of the heart.

The desire-and-lust for the element of space
is a corruption of the heart.

The desire-and-lust for the element of consciousness
is a corruption of the heart.

But, brethren, when in a brother
the heart's corruption
in these six points
is put away,
and his heart is bent on renunciation,
then, compassed about with renunciation,
his heart is seen to be pliable
for penetrating those things
that are to be realized."

Saṃyutta Nikāya
3. Khandha Vagga
27. Kilesa Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

27. Kindred Sayings on the Corruptions

Sutta 10

Khandena Suttaṃ

The Fivefold Mass

---

[185]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"Brethren, the desire-and-lust for visible shape
is a corruption of the heart.

The desire-and-lust for feeling
is a corruption of the heart.

The desire-and-lust for perception
is a corruption of the heart.

The desire-and-lust for the activities
is a corruption of the heart.

The desire-and-lust for consciousness
is a corruption of the heart.

But, brethren, when in a brother
the heart's corruption
in these five[ed1] points
is put away,
and his heart is bent on renunciation,
then, compassed about with renunciation,
his heart is seen to be pliable
for penetrating those things
that are to be realized."

[ed1] Woodward retains 'six' and the BJT Pali 'chasu'. Everyone else noticed.

Saṃyutta Nikāya
3. Khandha Vagga
28. Sāriputta Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

28. Kindred Sayings on Sāriputta

Sutta 1

Viveka Suttaṃ

Solitude

---

[186]

Thus have I heard:

Once the venerable Sāriputta was staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the venerable Sāriputta,
rising at early dawn,
robed himself,
took bowl and robe
and entered Sāvatthī to beg for alms.

After going his begging-rounds in Sāvatthī
and returning from begging
he ate his meal
and drew near Dark Grove
for noonday rest.

Plunging into Dark Grove,
he sat down at the foot of a tree
for noonday rest.

Then the venerable Sāriputta,
rising at eventide from his solitude,
went to Jeta Grove
in Anāthapiṇḍika's Park.

Now the venerable Ānanda
saw the venerable Sāriputta coming,
while yet he was far off,
and beholding the venerable Sāriputta
he thus spake to him:

"Calm are your senses, friend Sāriputta,
clear and translucent
the colour of your face.

In what mood
has the venerable Sāriputta
been spending this day?"

"Friend, I have been dwelling aloof from passions,
aloof from things evil,
with my thought applied and sustained
in first Jhāna
which is born of solitude
and full of zest and happiness.[1]

To me thus, friend,
the thought never came:

'It is I
who am attaining first Jhāna,'

or

'It is I
who have attained first Jhāna.'

or

'It is I
who have emerged from first Jhāna.'".

"Surely for a long time
have leanings to I-making,[2]
to mine-making
and to vanity
been well rooted out from the vener- **[187]** able Sāriputta.

That is why it occurs not
to the venerable Sāriputta:

'It is I
who am attaining first Jhāna,'

or

'It is I
who have attained first Jhāna.'

or

'It is I
who have emerged from first Jhāna.'".

---

[1] See Mrs. Rh.D., *Buddh. Psychol.*, pp. 99, 107-19; *Buddhism*, p. 215.

[2] *Cf. S.* ii, 275. On the term *ahaṇkāra cf.* Garbe, *Sānkhyā Philosophie*, p. 68.

Saṃyutta Nikāya
3. Khandha Vagga
28. Sāriputta Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

28. Kindred Sayings on Sāriputta

Sutta 2

Avitakka Suttaṃ

Without Applied Thought[1]

---

[187]

Thus have I heard:

Once the venerable Sāriputta was staying near Sāvatthī
at the Jeta Grove
in Anāthapiṇḍika's Park.

Then the venerable Sāriputta,
rising at early dawn,
robed himself,
took bowl and robe
and entered Sāvatthī to beg for alms.

After going his begging-rounds in Sāvatthī
and returning from begging
he ate his meal
and drew near Dark Grove
for noonday rest.

Plunging into Dark Grove,
he sat down at the foot of a tree
for noonday rest.

Then the venerable Sāriputta,
rising at eventide from his solitude,
went to Jeta Grove
in Anāthapiṇḍika's Park.

Now the venerable Ānanda
saw the venerable Sāriputta coming,
while yet he was far off,
and beholding the venerable Sāriputta
he thus spake to him:

"Calm are your senses, friend Sāriputta,
clear and translucent
the colour of your face.

In what mood
has the venerable Sāriputta
been spending this day?"

"Friend, owing to the calming down
of thought applied and sustained,
I have attained
and been dwelling in second *Jhāna,*
that inward calming,
that single-mindedness,[2] of will,
apart from thought applied and sustained,

born of mental balance,
full of zest and happiness.

To me thus, friend,
the thought never came:

'It is I
who am attaining second Jhāna,'

or

'It is I
who have attained second Jhāna.'

or

'It is I
who have emerged from second Jhāna.'".

"Surely for a long time
have leanings to I-making,
to mine-making
and to vanity
been well rooted out from the venerable Sāriputta.

That is why it occurs not
to the venerable Sāriputta:

'It is I
who am attaining second Jhāna,'

or

'It is I
who have attained second Jhāna.'

or

'It is I
who have emerged from second Jhāna.'".

---

[1] *Cf. S.* ii, 211; *K.S.* ii, 142, etc. The Second Jhāna.

[2] *Ekodibhāvo,* trans. by Sīlācāra (in *Majjhima*) as 'mind emerging sole,' by Mrs. Rh. D., 'self-contained and uplifting' (*Bud. Psy.,* 110); 'the mind grows calm and sure, dwelling on high,' *B. Psy. Eth.,* § 161. *Cf. Expositor,* p. 226. It is one-pointedness.

Saṃyutta Nikāya
3. Khandha Vagga
28. Sāriputta Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

28. Kindred Sayings on Sāriputta

Sutta 3

Pīti Suttaṃ

Zest

---

[187]

Thus have I heard:

Once the venerable Sāriputta was staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the venerable Sāriputta,
rising at early dawn,
robed himself,
took bowl and robe
and entered Sāvatthī to beg for alms.

After going his begging-rounds in Sāvatthī
and returning from begging
he ate his meal
and drew near Dark Grove
for noonday rest.

Plunging into Dark Grove,
he sat down at the foot of a tree
for noonday rest.

Then the venerable Sāriputta,
rising at eventide from his solitude,
went to Jeta Grove
in Anāthapiṇḍika's Park.

Now the venerable Ānanda
saw the venerable Sāriputta coming,
while yet he was far off,
and beholding the venerable Sāriputta
he thus spake to him:

"Calm are your senses, friend Sāriputta,
clear and translucent
the colour of your face.

In what mood
has the venerable Sāriputta
been spending this day?"

[188] "Friend, from the fading away of zest,
I have attained
and have been dwelling in third Jhāna,
disinterested,[1]
mindful
and self-possessed,
well aware in the body

of that happiness
of which the Ariyans declare:
'Disinterested and alert he dwelleth happily'.

To me thus, friend,
the thought never came:

'It is I
who am attaining third Jhāna,'

or

'It is I
who have attained third Jhāna.'

or

'It is I
who have emerged from third Jhāna.'".

"Surely for a long time
have leanings to I-making,
to mine-making
and to vanity
been well rooted out from the venerable Sāriputta.

That is why it occurs not
to the venerable Sāriputta:

'It is I
who am attaining third Jhāna,'

or

'It is I
who have attained third Jhāna.'

or

'It is I
who have emerged from third Jhāna.'".

---

[1] *Upekkhako*.

Saṃyutta Nikāya
3. Khandha Vagga
28. Sāriputta Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

28. Kindred Sayings on Sāriputta

Sutta 4

Upekkhā Suttaṃ

Equanimity

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[188]

Thus have I heard:

Once the venerable Sāriputta was staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the venerable Sāriputta,
rising at early dawn,
robed himself,
took bowl and robe
and entered Sāvatthī to beg for alms.

After going his begging-rounds in Sāvatthī
and returning from begging
he ate his meal
and drew near Dark Grove
for noonday rest.

Plunging into Dark Grove,
he sat down at the foot of a tree
for noonday rest.

Then the venerable Sāriputta,
rising at eventide from his solitude,
went to Jeta Grove
in Anāthapiṇḍika's Park.

Now the venerable Ānanda
saw the venerable Sāriputta coming,
while yet he was far off,
and beholding the venerable Sāriputta
he thus spake to him:

"Calm are your senses, friend Sāriputta,
clear and translucent
the colour of your face.

In what mood
has the venerable Sāriputta
been spending this day?"

"Friend, by putting aside weal and woe,
by the ending of both joy and sorrow felt before,
I have attained
and have been dwelling in fourth Jhāna,
a state wherein is neither pleasure nor pain,
an equanimity
of utter purity.

To me thus, friend,
the thought never came:

'It is I
who am attaining fourth Jhāna,'

or

'It is I
who have attained fourth Jhāna.'

or

'It is I
who have emerged from fourth Jhāna.'".

"Surely for a long time
have leanings to I-making,
to mine-making
and to vanity
been well rooted out from the venerable Sāriputta.

That is why it occurs not
to the venerable Sāriputta:

'It is I
who am attaining fourth Jhāna,'

or

'It is I
who have attained fourth Jhāna.'

or

'It is I
who have emerged from fourth Jhāna.'".

Saṃyutta Nikāya
3. Khandha Vagga
28. Sāriputta Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

28. Kindred Sayings on Sāriputta

Sutta 5

Akāsa Suttaṃ

Space[1]

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[188]

Thus have I heard:

Once the venerable Sāriputta was staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the venerable Sāriputta,
rising at early dawn,
robed himself,
took bowl and robe
and entered Sāvatthī to beg for alms.

After going his begging-rounds in Sāvatthī
and returning from begging
he ate his meal
and drew near Dark Grove
for noonday rest.

Plunging into Dark Grove,
he sat down at the foot of a tree
for noonday rest.

Then the venerable Sāriputta,
rising at eventide from his solitude,
went to Jeta Grove
in Anāthapiṇḍika's Park.

Now the venerable Ānanda
saw the venerable Sāriputta coming,
while yet he was far off,
and beholding the venerable Sāriputta
he thus spake to him:

"Calm are your senses, friend Sāriputta,
clear and translucent
the colour of your face.

In what mood
has the venerable Sāriputta
been spending this day?"

"Friend, passing utterly beyond
the consciousness of shape and form,
by the ending of the consciousness of resistance,[2]
by not attending to the consciousness of diversity,
I have attained
and have been dwelling in the sphere of the infinity of space, realizing:
'Infinite is space.'

To me thus, friend,
the thought never came:

'It is I
who am attaining the sphere of the infinity of space, realizing:
"Infinite is space."'

or

'It is I
who have attained the sphere of the infinity of space, realizing:
"Infinite is space."'

or

'It is I
who have emerged from the sphere of the infinity of space, realizing:
"Infinite is space."'"

"Surely for a long time
have leanings to I-making,
to mine-making
and to vanity
been well rooted out from the venerable Sāriputta.

That is why it occurs not
to the venerable Sāriputta:

'It is I
who am attaining the sphere of the infinity of space, realizing:
"Infinite is space."'

or

'It is I
who have attained the sphere of the infinity of space, realizing:
"Infinite is space."'

or

'It is I
who have emerged from the sphere of the infinity of space, realizing:
"Infinite is space."'"

---

[1] The full title *ākāsānañcāyatanaṇ* 'the sphere of unbounded space.' *Cf*. Mrs. Rh. D., *B*. *Psy*. 117 *f.; Buddh*. *Psych.Ethics,* §§ 265-8, *nn*. for this and following sections.

[2] *Paṭigha-saññā* 'awareness of opposition' (generally used of ethical opposition or dislike, but) here, perhaps, the subtle resistance of a separative force by which individuality is experienced.

Saṃyutta Nikāya
3. Khandha Vagga
28. Sāriputta Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

28. Kindred Sayings on Sāriputta

Sutta 6

Viññāṇa Suttaṃ

Consciousness

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[188]

Thus have I heard:

Once the venerable Sāriputta was staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the venerable Sāriputta,
rising at early dawn,
robed himself,
took bowl and robe
and entered Sāvatthī to beg for alms.

After going his begging-rounds in Sāvatthī
and returning from begging
he ate his meal
and drew near Dark Grove
for noonday rest.

Plunging into Dark Grove,
he sat down at the foot of a tree
for noonday rest.

Then the venerable Sāriputta,
rising at eventide from his solitude,
went to Jeta Grove
in Anāthapiṇḍika's Park.

Now the venerable Ānanda
saw the venerable Sāriputta coming,
while yet he was far off,
and beholding the venerable Sāriputta
he thus spake to him:

"Calm are your senses, friend Sāriputta,
clear and translucent
the colour of your face.

In what mood
has the venerable Sāriputta
been spending this day?"

"Friend, passing utterly beyond the sphere of unbounded space,
I have attained and have been dwelling in the sphere of infinite
consciousness,
realizing:
'Infinite is consciousness.'

To me thus, friend,
the thought never came:

'It is I
who am attaining the sphere of infinite consciousness,
realizing:
"Infinite is consciousness."'

or

'It is I
who have attained the sphere of infinite consciousness,
realizing:
"Infinite is consciousness."'

or

'It is I
who have emerged from the sphere of infinite consciousness,
realizing:
"Infinite is consciousness."'"

"Surely for a long time
have leanings to I-making,
to mine-making
and to vanity
been well rooted out from the venerable Sāriputta.

That is why it occurs not
to the venerable Sāriputta:

'It is I
who am attaining the sphere of infinite consciousness,
realizing:
"Infinite is consciousness."'

or

'It is I
who have attained the sphere of infinite consciousness,

realizing:
"Infinite is consciousness."'

or

'It is I
who have emerged from the sphere of infinite consciousness,
realizing:
"Infinite is consciousness."'"

Saṃyutta Nikāya
3. Khandha Vagga
28. Sāriputta Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

28. Kindred Sayings on Sāriputta

Sutta 7

Akiñcaññā Suttaṃ

Nothingness[1]

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[189]

Thus have I heard:

Once the venerable Sāriputta was staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the venerable Sāriputta,
rising at early dawn,
robed himself,
took bowl and robe
and entered Sāvatthī to beg for alms.

After going his begging-rounds in Sāvatthī
and returning from begging
he ate his meal
and drew near Dark Grove
for noonday rest.

Plunging into Dark Grove,
he sat down at the foot of a tree
for noonday rest.

Then the venerable Sāriputta,
rising at eventide from his solitude,
went to Jeta Grove
in Anāthapiṇḍika's Park.

Now the venerable Ānanda
saw the venerable Sāriputta coming,
while yet he was far off,
and beholding the venerable Sāriputta
he thus spake to him:

"Calm are your senses, friend Sāriputta,
clear and translucent
the colour of your face.

In what mood
has the venerable Sāriputta
been spending this day?"

"Friend, passing utterly beyond the sphere of infinity of consciousness,
I have attained
and have been dwelling in the sphere of nothingness,
realizing:
'There is nothing.'

To me thus, friend,
the thought never came:

'It is I
who am attaining the sphere of nothingness,
realizing:
"There is nothing."'

or

'It is I
who have attained the sphere of nothingness,
realizing:
"There is nothing."'

or

'It is I
who have emerged from the sphere of nothingness,
realizing:
"There is nothing."'"

"Surely for a long time
have leanings to I-making,
to mine-making
and to vanity
been well rooted out from the venerable Sāriputta.

That is why it occurs not
to the venerable Sāriputta:

'It is I
who am attaining the sphere of nothingness,
realizing:
"There is nothing."'

or

'It is I
who have attained the sphere of nothingness,

realizing:
"There is nothing."'

or

'It is I
who have emerged from the sphere of nothingness,
realizing:
"There is nothing."'

---

[1] Ākiñcaññāyatanaṇ 'the sphere of nothingness.'

Saṃyutta Nikāya
3. Khandha Vagga
28. Sāriputta Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

28. Kindred Sayings on Sāriputta

Sutta 8

N'eva-Saññā-nā-Saññ'Āyatana (aka Saññī) Suttaṃ

Having Neither Perception nor non-perception[1]

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[189]

Thus have I heard:

Once the venerable Sāriputta was staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the venerable Sāriputta,
rising at early dawn,
robed himself,
took bowl and robe
and entered Sāvatthī to beg for alms.

After going his begging-rounds in Sāvatthī
and returning from begging
he ate his meal
and drew near Dark Grove
for noonday rest.

Plunging into Dark Grove,
he sat down at the foot of a tree
for noonday rest.

Then the venerable Sāriputta,
rising at eventide from his solitude,
went to Jeta Grove
in Anāthapiṇḍika's Park.

Now the venerable Ānanda
saw the venerable Sāriputta coming,
while yet he was far off,
and beholding the venerable Sāriputta
he thus spake to him:

"Calm are your senses, friend Sāriputta,
clear and translucent
the colour of your face.

In what mood
has the venerable Sāriputta
been spending this day?"

"Friend, passing utterly beyond the sphere of nothingness,
I have attained
and have been dwelling in the sphere of neither perception nor non-perception.

To me thus, friend,
the thought never came:

'It is I
who am attaining the sphere of neither perception nor non-perception'

or

'It is I
who have attained the sphere of neither perception nor non-perception'

or

'It is I
who have emerged from the sphere of neither perception nor non-perception'"

"Surely for a long time
have leanings to I-making,
to mine-making
and to vanity
been well rooted out from the venerable Sāriputta.

That is why it occurs not
to the venerable Sāriputta:

'It is I
who am attaining the sphere of neither perception nor non-perception'

or

'It is I
who have attained the sphere of neither perception nor non-perception'

or

'It is I
who have emerged from the sphere of neither perception nor non-perception'

[1] Neva-saññā-nāsaññāyatanaṇ Text reads simply *saññī*.

Saṃyutta Nikāya
3. Khandha Vagga
28. Sāriputta Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

28. Kindred Sayings on Sāriputta

Sutta 9

Saññā-Vedayita-Nirodho (aka: Nirodha Samāpatti) Suttaṃ

Cessation[1]

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[189]

Thus have I heard:

Once the venerable Sāriputta was staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the venerable Sāriputta,
rising at early dawn,
robed himself,
took bowl and robe
and entered Sāvatthī to beg for alms.

After going his begging-rounds in Sāvatthī
and returning from begging
he ate his meal
and drew near Dark Grove
for noonday rest.

Plunging into Dark Grove,
he sat down at the foot of a tree
for noonday rest.

Then the venerable Sāriputta,
rising at eventide from his solitude,
went to Jeta Grove
in Anāthapiṇḍika's Park.

Now the venerable Ānanda
saw the venerable Sāriputta coming,
while yet he was far off,
and beholding the venerable Sāriputta
he thus spake to him:

"Calm are your senses, friend Sāriputta,
clear and translucent
the colour of your face.

In what mood
has the venerable Sāriputta
been spending this day?"

"Friend, passing utterly beyond the feeling of neither perception nor non-perception,
I have attained
and have been dwelling in the state of cessation of perception and feeling.

To me thus, friend,
the thought never came:

'It is I
who am attaining the state of cessation of perception and feeling'

or

'It is I
who have attained the state of cessation of perception and feeling'

or

'It is I
who have emerged from the state of cessation of perception and feeling'"

"Surely for a long time
have leanings to I-making,
to mine-making
and to vanity
been well rooted out from the venerable Sāriputta.

That is why it occurs not
to the venerable Sāriputta:

'It is I
who am attaining the state of cessation of perception and feeling.'

or

'It is I
who have attained the state of cessation of perception and feeling'

or

'It is I
who have emerged from the state of cessation of perception and feeling'

---

[1] Saññāvedayita-nirodho.

Saṃyutta Nikāya
3. Khandha Vagga
28. Sāriputta Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

28. Kindred Sayings on Sāriputta

Sutta 10

Sūci-Mukhī Suttaṃ

Pure-Face[1]

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[189]

Thus have I heard:

Once the venerable Sāriputta was staying near Rājagaha
at the Squirrels' Feeding-ground.

Then the venerable Sāriputta,
rising up at early dawn,
[190] robed himself,
and taking bowl and robe
entered Rājagaha to beg for alms.

After begging straight on
from house to house[2] in Rājagaha
he was eating his meal,
leaning against a certain wall.

Then the wandering sister Pure-Face
came up to the venerable Sāriputta
and addressed him thus:

"0 recluse, why do you eat looking downwards?"

"I do nñt eat looking downwards, sister."

"Then, recluse, you are eating looking upwards."

"I do not eat looking upwards, sister."

"Then, recluse, you are eating looking to the four quarters."

"I do not eat looking to the four quarters, sister."

"Then, recluse, you are eating looking to the points between the four quarters."

"I do not eat, sister, looking to the points between the four quarters."

"Then how, forsooth, how are you eating, recluse?

For when I question you
'0 recluse, why do you eat looking downwards?'
you answer:
'I do nñt eat looking downwards, sister.'

When I question you
'Then, recluse, you are eating looking upwards.'
you answer:
'I do not eat looking upwards, sister.'

When I question you
'Then, recluse, you are eating looking to the four quarters.'
you answer:
'I do not eat looking to the four quarters, sister.'

When I question you
'Then, recluse, you are eating looking to the points between the four quarters.'
you answer:
'I do not eat, sister, looking to the points between the four quarters.'"

"Whatsoever recluses and brahmins, sister,
get their living in a wrong way
by the practice of divination
and of such low arts, -
these, sister, are called
'recluses and brahmins who eat looking downwards.'

Whatsoever recluses and brahmins, sister,
get their living in a wrong way
by the practice of star-gazing
and such low arts,[3] -
such as these, sister, are called
'recluses and brahmins who eat looking upward.'

Whatsoever recluses and brahmins, sister,
get their living in a wrong way
by the practice of sending messages
and going errands,[4] -
such as these, sister, are called
'recluses and brahmins who eat looking to the four quarters.'

[191] Whatsoever recluses and brahmins, sister,
get their living in a wrong way
by the practice of palmistry
and such low arts, -

these, sister, are called
'recluses and brahmins who eat looking to the points between the four quarters.'

But I, sister, am one who gets his living
in no one of these ways.

Rightly do I seek my food,
and rightly do I eat my food
when I have sought it."

Thereupon the wanderer Pure-Face
roamed from street to street
and from crossways to crossways
in Rājagaha
and thus proclaimed:

"Rightly do the recluses
who are sons of the Sakyan
win their food.

Blamelessly do the recluses
who are sons of the Sakyan
win their food.

Do ye give alms
to the recluses
who are sons of the Sakyan."

---

[1] *Suci-mukhī*.

[2] *Sapadānaṇ*. See Words in *Pali Dictionary*. The derivation is uncertain.

[3] *Vatthu*. and *tiracchāna-vijjā*. *Comy*. says 'such as, by the mean occupation of divination of the best plots for 'growing gourds, pumpkins and radishes.' *Cf*. *Vin*. ii, 139; *D*. i, 9. The practice of such arts was forbidden to the Order.

[4] *Cf*. *Dialog*. i, 15; there is a certain word-play in *bhuñjanti* (eat). It means both enjoying food, and enjoying generally; thus 'are maintained by.' *Cf*. *K.S*. i, 15 *n*. 1.

Saṃyutta Nikāya
3. Khandha Vagga
29. Nāga Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

29. Kindred Sayings on Nāgas

Sutta 1

Suddhika Suttaṃ

According to Scheme[1]

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[192]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four sorts of birth, brethren,
as *nāgas*.

What four?

The egg-born,
the womb-born[2]
the sweat-born,[3]
those born without parents.

These, brethren, are the four sorts of birth as *nāgas*.

---

[1] *Suddhikaṇ*. On this term see *B Psy Eth.,* 2nd ed. only, § 505, *n*. 1. In the next section the text reads *suddhakaṇ*. Asking why the Master chose such a subject as nāga-births (i.e., among the gnomes and elves) for his discourse, *Comy*. says it was to explain the desire *(ukkcaṇṭhat'atthaṇ)* for such births.

[2] *Jalabujā,* 'water-born.' *Comy*. says *vatthikose jātā*.

[3] *Sanseda-jā*. They are exuded from the pores; the last class, *opapātikā,* 'just come to be.' *Cf*. *Comy*. on *D*. iii, 107, in *Dialogues,* iii, 103, *n*. 2; and *Comy*. on *Puggala-Paññatti, J.P.T.S*. 1913, p. 197.

Saṃyutta Nikāya
3. Khandha Vagga
29. Nāga Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

29. Kindred Sayings on Nāgas

Sutta 2

Paṇīta-Tara Suttaṃ

Pre-Eminent

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[192]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four sorts of birth, brethren,
as *nāgas*.

What four?

The egg-born,
the womb-born
the sweat-born,
those born without parents.

§

Herein, brethren, the womb-born,
the sweat-born
and those born without parents
are better than[1] the egg-born.

The sweat-born[ed1]
and those born without parents
are better than the womb-born
and the egg-born.

Those born without parents,
are better than the sweat-born
the womb-born,
and the egg-born.

Such, brethren, are the four sorts of births as nāgas."

---

[1] *Paṇītatara*

---

ed1 Woodward abridges as follows:

Herein, brethren, the womb-born,
the sweat-born
and those born without parents
are better than the egg-born.

The two latter sorts
are better than the two former,
and the last three
are better than the egg-born.

which would repeat the first sequence for the last sequence.

Saṃyutta Nikāya
3. Khandha Vagga
29. Nāga Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

29. Kindred Sayings on Nāgas

Sutta 3

Paṭhama Uposatha Suttaṃ

Sabbath

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[192]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One, and salut- **[193]** ing him
sat down at one side.

So seated that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause

why some egg-born *nāgas* keep the Sabbath
and divest themselves of their *nāga*-forms?"[1]

"Herein, brother, certain egg-born *nāgas* think thus:

'Formerly we were double-dealing in speech,
double-dealing in act,
double-dealing in thought.

Thus in three ways being double-dealers,
when body breaks up after death
we shall be reborn in the company of egg-born *nāgas*.

Now if we were to practise virtuous deeds,
virtuous words
and virtuous thoughts,
when body breaks up after death
we might be reborn in the happy state,
in the heaven world.

Come now,
let us practise virtuous deeds,
virtuous words
and virtuous thoughts.'

This, brethren, is the reason,
this is the cause
why certain egg-born *nāgas*
keep the Sabbath
and divest themselves of their *nāga*-forms."

---

[1] *(V)ossaṭṭha-kāyā bhavanti*. *Cf*. *Jātaka* iv, 460 *(Campeyya-Jātaka)*.

Saṃyutta Nikāya
3. Khandha Vagga
29. Nāga Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

29. Kindred Sayings on Nāgas

Sutta 4

Dutiya Uposatha Suttaṃ

Sabbath (2)

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[193]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One, and saluting him
sat down at one side.

So seated that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause

why some womb-born *nāgas* keep the Sabbath
and divest themselves of their *nāga*-forms?"

"Herein, brother, certain womb-born *nāgas* think thus:

'Formerly we were double-dealing in speech,
double-dealing in act,
double-dealing in thought.

Thus in three ways being double-dealers,
when body breaks up after death
we shall be reborn in the company of womb-born *nāgas*.

Now if we were to practise virtuous deeds,
virtuous words
and virtuous thoughts,
when body breaks up after death
we might be reborn in the happy state,
in the heaven world.

Come now,
let us practise virtuous deeds,
virtuous words
and virtuous thoughts.'

This, brethren, is the reason,
this is the cause
why certain womb-born *nāgas*
keep the Sabbath
and divest themselves of their *nāga*-forms."

Saṃyutta Nikāya
3. Khandha Vagga
29. Nāga Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

29. Kindred Sayings on Nāgas

Sutta 5

Tatiya Uposatha Suttaṃ

Sabbath (3)

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[193]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One, and saluting him
sat down at one side.

So seated that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause

why some sweat-born *nāgas* keep the Sabbath
and divest themselves of their *nāga*-forms?"

"Herein, brother, certain sweat-born *nāgas* think thus:

'Formerly we were double-dealing in speech,
double-dealing in act,
double-dealing in thought.

Thus in three ways being double-dealers,
when body breaks up after death
we shall be reborn in the company of sweat-born *nāgas*.

Now if we were to practise virtuous deeds,
virtuous words
and virtuous thoughts,
when body breaks up after death
we might be reborn in the happy state,
in the heaven world.

Come now,
let us practise virtuous deeds,
virtuous words
and virtuous thoughts.'

This, brethren, is the reason,
this is the cause
why certain sweat-born *nāgas*
keep the Sabbath
and divest themselves of their *nāga*-forms."

Saṃyutta Nikāya
3. Khandha Vagga
29. Nāga Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

29. Kindred Sayings on Nāgas

Sutta 6

Catuttha Uposatha Suttaṃ

Sabbath (4)

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[193]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One, and saluting him
sat down at one side.

So seated that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause

why some *nāgas* born without parents keep the Sabbath
and divest themselves of their *nāga*-forms?"

"Herein, brother, certain *nāgas* born without parents think thus:

'Formerly we were double-dealing in speech,
double-dealing in act,
double-dealing in thought.

Thus in three ways being double-dealers,
when body breaks up after death
we shall be reborn in the company of *nāgas*. born without parents

Now if we were to practise virtuous deeds,
virtuous words
and virtuous thoughts,
when body breaks up after death
we might be reborn in the happy state,
in the heaven world.

Come now,
let us practise virtuous deeds,
virtuous words
and virtuous thoughts.'

This, brethren, is the reason,
this is the cause
why certain *nāgas* born without parents
keep the Sabbath
and divest themselves of their *nāga*-forms."

Saṃyutta Nikāya
3. Khandha Vagga
29. Nāga Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

29. Kindred Sayings on Nāgas

Sutta 7

Paṭhama Tassa (aka Suta) Suttaṃ

Hearsay (1)

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[193]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

[194] "What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born nagas?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

He hears it said:

'The egg-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the egg-born *nāgas*!'

When body breaks up after death
a double-dealer in act,
a double-dealer in word
a double-dealer in thought
is born in the company
of the egg-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born *nāgas*."

Saṃyutta Nikāya
3. Khandha Vagga
29. Nāga Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

29. Kindred Sayings on Nāgas

Sutta 8

Dutiya Tassa (aka Suta) Suttaṃ

Hearsay (2)

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[194]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born nagas?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

He hears it said:

'The womb-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the womb-born *nāgas*!'

When body breaks up after death
a double-dealer in act,
a double-dealer in word
a double-dealer in thought
is born in the company
of the womb-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born *nāgas*."

Saṃyutta Nikāya
3. Khandha Vagga
29. Nāga Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

29. Kindred Sayings on Nāgas

Sutta 9

Tatiya Tassa (aka Suta) Suttaṃ

Hearsay (3)

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[194]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born nagas?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

He hears it said:

'The sweat-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the sweat-born *nāgas!*'

When body breaks up after death
a double-dealer in act,
a double-dealer in word
a double-dealer in thought
is born in the company
of the sweat-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*."

Saṃyutta Nikāya
3. Khandha Vagga
29. Nāga Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

29. Kindred Sayings on Nāgas

Sutta 10

Catuttha Tassa (aka Suta) Suttaṃ

Hearsay (4)

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[194]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the *nāgas* born without parents?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

He hears it said:

'The *nāgas* born without parents are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the *nāgas* born without parents!'

When body breaks up after death
a double-dealer in act,
a double-dealer in word
a double-dealer in thought
is born in the company
of the *nāgas* born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the *nāgas* born without parents."

Saṃyutta Nikāya
3. Khandha Vagga
29. Nāga Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

29. Kindred Sayings on Nāgas

Suttas 11-20

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[194]

Sutta 11

Annadāyaka Aṇḍaja Suttaṃ

The Egg-born Food Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of food.

He hears it said:

'The egg-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the egg-born *nāgas!*'

When body breaks up after death
he is born in the company
of the egg-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born *nāgas*."

Sutta 12

Pānadāyaka Aṇḍaja Suttaṃ

The Egg-born Drink Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of drink.

He hears it said:

'The egg-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the egg-born *nāgas!*'

When body breaks up after death
he is born in the company
of the egg-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born *nāgas*."

Sutta 13

Vatthadāyaka Aṇḍaja Suttaṃ

The Egg-born Clothing Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of clothing.

He hears it said:

'The egg-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the egg-born *nāgas!*'

When body breaks up after death
he is born in the company

of the egg-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born *nāgas*."

Sutta 14

Yānadāyaka Aṇḍaja Suttaṃ

The Egg-born Carriage Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of carriage.

He hears it said:

'The egg-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the egg-born *nāgas!*'

When body breaks up after death
he is born in the company
of the egg-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born *nāgas*."

Sutta 15

Mālādāyaka Aṇḍaja Suttaṃ

The Egg-born Flowers Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of flowers.

He hears it said:

'The egg-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company

of the egg-born *nāgas!*'

When body breaks up after death
he is born in the company
of the egg-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born *nāgas*."

Sutta 16

Gandhadāyaka Aṇḍaja Suttaṃ

The Egg-born Scents Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of scents.

He hears it said:

'The egg-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the egg-born *nāgas!*'

When body breaks up after death
he is born in the company
of the egg-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born *nāgas*."

Sutta 17

Vilepanadāyaka Aṇḍaja Suttaṃ

The Egg-born Ointment Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of ointment.

He hears it said:

'The egg-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the egg-born *nāgas!*'

When body breaks up after death
he is born in the company
of the egg-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born *nāgas*."

Sutta 18

Seyyadāyaka Aṇḍaja Suttaṃ

The Egg-born Seat Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of a seat.

He hears it said:

'The egg-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the egg-born *nāgas!*'

When body breaks up after death
he is born in the company
of the egg-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born *nāgas*."

Sutta 19

Āvasathadāyaka Aṇḍaja Suttaṃ

The Egg-born Lodging Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of a lodging.

He hears it said:

'The egg-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the egg-born *nāgas!*'

When body breaks up after death
he is born in the company
of the egg-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born *nāgas*."

Sutta 20

Padīpeyyadāyaka Aṇḍaja Suttaṃ

The Egg-born Lamps and Oil Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of lamps and oil.

He hears it said:

'The egg-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company

of the egg-born *nāgas!*'

When body breaks up after death
he is born in the company
of the egg-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born *nāgas*."

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[1] *Dān'upakārā*

[ed1] The title in PTS is 'Dānupakāra'; in CSCD 'Aṇḍajadānūpakārasuttadasakaṃ'. The PTS Woodward translation does not give titles to the individual suttas.

Saṃyutta Nikāya
3. Khandha Vagga
29. Nāga Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

29. Kindred Sayings on Nāgas

Suttas 21-30

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[194]

Sutta 21

Annadāyaka Jalābu-ja Suttaṃ

The Womb-born Food Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of food.

He hears it said:

'The womb-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the womb-born *nāgas!*'

When body breaks up after death
he is born in the company
of the womb-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born *nāgas*."

Sutta 22

Pānadāyaka Jalābuja Suttaṃ

The Womb-born Drink Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of drink.

He hears it said:

'The womb-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the womb-born *nāgas!*'

When body breaks up after death
he is born in the company
of the womb-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born *nāgas*."

Sutta 23

Vatthadāyaka Jalābuja Suttaṃ

The Womb-born Clothing Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of clothing.

He hears it said:

'The womb-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the womb-born *nāgas!*'

When body breaks up after death
he is born in the company

of the womb-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born *nāgas*."

Sutta 24

Yānadāyaka Jalābuja Suttaṃ

The Womb-born Carriage Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of carriage.

He hears it said:

'The womb-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the womb-born *nāgas!*'

When body breaks up after death
he is born in the company
of the womb-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born *nāgas*."

Sutta 25

Mālādāyaka Jalābuja Suttaṃ

The Womb-born Flowers Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of flowers.

He hears it said:

'The womb-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company

of the womb-born *nāgas!*'

When body breaks up after death
he is born in the company
of the womb-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born *nāgas*."

Sutta 26

Gandhadāyaka Jalābuja Suttaṃ

The Womb-born Scents Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of scents.

He hears it said:

'The womb-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the womb-born *nāgas!*'

When body breaks up after death
he is born in the company
of the womb-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born *nāgas*."

Sutta 27

Vilepanadāyaka Jalābuja Suttaṃ

The Womb-born Ointment Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of ointment.

He hears it said:

'The womb-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the womb-born *nāgas!*'

When body breaks up after death
he is born in the company
of the womb-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born *nāgas*."

Sutta 28

Seyyadāyaka Jalābuja Suttaṃ

The Womb-born Seat Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of a seat.

He hears it said:

'The womb-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the womb-born *nāgas!*'

When body breaks up after death
he is born in the company
of the womb-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born *nāgas*."

Sutta 29

Āvasathadāyaka Jalābuja Suttaṃ

The Womb-born Lodging Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of a lodging.

He hears it said:

'The womb-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the womb-born *nāgas!*'

When body breaks up after death
he is born in the company
of the womb-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born *nāgas*."

Sutta 30

Padīpeyyadāyaka Jalābuja Suttaṃ

The Womb-born Lamps and Oil Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of lamps and oil.

He hears it said:

'The womb-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company

of the womb-born *nāgas!*'

When body breaks up after death
he is born in the company
of the womb-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born *nāgas*."

Saṃyutta Nikāya
3. Khandha Vagga
29. Nāga Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

29. Kindred Sayings on Nāgas

Suttas 31-40

Sutta 31

Annadāyaka Saṇsedaja Suttaṃ

The Sweat-born Food Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of food.

He hears it said:

'The sweat-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

"0 that when body breaks up after death
I might be born in the company
of the sweat-born *nāgas*!"

When body breaks up after death
he is born in the company
of the sweat-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*."

Sutta 32

Pānadāyaka Saṇsedaja Suttaṃ

The Sweat-born Drink Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of drink.

He hears it said:

'The sweat-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

"0 that when body breaks up after death
I might be born in the company
of the sweat-born *nāgas*!"

When body breaks up after death
he is born in the company
of the sweat-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*."

Sutta 33

Vatthadāyaka Saṇsedaja Suttaṃ

The Sweat-born Clothing Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of clothing.

He hears it said:

'The sweat-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

"0 that when body breaks up after death
I might be born in the company
of the sweat-born *nāgas*!"

When body breaks up after death
he is born in the company

of the sweat-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*."

Sutta 34

Yānadāyaka Saṇsedaja Suttaṃ

The Sweat-born Carriage Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of carriage.

He hears it said:

'The sweat-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

"0 that when body breaks up after death
I might be born in the company
of the sweat-born *nāgas*!"

When body breaks up after death
he is born in the company
of the sweat-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*."

Sutta 35

Mālādāyaka Saṇsedaja Suttaṃ

The Sweat-born Flowers Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of flowers.

He hears it said:

'The sweat-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

"0 that when body breaks up after death
I might be born in the company

of the sweat-born *nāgas*!"

When body breaks up after death
he is born in the company
of the sweat-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*."

Sutta 36

Gandhadāyaka Saṇsedaja Suttaṃ

The Sweat-born Scents Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of scents.

He hears it said:

'The sweat-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

"0 that when body breaks up after death
I might be born in the company
of the sweat-born *nāgas*!"

When body breaks up after death
he is born in the company
of the sweat-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*."

Sutta 37

Vilepanadāyaka Saṇsedaja Suttaṃ

The Sweat-born Ointment Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of ointment.

He hears it said:

'The sweat-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

"0 that when body breaks up after death
I might be born in the company
of the sweat-born *nāgas*!"

When body breaks up after death
he is born in the company
of the sweat-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*."

Sutta 38

Seyyadāyaka Saṇsedaja Suttaṃ

The Sweat-born Seat Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of a seat.

He hears it said:

'The sweat-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

"0 that when body breaks up after death
I might be born in the company
of the sweat-born *nāgas*!"

When body breaks up after death
he is born in the company
of the sweat-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*."

Sutta 39

Āvasathadāyaka Saṇsedaja Suttaṃ

The Sweat-born Lodging Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of a lodging.

He hears it said:

'The sweat-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

"0 that when body breaks up after death
I might be born in the company
of the sweat-born *nāgas*!"

When body breaks up after death
he is born in the company
of the sweat-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*."

Sutta 40

Padīpeyyadāyaka Saṇsedaja Suttaṃ

The Sweat-born Lamps and Oil Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of lamps and oil.

He hears it said:

'The sweat-born *nāgas* are long-lived,
fair to see
and have much happiness.'

Then he thinks:

"0 that when body breaks up after death
I might be born in the company

of the sweat-born *nāgas*!"

When body breaks up after death
he is born in the company
of the sweat-born *nāgas*.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*."

Saṃyutta Nikāya
3. Khandha Vagga
29. Nāga Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

29. Kindred Sayings on Nāgas

Suttas 41-50

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[194]

Sutta 41

Annadāyaka Opapātika Suttaṃ

The Born without Parents Food Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the *nāgas* born without parents?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of food.

He hears it said:

'The *nāgas* born without parents are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the *nāgas* born without parents!'

When body breaks up after death
he is born in the company
of the *nāgas* born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*."

Sutta 42

Pānadāyaka Opapātika Suttaṃ

The Born without Parents Drink Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the *nāgas* born without parents?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of drink.

He hears it said:

'The *nāgas* born without parents are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the *nāgas* born without parents!'

When body breaks up after death
he is born in the company
of the *nāgas* born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*."

Sutta 43

Vatthadāyaka Opapātika Suttaṃ

The Born without Parents Clothing Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the *nāgas* born without parents?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of clothing.

He hears it said:

'The *nāgas* born without parents are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the *nāgas* born without parents!'

When body breaks up after death
he is born in the company

of the *nāgas* born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*."

Sutta 44

Yānadāyaka Opapātika Suttaṃ

The Born without Parents Carriage Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the *nāgas* born without parents?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of carriage.

He hears it said:

'The *nāgas* born without parents are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the *nāgas* born without parents!'

When body breaks up after death
he is born in the company
of the *nāgas* born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*."

Sutta 45

Mālādāyaka Opapātika Suttaṃ

The Born without Parents Flowers Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the *nāgas* born without parents?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of flowers.

He hears it said:

'The *nāgas* born without parents are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company

of the *nāgas* born without parents!'

When body breaks up after death
he is born in the company
of the *nāgas* born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*."

Sutta 46

Gandhadāyaka Opapātika Suttaṃ

The Born without Parents Scents Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the *nāgas* born without parents?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of scents.

He hears it said:

'The *nāgas* born without parents are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the *nāgas* born without parents!'

When body breaks up after death
he is born in the company
of the *nāgas* born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*."

Sutta 47

Vilepanadāyaka Opapātika Suttaṃ

The Born without Parents Ointment Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the *nāgas* born without parents?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of ointment.

He hears it said:

'The *nāgas* born without parents are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the *nāgas* born without parents!'

When body breaks up after death
he is born in the company
of the *nāgas* born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*."

Sutta 48

Seyyadāyaka Opapātika Suttaṃ

The Born without Parents Seat Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the *nāgas* born without parents?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of a seat.

He hears it said:

'The *nāgas* born without parents are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the *nāgas* born without parents!'

When body breaks up after death
he is born in the company
of the *nāgas* born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*."

Sutta 49

Āvasathadāyaka Opapātika Suttaṃ

The Born without Parents Lodging Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the *nāgas* born without parents?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of a lodging.

He hears it said:

'The *nāgas* born without parents are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the *nāgas* born without parents!'

When body breaks up after death
he is born in the company
of the *nāgas* born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*."

Sutta 50

Padīpeyyadāyaka Opapātika Suttaṃ

The Born without Parents Lamps and Oil Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the *nāgas* born without parents?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of lamps and oil.

He hears it said:

'The *nāgas* born without parents are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company

of the *nāgas* born without parents!'

When body breaks up after death
he is born in the company
of the *nāgas* born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born *nāgas*."

Saṃyutta Nikāya
3. Khandha Vagga
30. Supaṇṇa Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

30. Kindred Sayings on Harpies[1]

Suttas 1-46

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[195]

Sutta 1

Suddhika Suttaṃ

According to Scheme[2]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four sorts of birth, brethren,
as harpies

What four?

The egg-born,
the womb-born
the sweat-born,
those born without parents.

These, brethren, are the four sorts of birth as harpies."

Sutta 2

Suddhika Suttaṃ

They Carry Off

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four sorts of birth, brethren,
as harpies

What four?

The egg-born,
the womb-born
the sweat-born,
those born without parents.

Then, brethren, the egg-born harpies
carry off the egg-born harpies,
but not the womb-born harpies,
the sweat-born harpies
nor the harpies born without parents.

Then, brethren, the womb-born harpies
carry off the egg-born
and the womb-born harpies,
but not the sweat-born harpies
nor the nagas born without parents.

Then, brethren, the sweat-born harpies
carry off the egg-born,
the womb-born
and the sweat-born harpies,
but not those harpies born without parents.

These, brethren, are the four sorts of birth as harpies."

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[196]

Sutta 3

Paṭhama Dvayakāri Suttaṃ

Double-Dealer (1)[3]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

He hears it said:

'The egg-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the egg-born harpies!'

When body breaks up after death
a double-dealer in act,
a double-dealer in word
a double-dealer in thought
is born in the company
of the egg-born harpies.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born harpies."

Sutta 4

Dutiya Dvayakāri Suttaṃ

Double-Dealer (2)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

He hears it said:

'The womb-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the womb-born harpies!'

When body breaks up after death
a double-dealer in act,
a double-dealer in word
a double-dealer in thought
is born in the company
of the womb-born harpies.

This is the reason, brother,
this is the cause
why a certain one,

when body breaks up after death
is reborn in the company of the womb-born harpies."

Sutta 5

Tatiya Dvayakāri Suttaṃ

Double-Dealer (3)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

He hears it said:

'The sweat-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the sweat-born harpies!'

When body breaks up after death
a double-dealer in act,
a double-dealer in word
a double-dealer in thought
is born in the company
of the harpies born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born harpies."

Sutta 6

Catuttha Dvayakāri Suttaṃ

Double-Dealer (4)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the harpies born without parents?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

He hears it said:

'The harpies born without parents are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the harpies born without parents!'

When body breaks up after death
a double-dealer in act,

a double-dealer in word
a double-dealer in thought
is born in the company
of the harpies born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the harpies born without parents."

Suttas 7-16

Paṭhavma Dān'Upakārā Sutta Dasakaṃ
or
Aṇḍajadānūpakāra Sutta Dasakaṃ

Supporters by Gifts (1)

["The First Group of Ten 'Supported by Giving' Suttas",
or
"The Ten Egg-Born Supported by Giving Suttas"]

Sutta 7

Annadāyaka Aṇḍaja Suttaṃ

The Egg-born Food Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of food.

He hears it said:

'The egg-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company

of the egg-born harpies!'

When body breaks up after death
he is born in the company
of the egg-born harpies.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born harpies."

Sutta 8

Pānadāyaka Aṇḍaja Suttaṃ

The Egg-born Drink Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of drink.

He hears it said:

'The egg-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the egg-born harpies!'

When body breaks up after death
he is born in the company
of the egg-born harpies.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born harpies."

Sutta 9

Vatthadāyaka Aṇḍaja Suttaṃ

The Egg-born Clothing Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of clothing.

He hears it said:

'The egg-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the egg-born harpies!'

When body breaks up after death
he is born in the company
of the egg-born harpies.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born harpies."

Sutta 10

Yānadāyaka Aṇḍaja Suttaṃ

The Egg-born Carriage Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of carriage.

He hears it said:

'The egg-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the egg-born harpies!'

When body breaks up after death
he is born in the company
of the egg-born harpies.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born harpies."

Sutta 11

Mālādāyaka Aṇḍaja Suttaṃ

The Egg-born Flowers Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of flowers.

He hears it said:

'The egg-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the egg-born harpies!'

When body breaks up after death
he is born in the company
of the egg-born harpies.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born harpies."

Sutta 12

Gandhadāyaka Aṇḍaja Suttaṃ

The Egg-born Scents Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of scents.

He hears it said:

'The egg-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company

of the egg-born harpies!'

When body breaks up after death
he is born in the company
of the egg-born harpies.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born harpies."

Sutta 13

Vilepanadāyaka Aṇḍaja Suttaṃ

The Egg-born Ointment Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of ointment.

He hears it said:

'The egg-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the egg-born harpies!'

When body breaks up after death
he is born in the company
of the egg-born harpies.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born harpies."

Sutta 14

Seyyadāyaka Aṇḍaja Suttaṃ

The Egg-born Seat Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of a seat.

He hears it said:

'The egg-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the egg-born harpies!'

When body breaks up after death
he is born in the company
of the egg-born harpies.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born harpies."

Sutta 15

Āvasathadāyaka Aṇḍaja Suttaṃ

The Egg-born Lodging Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of a lodging.

He hears it said:

'The egg-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the egg-born harpies!'

When body breaks up after death
he is born in the company
of the egg-born harpies.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born harpies."

Sutta 16

Padīpeyyadāyaka Aṇḍaja Suttaṃ

The Egg-born Lamps and Oil Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of lamps and oil.

He hears it said:

'The egg-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the egg-born harpies!'

When body breaks up after death
he is born in the company
of the egg-born harpies.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the egg-born harpies."

Suttas 17-26

Dutiya Dān'Upakārā Sutta Dasakaṃ
or
Jalābujadānūpakāra Sutta Dasakaṃ

Supporters by Gifts

["The Second Group of Ten 'Supported by Giving' Suttas",
or
"The Ten Womb-Born Supported by Giving Suttas"]

Sutta 17

Annadāyaka Jalābuja Suttaṃ

The Womb-born Food Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,

when body breaks up after death
is reborn in the company of the womb-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of food.

He hears it said:

'The womb-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the womb-born harpies!'

When body breaks up after death
he is born in the company
of the womb-born harpies.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born harpies."

Sutta 18

Pānadāyaka Jalābuja Suttaṃ

The Womb-born Drink Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of drink.

He hears it said:

'The womb-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the womb-born harpies!'

When body breaks up after death
he is born in the company
of the womb-born harpies.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born harpies."

Sutta 19

Vatthadāyaka Jalābuja Suttaṃ

The Womb-born Clothing Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of clothing.

He hears it said:

'The womb-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the womb-born harpies!'

When body breaks up after death
he is born in the company
of the womb-born harpies.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born harpies."

Sutta 20

Yānadāyaka Jalābuja Suttaṃ

The Womb-born Carriage Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of carriage.

He hears it said:

'The womb-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the womb-born harpies!'

When body breaks up after death
he is born in the company
of the womb-born harpies.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born harpies."

Sutta 21

Mālādāyaka Jalābuja Suttaṃ

The Womb-born Flowers Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of flowers.

He hears it said:

'The womb-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the womb-born harpies!'

When body breaks up after death
he is born in the company

of the womb-born harpies.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born harpies."

Sutta 22

Gandhadāyaka Jalābuja Suttaṃ

The Womb-born Scents Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of scents.

He hears it said:

'The womb-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the womb-born harpies!'

When body breaks up after death
he is born in the company
of the womb-born harpies.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born harpies."

Sutta 23

Vilepanadāyaka Jalābuja Suttaṃ

The Womb-born Ointment Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of ointment.

He hears it said:

'The womb-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company

of the womb-born harpies!'

When body breaks up after death
he is born in the company
of the womb-born harpies.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born harpies."

Sutta 24

Seyyadāyaka Jalābuja Suttaṃ

The Womb-born Seat Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of a seat.

He hears it said:

'The womb-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the womb-born harpies!'

When body breaks up after death
he is born in the company
of the womb-born harpies.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born harpies."

Sutta 25

Āvasathadāyaka Jalābuja Suttaṃ

The Womb-born Lodging Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of a lodging.

He hears it said:

'The womb-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the womb-born harpies!'

When body breaks up after death
he is born in the company
of the womb-born harpies.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born harpies."

Sutta 26

Padīpeyyadāyaka Jalābuja Suttaṃ

The Womb-born Lamps and Oil Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of lamps and oil.

He hears it said:

'The womb-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the womb-born harpies!'

When body breaks up after death
he is born in the company
of the womb-born harpies.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the womb-born harpies."

Suttas 27-36

Tatiya Dān'Upakārā Sutta Dasakaṃ
or
Saṇsedajadānūpakāra Sutta Dasakaṃ

Supporters by Gifts

["The Second Group of Ten 'Supported by Giving' Suttas",
or
"The Ten Womb-Born Supported by Giving Suttas"]

Sutta 27

Annadāyaka Saṇsedaja Suttaṃ

The Sweat-born Food Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of food.

He hears it said:

'The sweat-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the sweat-born harpies!'

When body breaks up after death
he is born in the company

of the harpies born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born harpies."

Sutta 28

Pānadāyaka Saṇsedaja Suttaṃ

The Sweat-born Drink Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of drink.

He hears it said:

'The sweat-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the sweat-born harpies!'

When body breaks up after death
he is born in the company
of the harpies born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born harpies."

Sutta 29

Vatthadāyaka Saṇsedaja Suttaṃ

The Sweat-born Clothing Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of clothing.

He hears it said:

'The sweat-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company

of the sweat-born harpies!'

When body breaks up after death
he is born in the company
of the harpies born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born harpies."

Sutta 30

Yānadāyaka Saṇsedaja Suttaṃ

The Sweat-born Carriage Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of carriage.

He hears it said:

'The sweat-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the sweat-born harpies!'

When body breaks up after death
he is born in the company
of the harpies born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born harpies."

Sutta 31

Mālādāyaka Saṇsedaja Suttaṃ

The Sweat-born Flowers Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of flowers.

He hears it said:

'The sweat-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the sweat-born harpies!'

When body breaks up after death
he is born in the company
of the harpies born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born harpies."

Sutta 32

Gandhadāyaka Saṇsedaja Suttaṃ

The Sweat-born Scents Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of scents.

He hears it said:

'The sweat-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the sweat-born harpies!'

When body breaks up after death
he is born in the company
of the harpies born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born harpies."

Sutta 33

Vilepanadāyaka Saṇsedaja Suttaṃ

The Sweat-born Ointment Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of ointment.

He hears it said:

'The sweat-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the sweat-born harpies!'

When body breaks up after death
he is born in the company
of the harpies born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born harpies."

Sutta 34

Seyyadāyaka Saṇsedaja Suttaṃ

The Sweat-born Seat Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of a seat.

He hears it said:

'The sweat-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company

of the sweat-born harpies!'

When body breaks up after death
he is born in the company
of the harpies born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born harpies."

Sutta 35

Āvasathadāyaka Saṇsedaja Suttaṃ

The Sweat-born Lodging Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of a lodging.

He hears it said:

'The sweat-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the sweat-born harpies!'

When body breaks up after death
he is born in the company
of the harpies born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born harpies."

Sutta 36

Padīpeyyadāyaka Saṇsedaja Suttaṃ

The Sweat-born Lamps and Oil Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born harpies?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of lamps and oil.

He hears it said:

'The sweat-born harpies are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the sweat-born harpies!'

When body breaks up after death
he is born in the company
of the harpies born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the sweat-born harpies."

Suttas 37-46

Catuttha Dān'Upakārā Sutta Dasakaṃ
or
Opapātikadānūpakāra Sutta Dasakaṃ

Supporters by Gifts

["The Second Group of Ten 'Supported by Giving' Suttas",
or
"The Ten Womb-Born Supported by Giving Suttas"]

Sutta 37

Annadāyaka Opapātika Suttaṃ

The Born without Parents Food Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the harpies born without parents?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of food.

He hears it said:

'The harpies born without parents are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the harpies born without parents!'

When body breaks up after death
he is born in the company
of the harpies born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the harpies born without parents."

Sutta 38

Pānadāyaka Opapātika Suttaṃ

The Born without Parents Drink Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the harpies born without parents?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of drink.

He hears it said:

'The harpies born without parents are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the harpies born without parents!'

When body breaks up after death
he is born in the company

of the harpies born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the harpies born without parents."

Sutta 39

Vatthadāyaka Opapātika Suttaṃ

The Born without Parents Clothing Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the harpies born without parents?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of clothing.

He hears it said:

'The harpies born without parents are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the harpies born without parents!'

When body breaks up after death
he is born in the company
of the harpies born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the harpies born without parents."

Sutta 40

Yānadāyaka Opapātika Suttaṃ

The Born without Parents Carriage Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the harpies born without parents?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of carriage.

He hears it said:

'The harpies born without parents are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company

of the harpies born without parents!'

When body breaks up after death
he is born in the company
of the harpies born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the harpies born without parents."

Sutta 41

Mālādāyaka Opapātika Suttaṃ

The Born without Parents Flowers Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the harpies born without parents?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of flowers.

He hears it said:

'The harpies born without parents are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the harpies born without parents!'

When body breaks up after death
he is born in the company
of the harpies born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the harpies born without parents."

Sutta 42

Gandhadāyaka Opapātika Suttaṃ

The Born without Parents Scents Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the harpies born without parents?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of scents.

He hears it said:

'The harpies born without parents are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the harpies born without parents!'

When body breaks up after death
he is born in the company
of the harpies born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the harpies born without parents."

Sutta 43

Vilepanadāyaka Opapātika Suttaṃ

The Born without Parents Ointment Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the harpies born without parents?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of ointment.

He hears it said:

'The harpies born without parents are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the harpies born without parents!'

When body breaks up after death
he is born in the company
of the harpies born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the harpies born without parents."

Sutta 44

Seyyadāyaka Opapātika Suttaṃ

The Born without Parents Seat Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the harpies born without parents?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of a seat.

He hears it said:

'The harpies born without parents are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the harpies born without parents!'

When body breaks up after death
he is born in the company
of the harpies born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the harpies born without parents."

Sutta 45

Āvasathadāyaka Opapātika Suttaṃ

The Born without Parents Lodging Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the harpies born without parents?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of a lodging.

He hears it said:

'The harpies born without parents are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company

of the harpies born without parents!'

When body breaks up after death
he is born in the company
of the harpies born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the harpies born without parents."

Sutta 46

Padīpeyyadāyaka Opapātika Suttaṃ

The Born without Parents Lamps and Oil Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the harpies born without parents?"

"Herein, brother, a certain one is
a double-dealer in act,
a double-dealer in word
a double-dealer in thought.

Such a one gives an offering of lamps and oil.

He hears it said:

'The harpies born without parents are long-lived,
fair to see
and have much happiness.'

Then he thinks:

'0 that when body breaks up after death
I might be born in the company
of the harpies born without parents!'

When body breaks up after death
he is born in the company
of the harpies born without parents.

This is the reason, brother,
this is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the harpies born without parents."

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[1] *Supaṇṇā,* 'fairwiāg,' a mythical bird, Garuḷa, or Garuḍa, the roc or harpy, which makes war on snakes or nāgas. *Cf. S.* i, 148: *K.S.,* 185. *Cf. D.* ii, 259: *Dialog.* ii, 289:

'They who, twice-born, winged and keen
Of sight, the heavenly harpies, who
With violence prey on Nāga chiefs:
"Gaudy" and "Well-winged" are their names.'

[2] For title see *supra,* Bk. viii, I.

[3] *Dvaya-kārī. Comy., 'Kusalākusala-kārī'* It is noticeable that 'double-dealors' aspire to be reborn as nāgas and harpies; but further on they are omitted. Only the honest can aspire to rebirth among the Gandharva devas.

Saṃyutta Nikāya
3. Khandha Vagga
31. Gandhabba-Kāya Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

31. Kindred Sayings on Gandharvas[1]

Suttas 1-112

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[197]

Sutta 1

Suddhika Suttaṃ

According to Scheme

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"I will teach you, brethren, of the devas belonging to the Gandharva group.

Do ye listen to it.

"And which, brethren, are the devas belonging to the Gandharva group?

They are those devas, brethren,
that dwell in the fragrance of root-wood,
those that dwell in the fragrance of heart-wood,
those that dwell in the fragrance of pith,
those that dwell in the fragrance of bark,
those that dwell in the fragrance of sap,
those that dwell in the fragrance of leaves,
those that dwell in the fragrance of fruit,[ed1]
those that dwell in the fragrance of flowers,
those that dwell on the fragrance of savours,
those that dwell in the fragrance of scents.

These, brethren, are called

'The devas belonging to the Gandharva group.'"

Sutta 2

Sucarita Suttaṃ

Good Conduct[2]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
saluted him,
and sat down at one side.

Seated at one side
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the devas
belonging to the Gandharva group?"

[198] "Herein, brother, a certain one practises good conduct
in deed,
in word
and thought.

Then he hears it said:

'The devas belonging to the Gandharva group
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas belonging to the Gandharva group!'

After death he is reborn in the company
of the devas belonging to the Gandharva group.

That, brother, is the reason,
that is the cause
why a certain one is reborn in the company
of the devas belonging to the Gandharva group."

Suttas 3-12

Dātā

Givers 1-10

Sutta 3

Mūla-Gandha or Dātā (1) Suttaṃ

Givers (1)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in root-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in root-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in root-fragrance!'

Then he becomes a giver
of offerings of root-fragrance,
and alter death he is reborn in the company
of the devas that dwell in root-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in root-fragrance."

Sutta 4

Sāra-Gandha or Dātā (2) Suttaṃ

Givers (2)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in heart-wood-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in heart-wood-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in heart-wood-fragrance!'

Then he becomes a giver
of offerings of heart-wood-fragrance,
and alter death he is reborn in the company
of the devas that dwell in heart-wood-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in heart-wood-fragrance."

Sutta 5

Pheggu-Gandha or Dātā (3) Suttaṃ

Givers (3)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in pith-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in pith-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in pith-fragrance!'

Then he becomes a giver
of offerings of pith-fragrance,
and alter death he is reborn in the company
of the devas that dwell in pith-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in pith-fragrance."

Sutta 6

Taca-Gandha or Dātā (4) Suttaṃ

Givers (4)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in bark-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in bark-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in bark-fragrance!'

Then he becomes a giver
of offerings of bark-fragrance,
and alter death he is reborn in the company
of the devas that dwell in bark-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death

is reborn in the company of the devas
who dwell in bark-fragrance."

Sutta 7

Papatika-Gandha or Dātā (5) Suttaṃ

Givers (5)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in sap-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,

in word
and thought.

Then he hears it said:

'The devas that dwell in sap-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in sap-fragrance!'

Then he becomes a giver
of offerings of sap-fragrance,
and alter death he is reborn in the company
of the devas that dwell in sap-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in sap-fragrance."

Sutta 8

Patta-Gandha or Dātā (6) Suttaṃ

Givers (6)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in leaves-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in leaves-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company

of the devas that dwell in leaves-fragrance!'

Then he becomes a giver
of offerings of leaves-fragrance,
and alter death he is reborn in the company
of the devas that dwell in leaves-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in leaves-fragrance."

Sutta 9

Puppha-Gandha or Dātā (7) Suttaṃ

Givers (7)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in flowers-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in flowers-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in flowers-fragrance!'

Then he becomes a giver
of offerings of flowers-fragrance,
and alter death he is reborn in the company
of the devas that dwell in flowers-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in flowers-fragrance."

Sutta 10

Phala-Gandha or Dātā (8) Suttaṃ

Givers (8)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in fruit-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in fruit-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in fruit-fragrance!'

Then he becomes a giver
of offerings of fruit-fragrance,
and alter death he is reborn in the company
of the devas that dwell in fruit-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in fruit-fragrance."

Sutta 11

Rasa-Gandha or Dātā (9) Suttaṃ

Givers (9)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in savours-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in savours-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in savours-fragrance!'

Then he becomes a giver
of offerings of savours-fragrance,

and alter death he is reborn in the company
of the devas that dwell in savours-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in savours-fragrance."

Sutta 12

Gandha-Gandha or Dātā (10) Suttaṃ

Givers (10)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one

when body breaks up after death
is reborn in the company of the devas
who dwell in scents-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in scents-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in scents-fragrance!'

Then he becomes a giver
of offerings of scents-fragrance,
and alter death he is reborn in the company
of the devas that dwell in scents-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in scents-fragrance."

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[199]

Suttas 13-112

Dān'upakāra

Supporters by Offerings 1-100

Sutta 13

Anna-Dāna Mūla-Gandha Suttaṃ

Supporters by Offerings (1)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death

is reborn in the company of the devas
who dwell in root-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in root-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in root-fragrance!'

Then he becomes a giver
of offerings of food,
and alter death he is reborn in the company
of the devas that dwell in root-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in root-fragrance."

Sutta 14

Pānadāyaka Mūla-Gandha Suttaṃ

Supporters by Offerings (2)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in root-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in root-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in root-fragrance!'

Then he becomes a giver
of offerings of drink,
and alter death he is reborn in the company
of the devas that dwell in root-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in root-fragrance."

Sutta 15

Vatthadāyaka Mūla-Gandha Suttaṃ

Supporters by Offerings (3)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him

sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in root-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in root-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in root-fragrance!'

Then he becomes a giver
of offerings of clothing,
and alter death he is reborn in the company
of the devas that dwell in root-fragrance.

This, brother, is the reason,
this is the cause

why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in root-fragrance."

Sutta 16

Yānadāyaka Mūla-Gandha Suttaṃ

Supporters by Offerings (4)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in root-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in root-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in root-fragrance!'

Then he becomes a giver
of offerings of carriage,
and alter death he is reborn in the company
of the devas that dwell in root-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in root-fragrance."

Sutta 17

Mālādāyaka Mūla-Gandha Suttaṃ

Supporters by Offerings (5)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in root-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in root-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in root-fragrance!'

Then he becomes a giver
of offerings of flowers,
and alter death he is reborn in the company
of the devas that dwell in root-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in root-fragrance."

Sutta 18

Gandhadāyaka Mūla-Gandha Suttaṃ

Supporters by Offerings (6)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in root-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in root-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in root-fragrance!'

Then he becomes a giver
of offerings of scents,
and alter death he is reborn in the company
of the devas that dwell in root-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death

is reborn in the company of the devas
who dwell in root-fragrance."

Sutta 19

Vilepanadāyaka Mūla-Gandha Suttaṃ

Supporters by Offerings (7)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in root-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,

in word
and thought.

Then he hears it said:

'The devas that dwell in root-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in root-fragrance!'

Then he becomes a giver
of offerings of unguents,
and alter death he is reborn in the company
of the devas that dwell in root-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in root-fragrance."

Sutta 20

Seyyadāyaka Mūla-Gandha Suttaṃ

Supporters by Offerings (8)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in root-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in root-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company

of the devas that dwell in root-fragrance!'

Then he becomes a giver
of offerings of seats,
and alter death he is reborn in the company
of the devas that dwell in root-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in root-fragrance."

Sutta 21

Āvasathadāyaka Mūla-Gandha Suttaṃ

Supporters by Offerings (9)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in root-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in root-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in root-fragrance!'

Then he becomes a giver
of offerings of lodgings,
and alter death he is reborn in the company
of the devas that dwell in root-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in root-fragrance."

Sutta 22

Padīpeyyadāyaka Mūla-Gandha Suttaṃ

Supporters by Offerings (10)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in root-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in root-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in root-fragrance!'

Then he becomes a giver
of offerings of lamps and oil,
and alter death he is reborn in the company
of the devas that dwell in root-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in root-fragrance."

Sutta 23

Anna-Dāna Sāra-Gandha Suttaṃ

Supporters by Offerings (11)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in heart-wood-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in heart-wood-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in heart-wood-fragrance!'

Then he becomes a giver
of offerings of food,

and alter death he is reborn in the company
of the devas that dwell in heart-wood-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in heart-wood-fragrance."

Sutta 24

Pānadāyaka Sāra-Gandha Suttaṃ

Supporters by Offerings (12)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one

when body breaks up after death
is reborn in the company of the devas
who dwell in heart-wood-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in heart-wood-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in heart-wood-fragrance!'

Then he becomes a giver
of offerings of drink,
and alter death he is reborn in the company
of the devas that dwell in heart-wood-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in heart-wood-fragrance."

Sutta 25

Vatthadāyaka Sāra-Gandha Suttaṃ

Supporters by Offerings (13)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in heart-wood-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in heart-wood-fragrance
are long-lived,

beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in heart-wood-fragrance!'

Then he becomes a giver
of offerings of clothing,
and alter death he is reborn in the company
of the devas that dwell in heart-wood-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in heart-wood-fragrance."

Sutta 26

Yānadāyaka Sāra-Gandha Suttaṃ

Supporters by Offerings (14)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in heart-wood-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in heart-wood-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in heart-wood-fragrance!'

Then he becomes a giver
of offerings of carriage,
and alter death he is reborn in the company
of the devas that dwell in heart-wood-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in heart-wood-fragrance."

Sutta 27

Mālādāyaka Sāra-Gandha Suttaṃ

Supporters by Offerings (15)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in heart-wood-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in heart-wood-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in heart-wood-fragrance!'

Then he becomes a giver
of offerings of flowers,
and alter death he is reborn in the company
of the devas that dwell in heart-wood-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in heart-wood-fragrance."

Sutta 28

Gandhadāyaka Sāra-Gandha Suttaṃ

Supporters by Offerings (16)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in heart-wood-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in heart-wood-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in heart-wood-fragrance!'

Then he becomes a giver
of offerings of scents,
and alter death he is reborn in the company
of the devas that dwell in heart-wood-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in heart-wood-fragrance."

Sutta 29

Vilepanadāyaka Sāra-Gandha Suttaṃ

Supporters by Offerings (17)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in heart-wood-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in heart-wood-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in heart-wood-fragrance!'

Then he becomes a giver
of offerings of unguents,
and alter death he is reborn in the company
of the devas that dwell in heart-wood-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death

is reborn in the company of the devas
who dwell in heart-wood-fragrance."

Sutta 30

Seyyadāyaka Sāra-Gandha Suttaṃ

Supporters by Offerings (18)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in heart-wood-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,

in word
and thought.

Then he hears it said:

'The devas that dwell in heart-wood-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in heart-wood-fragrance!'

Then he becomes a giver
of offerings of seats,
and alter death he is reborn in the company
of the devas that dwell in heart-wood-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in heart-wood-fragrance."

Sutta 31

Āvasathadāyaka Sāra-Gandha Suttaṃ

Supporters by Offerings (19)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in heart-wood-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in heart-wood-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company

of the devas that dwell in heart-wood-fragrance!'

Then he becomes a giver
of offerings of lodgings,
and alter death he is reborn in the company
of the devas that dwell in heart-wood-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in heart-wood-fragrance."

Sutta 32

Padīpeyyadāyaka Sāra-Gandha Suttaṃ

Supporters by Offerings (20)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in heart-wood-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in heart-wood-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in heart-wood-fragrance!'

Then he becomes a giver
of offerings of lamps and oil,
and alter death he is reborn in the company
of the devas that dwell in heart-wood-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in heart-wood-fragrance."

Sutta 33

Anna-Dāna Pheggu-Gandha Suttaṃ

Supporters by Offerings (21)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in pith-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in pith-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in pith-fragrance!'

Then he becomes a giver
of offerings of food,
and alter death he is reborn in the company
of the devas that dwell in pith-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in pith-fragrance."

Sutta 34

Pānadāyaka Pheggu-Gandha Suttaṃ

Supporters by Offerings (22)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in pith-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in pith-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in pith-fragrance!'

Then he becomes a giver
of offerings of drink,

and alter death he is reborn in the company
of the devas that dwell in pith-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in pith-fragrance."

Sutta 35

Vatthadāyaka Pheggu-Gandha Suttaṃ

Supporters by Offerings (23)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one

when body breaks up after death
is reborn in the company of the devas
who dwell in pith-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in pith-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in pith-fragrance!'

Then he becomes a giver
of offerings of clothing,
and alter death he is reborn in the company
of the devas that dwell in pith-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in pith-fragrance."

Sutta 36

Yānadāyaka Pheggu-Gandha Suttaṃ

Supporters by Offerings (24)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in pith-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in pith-fragrance
are long-lived,

beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in pith-fragrance!'

Then he becomes a giver
of offerings of carriage,
and alter death he is reborn in the company
of the devas that dwell in pith-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in pith-fragrance."

Sutta 37

Mālādāyaka Pheggu-Gandha Suttaṃ

Supporters by Offerings (25)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in pith-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in pith-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in pith-fragrance!'

Then he becomes a giver
of offerings of flowers,
and alter death he is reborn in the company
of the devas that dwell in pith-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in pith-fragrance."

Sutta 38

Gandhadāyaka Pheggu-Gandha Suttaṃ

Supporters by Offerings (26)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in pith-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in pith-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in pith-fragrance!'

Then he becomes a giver
of offerings of scents,
and alter death he is reborn in the company
of the devas that dwell in pith-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in pith-fragrance."

Sutta 39

Vilepanadāyaka Pheggu-Gandha Suttaṃ

Supporters by Offerings (27)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in pith-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in pith-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in pith-fragrance!'

Then he becomes a giver
of offerings of unguents,
and alter death he is reborn in the company
of the devas that dwell in pith-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in pith-fragrance."

Sutta 40

Seyyadāyaka Pheggu-Gandha Suttaṃ

Supporters by Offerings (28)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in pith-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in pith-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in pith-fragrance!'

Then he becomes a giver
of offerings of seats,
and alter death he is reborn in the company
of the devas that dwell in pith-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death

is reborn in the company of the devas
who dwell in pith-fragrance."

Sutta 41

Āvasathadāyaka Pheggu-Gandha Suttaṃ

Supporters by Offerings (29)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in pith-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,

in word
and thought.

Then he hears it said:

'The devas that dwell in pith-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in pith-fragrance!'

Then he becomes a giver
of offerings of lodgings,
and alter death he is reborn in the company
of the devas that dwell in pith-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in pith-fragrance."

Sutta 42

Padīpeyyadāyaka Pheggu-Gandha Suttaṃ

Supporters by Offerings (30)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in pith-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in pith-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company

of the devas that dwell in pith-fragrance!'

Then he becomes a giver
of offerings of lamps and oil,
and alter death he is reborn in the company
of the devas that dwell in pith-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in pith-fragrance."

Sutta 43

Anna-Dāna Taca-Gandha Suttaṃ

Supporters by Offerings (31)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in bark-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in bark-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in bark-fragrance!'

Then he becomes a giver
of offerings of food,
and alter death he is reborn in the company
of the devas that dwell in bark-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in bark-fragrance."

Sutta 44

Pānadāyaka Taca-Gandha Suttaṃ

Supporters by Offerings (32)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in bark-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in bark-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in bark-fragrance!'

Then he becomes a giver
of offerings of drink,
and alter death he is reborn in the company
of the devas that dwell in bark-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in bark-fragrance."

Sutta 45

Vatthadāyaka Taca-Gandha Suttaṃ

Supporters by Offerings (33)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in bark-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in bark-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in bark-fragrance!'

Then he becomes a giver
of offerings of clothing,

and alter death he is reborn in the company
of the devas that dwell in bark-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in bark-fragrance."

Sutta 46

Yānadāyaka Taca-Gandha Suttaṃ

Supporters by Offerings (34)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one

when body breaks up after death
is reborn in the company of the devas
who dwell in bark-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in bark-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in bark-fragrance!'

Then he becomes a giver
of offerings of carriage,
and alter death he is reborn in the company
of the devas that dwell in bark-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in bark-fragrance."

Sutta 47

Mālādāyaka Taca-Gandha Suttaṃ

Supporters by Offerings (35)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in bark-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in bark-fragrance
are long-lived,

beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in bark-fragrance!'

Then he becomes a giver
of offerings of flowers,
and alter death he is reborn in the company
of the devas that dwell in bark-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in bark-fragrance."

Sutta 48

Gandhadāyaka Taca-Gandha Suttaṃ

Supporters by Offerings (36)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in bark-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in bark-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in bark-fragrance!'

Then he becomes a giver
of offerings of scents,
and alter death he is reborn in the company
of the devas that dwell in bark-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in bark-fragrance."

Sutta 49

Vilepanadāyaka Taca-Gandha Suttaṃ

Supporters by Offerings (37)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in bark-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in bark-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in bark-fragrance!'

Then he becomes a giver
of offerings of unguents,
and alter death he is reborn in the company
of the devas that dwell in bark-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in bark-fragrance."

Sutta 50

Seyyadāyaka Taca-Gandha Suttaṃ

Supporters by Offerings (38)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in bark-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in bark-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in bark-fragrance!'

Then he becomes a giver
of offerings of seats,
and alter death he is reborn in the company
of the devas that dwell in bark-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in bark-fragrance."

Sutta 51

Āvasathadāyaka Taca-Gandha Suttaṃ

Supporters by Offerings (39)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in bark-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in bark-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in bark-fragrance!'

Then he becomes a giver
of offerings of lodgings,
and alter death he is reborn in the company
of the devas that dwell in bark-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death

is reborn in the company of the devas
who dwell in bark-fragrance."

Sutta 52

Padīpeyyadāyaka Taca-Gandha Suttaṃ

Supporters by Offerings (40)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in bark-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,

in word
and thought.

Then he hears it said:

'The devas that dwell in bark-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in bark-fragrance!'

Then he becomes a giver
of offerings of lamps and oil,
and alter death he is reborn in the company
of the devas that dwell in bark-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in bark-fragrance."

Sutta 53

Anna-Dāna Papatika-Gandha Suttaṃ

Supporters by Offerings (41)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in sap-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in sap-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company

of the devas that dwell in sap-fragrance!'

Then he becomes a giver
of offerings of food,
and alter death he is reborn in the company
of the devas that dwell in sap-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in sap-fragrance."

Sutta 54

Pānadāyaka Papatika-Gandha Suttaṃ

Supporters by Offerings (42)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in sap-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in sap-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in sap-fragrance!'

Then he becomes a giver
of offerings of drink,
and alter death he is reborn in the company
of the devas that dwell in sap-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in sap-fragrance."

Sutta 55

Vatthadāyaka Papatika-Gandha Suttaṃ

Supporters by Offerings (43)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in sap-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in sap-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in sap-fragrance!'

Then he becomes a giver
of offerings of clothing,
and alter death he is reborn in the company
of the devas that dwell in sap-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in sap-fragrance."

Sutta 56

Yānadāyaka Papatika-Gandha Suttaṃ

Supporters by Offerings (44)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in sap-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in sap-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in sap-fragrance!'

Then he becomes a giver
of offerings of carriage,

and alter death he is reborn in the company
of the devas that dwell in sap-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in sap-fragrance."

Sutta 57

Mālādāyaka Papatika-Gandha Suttaṃ

Supporters by Offerings (45)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one

when body breaks up after death
is reborn in the company of the devas
who dwell in sap-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in sap-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in sap-fragrance!'

Then he becomes a giver
of offerings of flowers,
and alter death he is reborn in the company
of the devas that dwell in sap-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in sap-fragrance."

Sutta 58

Gandhadāyaka Papatika-Gandha Suttaṃ

Supporters by Offerings (46)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in sap-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in sap-fragrance
are long-lived,

beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in sap-fragrance!'

Then he becomes a giver
of offerings of scents,
and alter death he is reborn in the company
of the devas that dwell in sap-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in sap-fragrance."

Sutta 59

Vilepanadāyaka Papatika-Gandha Suttaṃ

Supporters by Offerings (47)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in sap-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in sap-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in sap-fragrance!'

Then he becomes a giver
of offerings of unguents,
and alter death he is reborn in the company
of the devas that dwell in sap-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in sap-fragrance."

Sutta 60

Seyyadāyaka Papatika-Gandha Suttaṃ

Supporters by Offerings (48)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in sap-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in sap-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in sap-fragrance!'

Then he becomes a giver
of offerings of seats,
and alter death he is reborn in the company
of the devas that dwell in sap-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in sap-fragrance."

Sutta 61

Āvasathadāyaka Papatika-Gandha Suttaṃ

Supporters by Offerings (49)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in sap-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in sap-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in sap-fragrance!'

Then he becomes a giver
of offerings of lodgings,
and alter death he is reborn in the company
of the devas that dwell in sap-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in sap-fragrance."

Sutta 62

Padīpeyyadāyaka Papatika-Gandha Suttaṃ

Supporters by Offerings (50)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in sap-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in sap-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in sap-fragrance!'

Then he becomes a giver
of offerings of lamps and oil,
and alter death he is reborn in the company
of the devas that dwell in sap-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death

is reborn in the company of the devas
who dwell in sap-fragrance."

Sutta 63

Anna-Dāna Patta-Gandha Suttaṃ

Supporters by Offerings (51)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in leaves-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,

in word
and thought.

Then he hears it said:

'The devas that dwell in leaves-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in leaves-fragrance!'

Then he becomes a giver
of offerings of food,
and alter death he is reborn in the company
of the devas that dwell in leaves-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in leaves-fragrance."

Sutta 64

Pānadāyaka Patta-Gandha Suttaṃ

Supporters by Offerings (52)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in leaves-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in leaves-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company

of the devas that dwell in leaves-fragrance!'

Then he becomes a giver
of offerings of drink,
and alter death he is reborn in the company
of the devas that dwell in leaves-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in leaves-fragrance."

Sutta 65

Vatthadāyaka Patta-Gandha Suttaṃ

Supporters by Offerings (53)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in leaves-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in leaves-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in leaves-fragrance!'

Then he becomes a giver
of offerings of clothing,
and alter death he is reborn in the company
of the devas that dwell in leaves-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in leaves-fragrance."

Sutta 66

Yānadāyaka Patta-Gandha Suttaṃ

Supporters by Offerings (54)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in leaves-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in leaves-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in leaves-fragrance!'

Then he becomes a giver
of offerings of carriage,
and alter death he is reborn in the company
of the devas that dwell in leaves-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in leaves-fragrance."

Sutta 67

Mālādāyaka Patta-Gandha Suttaṃ

Supporters by Offerings (55)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in leaves-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in leaves-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in leaves-fragrance!'

Then he becomes a giver
of offerings of flowers,

and alter death he is reborn in the company
of the devas that dwell in leaves-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in leaves-fragrance."

Sutta 68

Gandhadāyaka Patta-Gandha Suttaṃ

Supporters by Offerings (56)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one

when body breaks up after death
is reborn in the company of the devas
who dwell in leaves-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in leaves-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in leaves-fragrance!'

Then he becomes a giver
of offerings of scents,
and alter death he is reborn in the company
of the devas that dwell in leaves-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in leaves-fragrance."

Sutta 69

Vilepanadāyaka Patta-Gandha Suttaṃ

Supporters by Offerings (57)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in leaves-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in leaves-fragrance
are long-lived,

beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in leaves-fragrance!'

Then he becomes a giver
of offerings of unguents,
and alter death he is reborn in the company
of the devas that dwell in leaves-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in leaves-fragrance."

Sutta 70

Seyyadāyaka Patta-Gandha Suttaṃ

Supporters by Offerings (58)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in leaves-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in leaves-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in leaves-fragrance!'

Then he becomes a giver
of offerings of seats,
and alter death he is reborn in the company
of the devas that dwell in leaves-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in leaves-fragrance."

Sutta 71

Āvasathadāyaka Patta-Gandha Suttaṃ

Supporters by Offerings (59)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in leaves-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in leaves-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in leaves-fragrance!'

Then he becomes a giver
of offerings of lodgings,
and alter death he is reborn in the company
of the devas that dwell in leaves-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in leaves-fragrance."

Sutta 72

Padīpeyyadāyaka Patta-Gandha Suttaṃ

Supporters by Offerings (60)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in leaves-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in leaves-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in leaves-fragrance!'

Then he becomes a giver
of offerings of lamps and oil,
and alter death he is reborn in the company
of the devas that dwell in leaves-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in leaves-fragrance."

Sutta 73

Anna-Dāna Puppha-Gandha Suttaṃ

Supporters by Offerings (61)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in flower-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in flower-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in flower-fragrance!'

Then he becomes a giver
of offerings of food,
and alter death he is reborn in the company
of the devas that dwell in flower-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death

is reborn in the company of the devas
who dwell in flower-fragrance."

Sutta 74

Pānadāyaka Puppha-Gandha Suttaṃ

Supporters by Offerings (62)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in flower-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,

in word
and thought.

Then he hears it said:

'The devas that dwell in flower-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in flower-fragrance!'

Then he becomes a giver
of offerings of drink,
and alter death he is reborn in the company
of the devas that dwell in flower-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in flower-fragrance."

Sutta 75

Vatthadāyaka Puppha-Gandha Suttaṃ

Supporters by Offerings (63)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in flower-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in flower-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company

of the devas that dwell in flower-fragrance!'

Then he becomes a giver
of offerings of clothing,
and alter death he is reborn in the company
of the devas that dwell in flower-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in flower-fragrance."

Sutta 76

Yānadāyaka Puppha-Gandha Suttaṃ

Supporters by Offerings (64)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in flower-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in flower-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in flower-fragrance!'

Then he becomes a giver
of offerings of carriage,
and alter death he is reborn in the company
of the devas that dwell in flower-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in flower-fragrance."

Sutta 77

Mālādāyaka Puppha-Gandha Suttaṃ

Supporters by Offerings (65)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in flower-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in flower-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in flower-fragrance!'

Then he becomes a giver
of offerings of flowers,
and alter death he is reborn in the company
of the devas that dwell in flower-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in flower-fragrance."

Sutta 78

Gandhadāyaka Puppha-Gandha Suttaṃ

Supporters by Offerings (66)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in flower-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in flower-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in flower-fragrance!'

Then he becomes a giver
of offerings of scents,

and alter death he is reborn in the company
of the devas that dwell in flower-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in flower-fragrance."

Sutta 79

Vilepanadāyaka Puppha-Gandha Suttaṃ

Supporters by Offerings (67)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one

when body breaks up after death
is reborn in the company of the devas
who dwell in flower-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in flower-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in flower-fragrance!'

Then he becomes a giver
of offerings of unguents,
and alter death he is reborn in the company
of the devas that dwell in flower-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in flower-fragrance."

Sutta 80

Seyyadāyaka Puppha-Gandha Suttaṃ

Supporters by Offerings (68)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in flower-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in flower-fragrance
are long-lived,

beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in flower-fragrance!'

Then he becomes a giver
of offerings of seats,
and alter death he is reborn in the company
of the devas that dwell in flower-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in flower-fragrance."

Sutta 81

Āvasathadāyaka Puppha-Gandha Suttaṃ

Supporters by Offerings (69)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in flower-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in flower-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in flower-fragrance!'

Then he becomes a giver
of offerings of lodgings,
and alter death he is reborn in the company
of the devas that dwell in flower-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in flower-fragrance."

Sutta 82

Padīpeyyadāyaka Puppha-Gandha Suttaṃ

Supporters by Offerings (70)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in flower-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in flower-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in flower-fragrance!'

Then he becomes a giver
of offerings of lamps and oil,
and alter death he is reborn in the company
of the devas that dwell in flower-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in flower-fragrance."

Sutta 83

Anna-Dāna Phala-Gandha Suttaṃ

Supporters by Offerings (71)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in fruit-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in fruit-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in fruit-fragrance!'

Then he becomes a giver
of offerings of food,
and alter death he is reborn in the company
of the devas that dwell in fruit-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in fruit-fragrance."

Sutta 84

Pānadāyaka Phala-Gandha Suttaṃ

Supporters by Offerings (72)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in fruit-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in fruit-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in fruit-fragrance!'

Then he becomes a giver
of offerings of drink,
and alter death he is reborn in the company
of the devas that dwell in fruit-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death

is reborn in the company of the devas
who dwell in fruit-fragrance."

Sutta 85

Vatthadāyaka Phala-Gandha Suttaṃ

Supporters by Offerings (73)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in fruit-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,

in word
and thought.

Then he hears it said:

'The devas that dwell in fruit-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in fruit-fragrance!'

Then he becomes a giver
of offerings of clothing,
and alter death he is reborn in the company
of the devas that dwell in fruit-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in fruit-fragrance."

Sutta 86

Yānadāyaka Phala-Gandha Suttaṃ

Supporters by Offerings (74)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in fruit-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in fruit-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company

of the devas that dwell in fruit-fragrance!'

Then he becomes a giver
of offerings of carriage,
and alter death he is reborn in the company
of the devas that dwell in fruit-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in fruit-fragrance."

Sutta 87

Mālādāyaka Phala-Gandha Suttaṃ

Supporters by Offerings (75)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in fruit-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in fruit-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in fruit-fragrance!'

Then he becomes a giver
of offerings of fruits,
and alter death he is reborn in the company
of the devas that dwell in fruit-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in fruit-fragrance."

Sutta 88

Gandhadāyaka Phala-Gandha Suttaṃ

Supporters by Offerings (76)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in fruit-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in fruit-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in fruit-fragrance!'

Then he becomes a giver
of offerings of scents,
and alter death he is reborn in the company
of the devas that dwell in fruit-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in fruit-fragrance."

Sutta 89

Vilepanadāyaka Phala-Gandha Suttaṃ

Supporters by Offerings (77)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in fruit-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in fruit-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in fruit-fragrance!'

Then he becomes a giver
of offerings of unguents,

and alter death he is reborn in the company
of the devas that dwell in fruit-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in fruit-fragrance."

Sutta 90

Seyyadāyaka Phala-Gandha Suttaṃ

Supporters by Offerings (78)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one

when body breaks up after death
is reborn in the company of the devas
who dwell in fruit-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in fruit-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in fruit-fragrance!'

Then he becomes a giver
of offerings of seats,
and alter death he is reborn in the company
of the devas that dwell in fruit-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in fruit-fragrance."

Sutta 91

Āvasathadāyaka Phala-Gandha Suttaṃ

Supporters by Offerings (79)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in fruit-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in fruit-fragrance
are long-lived,

beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in fruit-fragrance!'

Then he becomes a giver
of offerings of lodgings,
and alter death he is reborn in the company
of the devas that dwell in fruit-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in fruit-fragrance."

Sutta 92

Padīpeyyadāyaka Phala-Gandha Suttaṃ

Supporters by Offerings (80)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in fruit-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in fruit-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in fruit-fragrance!'

Then he becomes a giver
of offerings of lamps and oil,
and alter death he is reborn in the company
of the devas that dwell in fruit-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in fruit-fragrance."

Sutta 93

Anna-Dāna Rasa-Gandha Suttaṃ

Supporters by Offerings (81)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in savours-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in savours-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in savours-fragrance!'

Then he becomes a giver
of offerings of food,
and alter death he is reborn in the company
of the devas that dwell in savours-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in savours-fragrance."

Sutta 94

Pānadāyaka Rasa-Gandha Suttaṃ

Supporters by Offerings (82)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in savours-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in savours-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in savours-fragrance!'

Then he becomes a giver
of offerings of drink,
and alter death he is reborn in the company
of the devas that dwell in savours-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in savours-fragrance."

Sutta 95

Vatthadāyaka Rasa-Gandha Suttaṃ

Supporters by Offerings (83)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in savours-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in savours-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in savours-fragrance!'

Then he becomes a giver
of offerings of clothing,
and alter death he is reborn in the company
of the devas that dwell in savours-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death

is reborn in the company of the devas
who dwell in savours-fragrance."

Sutta 96

Yānadāyaka Rasa-Gandha Suttaṃ

Supporters by Offerings (84)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in savours-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,

in word
and thought.

Then he hears it said:

'The devas that dwell in savours-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in savours-fragrance!'

Then he becomes a giver
of offerings of carriage,
and alter death he is reborn in the company
of the devas that dwell in savours-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in savours-fragrance."

Sutta 97

Mālādāyaka Rasa-Gandha Suttaṃ

Supporters by Offerings (85)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in savours-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in savours-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company

of the devas that dwell in savours-fragrance!'

Then he becomes a giver
of offerings of savourss,
and alter death he is reborn in the company
of the devas that dwell in savours-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in savours-fragrance."

Sutta 98

Gandhadāyaka Rasa-Gandha Suttaṃ

Supporters by Offerings (86)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in savours-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in savours-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in savours-fragrance!'

Then he becomes a giver
of offerings of scents,
and alter death he is reborn in the company
of the devas that dwell in savours-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in savours-fragrance."

Sutta 99

Vilepanadāyaka Rasa-Gandha Suttaṃ

Supporters by Offerings (87)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in savours-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in savours-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in savours-fragrance!'

Then he becomes a giver
of offerings of unguents,
and alter death he is reborn in the company
of the devas that dwell in savours-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in savours-fragrance."

Sutta 100

Seyyadāyaka Rasa-Gandha Suttaṃ

Supporters by Offerings (88)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in savours-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in savours-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in savours-fragrance!'

Then he becomes a giver
of offerings of seats,

and alter death he is reborn in the company
of the devas that dwell in savours-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in savours-fragrance."

Sutta 101

Āvasathadāyaka Rasa-Gandha Suttaṃ

Supporters by Offerings (89)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one

when body breaks up after death
is reborn in the company of the devas
who dwell in savours-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in savours-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in savours-fragrance!'

Then he becomes a giver
of offerings of lodgings,
and alter death he is reborn in the company
of the devas that dwell in savours-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in savours-fragrance."

Sutta 102

Padīpeyyadāyaka Rasa-Gandha Suttaṃ

Supporters by Offerings (90)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in savours-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in savours-fragrance
are long-lived,

beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in savours-fragrance!'

Then he becomes a giver
of offerings of lamps and oil,
and alter death he is reborn in the company
of the devas that dwell in savours-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in savours-fragrance."

Sutta 103

Anna-Dāna Gandha-Gandha Suttaṃ

Supporters by Offerings (91)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in scemts-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in scemts-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in scemts-fragrance!'

Then he becomes a giver
of offerings of food,
and alter death he is reborn in the company
of the devas that dwell in scemts-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in scemts-fragrance."

Sutta 104

Pānadāyaka Gandha-Gandha Suttaṃ

Supporters by Offerings (92)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in scemts-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in scemts-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in scemts-fragrance!'

Then he becomes a giver
of offerings of drink,
and alter death he is reborn in the company
of the devas that dwell in scemts-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in scemts-fragrance."

Sutta 105

Vatthadāyaka Gandha-Gandha Suttaṃ

Supporters by Offerings (93)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in scemts-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in scemts-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in scemts-fragrance!'

Then he becomes a giver
of offerings of clothing,
and alter death he is reborn in the company
of the devas that dwell in scemts-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in scemts-fragrance."

Sutta 106

Yānadāyaka Gandha-Gandha Suttaṃ

Supporters by Offerings (94)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in scemts-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in scemts-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in scemts-fragrance!'

Then he becomes a giver
of offerings of carriage,
and alter death he is reborn in the company
of the devas that dwell in scemts-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death

is reborn in the company of the devas
who dwell in scemts-fragrance."

Sutta 107

Mālādāyaka Gandha-Gandha Suttaṃ

Supporters by Offerings (95)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in scemts-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,

in word
and thought.

Then he hears it said:

'The devas that dwell in scemts-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in scemts-fragrance!'

Then he becomes a giver
of offerings of scemtss,
and alter death he is reborn in the company
of the devas that dwell in scemts-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in scemts-fragrance."

Sutta 108

Gandhadāyaka Gandha-Gandha Suttaṃ

Supporters by Offerings (96)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in scemts-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in scemts-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company

of the devas that dwell in scemts-fragrance!'

Then he becomes a giver
of offerings of scents,
and alter death he is reborn in the company
of the devas that dwell in scemts-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in scemts-fragrance."

Sutta 109

Vilepanadāyaka Gandha-Gandha Suttaṃ

Supporters by Offerings (97)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in scemts-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in scemts-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in scemts-fragrance!'

Then he becomes a giver
of offerings of unguents,
and alter death he is reborn in the company
of the devas that dwell in scemts-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in scemts-fragrance."

Sutta 110

Seyyadāyaka Gandha-Gandha Suttaṃ

Supporters by Offerings (98)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in scemts-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in scemts-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in scemts-fragrance!'

Then he becomes a giver
of offerings of seats,
and alter death he is reborn in the company
of the devas that dwell in scemts-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in scemts-fragrance."

Sutta 111

Āvasathadāyaka Gandha-Gandha Suttaṃ

Supporters by Offerings (99)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in scemts-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in scemts-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in scemts-fragrance!'

Then he becomes a giver
of offerings of lodgings,

and alter death he is reborn in the company
of the devas that dwell in scemts-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in scemts-fragrance."

Sutta 112

Padīpeyyadāyaka Gandha-Gandha Suttaṃ

Supporters by Offerings (100)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one

when body breaks up after death
is reborn in the company of the devas
who dwell in scemts-fragrance?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The devas that dwell in scemts-fragrance
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas that dwell in scemts-fragrance!'

Then he becomes a giver
of offerings of lamps and oil,
and alter death he is reborn in the company
of the devas that dwell in scemts-fragrance.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the devas
who dwell in scemts-fragrance."

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[1] For the sub-title see *supra,* xxix, § 1. Gandhabbakāya and Gandhabbakāyikā devā. These sayings, like the two preceding sections, are curious instances of the annexing by Buddhism of Vedic folk-lore. These devas were by it reckoned lowest of all devas. See *Dialogues* ii, 246. [Presence of a Gandharva was essential to conception, *M*. i, 265; *MP*. 123. *Cf*. Edmunds, *Buddhist and Christian Gospels,* i, 167-8, *n*.]

[2] *Sucaritaṇ*.

[ed1] Woodward omits 'fruit'.

Saṃyutta Nikāya
3. Khandha Vagga
32. Valāha Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

32. Kindred Sayings on Cloud-Spirits

Suttas 1-57

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[200]

Sutta 1

Suddhika Suttaṃ

Exposition

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"I will teach you, brethren, about the devas belonging to the cloud-groups[1].

Do ye listen to it.

"And which, brethren, are the devas belonging to the cloud-groups?

They are devas (embodied) in cool-clouds,
devas (embodied) in hot clouds,
devas (embodied) in thunder clouds,[2]
devas (embodied) in wind clouds,
devas (embodied) in rain clouds.

These, brethren, are called

'The devas belonging to the cloud-groups.'"

Sutta 2

Sucarita Suttaṃ

Honesty

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
saluted him,

and sat down at one side.

Seated at one side
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one,
when body breaks up after death
is reborn in the company of the devas
belonging to the cloud group?"

"Herein, brother, a certain one practises good conduct
in deed,
in word
and thought.

Then he hears it said:

'The devas belonging to the cloud-group
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the devas belonging to the cloud-group!'

After death he is reborn in the company
of the devas belonging to the cloud-group.

That, brother, is the reason,
that is the cause
why a certain one is reborn in the company
of the devas belonging to the cloud-group."

Suttas 3-52

Dānupakāra

Supporters by Offerings 1-50

Sutta 3

Anna-dāyaka Sītavalāhaka Suttaṃ

Cool-cloud Food Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the cool-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The cool-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the cool-cloud devas!'

Then he becomes a giver
of offerings of food,
and alter death he is reborn in the company
of the cool-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the cool-cloud devas."

Sutta 4

Pānadāyaka Sītavalāhaka Suttaṃ

Cool-cloud Drink Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the cool-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The cool-cloud devas
are long-lived,

beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the cool-cloud devas!'

Then he becomes a giver
of offerings of drink,
and alter death he is reborn in the company
of the cool-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the cool-cloud devas."

Sutta 5

Vatthadāyaka Sītavalāhaka Suttaṃ

Cool-cloud Clothing Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the cool-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The cool-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the cool-cloud devas!'

Then he becomes a giver
of offerings of clothing,
and alter death he is reborn in the company
of the cool-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the cool-cloud devas."

Sutta 6

Yānadāyaka Sītavalāhaka Suttaṃ

Cool-cloud Carriage Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the cool-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The cool-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the cool-cloud devas!'

Then he becomes a giver
of offerings of carriage,
and alter death he is reborn in the company
of the cool-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the cool-cloud devas."

Sutta 7

Mālādāyaka Sītavalāhaka Suttaṃ

Cool-cloud Flowers Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the cool-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The cool-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the cool-cloud devas!'

Then he becomes a giver
of offerings of flowers,
and alter death he is reborn in the company
of the cool-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the cool-cloud devas."

Sutta 8

Gandhadāyaka Sītavalāhaka Suttaṃ

Cool-cloud Scents Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause

why a certain one
when body breaks up after death
is reborn in the company of the cool-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The cool-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the cool-cloud devas!'

Then he becomes a giver
of offerings of scents,
and alter death he is reborn in the company
of the cool-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the cool-cloud devas."

Sutta 9

Vilepanadāyaka Sītavalāhaka Suttaṃ

Cool-cloud Unguents Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the cool-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The cool-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the cool-cloud devas!'

Then he becomes a giver
of offerings of unguents,
and alter death he is reborn in the company
of the cool-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the cool-cloud devas."

Sutta 10

Seyyadāyaka Sītavalāhaka Suttaṃ

Cool-cloud Seat Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the cool-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The cool-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the cool-cloud devas!'

Then he becomes a giver
of offerings of seats,
and alter death he is reborn in the company
of the cool-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the cool-cloud devas."

Sutta 11

Āvasathadāyaka Sītavalāhaka Suttaṃ

Cool-cloud Lodging Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the cool-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The cool-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the cool-cloud devas!'

Then he becomes a giver
of offerings of lodgings,
and alter death he is reborn in the company
of the cool-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the cool-cloud devas."

Sutta 12

Padīpeyyadāyaka Sītavalāhaka Suttaṃ

Cool-cloud Lamps and Oil Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the cool-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The cool-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the cool-cloud devas!'

Then he becomes a giver
of offerings of lamps and oil,

and alter death he is reborn in the company
of the cool-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the cool-cloud devas."

Sutta 13

Anna-dāyaka Uṇhavalāhakā Suttaṃ

Hot-cloud Food Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one

when body breaks up after death
is reborn in the company of the hot-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The hot-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the hot-cloud devas!'

Then he becomes a giver
of offerings of food,
and alter death he is reborn in the company
of the hot-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the hot-cloud devas."

Sutta 14

Pānadāyaka Uṇhavalāhakā Suttaṃ

Hot-cloud Drink Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the hot-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The hot-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the hot-cloud devas!'

Then he becomes a giver
of offerings of drink,
and alter death he is reborn in the company
of the hot-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the hot-cloud devas."

Sutta 15

Vatthadāyaka Uṇhavalāhakā Suttaṃ

Hot-cloud Clothing Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the hot-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The hot-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the hot-cloud devas!'

Then he becomes a giver
of offerings of clothing,
and alter death he is reborn in the company
of the hot-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the hot-cloud devas."

Sutta 16

Yānadāyaka Uṇhavalāhakā Suttaṃ

Hot-cloud Carriage Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the hot-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The hot-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the hot-cloud devas!'

Then he becomes a giver
of offerings of carriage,
and alter death he is reborn in the company
of the hot-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the hot-cloud devas."

Sutta 17

Mālādāyaka Uṇhavalāhakā Suttaṃ

Hot-cloud Flowers Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the hot-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The hot-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the hot-cloud devas!'

Then he becomes a giver
of offerings of flowers,

and alter death he is reborn in the company
of the hot-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the hot-cloud devas."

Sutta 18

Gandhadāyaka Uṇhavalāhakā Suttaṃ

Hot-cloud Scents Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one

when body breaks up after death
is reborn in the company of the hot-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The hot-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the hot-cloud devas!'

Then he becomes a giver
of offerings of scents,
and alter death he is reborn in the company
of the hot-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the hot-cloud devas."

Sutta 19

Vilepanadāyaka Uṇhavalāhakā Suttaṃ

Hot-cloud Unguents Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the hot-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The hot-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the hot-cloud devas!'

Then he becomes a giver
of offerings of unguents,
and alter death he is reborn in the company
of the hot-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the hot-cloud devas."

Sutta 20

Seyyadāyaka Uṇhavalāhakā Suttaṃ

Hot-cloud Seat Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the hot-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The hot-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the hot-cloud devas!'

Then he becomes a giver
of offerings of seats,
and alter death he is reborn in the company
of the hot-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the hot-cloud devas."

Sutta 21

Āvasathadāyaka Uṇhavalāhakā Suttaṃ

Hot-cloud Lodging Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the hot-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The hot-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the hot-cloud devas!'

Then he becomes a giver
of offerings of lodgings,
and alter death he is reborn in the company
of the hot-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the hot-cloud devas."

Sutta 22

Padīpeyyadāyaka Uṇhavalāhakā Suttaṃ

Hot-cloud Lamps and Oil Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the hot-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The hot-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the hot-cloud devas!'

Then he becomes a giver
of offerings of lamps and oil,

and alter death he is reborn in the company
of the hot-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the hot-cloud devas."

Sutta 23

Anna-dāyaka Abbhavalāhakā Suttaṃ

Thunder-cloud Food Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one

when body breaks up after death
is reborn in the company of the thunder-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The thunder-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the thunder-cloud devas!'

Then he becomes a giver
of offerings of food,
and alter death he is reborn in the company
of the thunder-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the thunder-cloud devas."

Sutta 24

Pānadāyaka Abbhavalāhakā Suttaṃ

Thunder-cloud Drink Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the thunder-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The thunder-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the thunder-cloud devas!'

Then he becomes a giver
of offerings of drink,
and alter death he is reborn in the company
of the thunder-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the thunder-cloud devas."

Sutta 25

Vatthadāyaka Abbhavalāhakā Suttaṃ

Thunder-cloud Clothing Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the thunder-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The thunder-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the thunder-cloud devas!'

Then he becomes a giver
of offerings of clothing,
and alter death he is reborn in the company
of the thunder-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the thunder-cloud devas."

Sutta 26

Yānadāyaka Abbhavalāhakā Suttaṃ

Thunder-cloud Carriage Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the thunder-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The thunder-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the thunder-cloud devas!'

Then he becomes a giver
of offerings of carriage,
and alter death he is reborn in the company
of the thunder-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the thunder-cloud devas."

Sutta 27

Mālādāyaka Abbhavalāhakā Suttaṃ

Thunder-cloud Flowers Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the thunder-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The thunder-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the thunder-cloud devas!'

Then he becomes a giver
of offerings of flowers,

and alter death he is reborn in the company
of the thunder-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the thunder-cloud devas."

Sutta 28

Gandhadāyaka Abbhavalāhakā Suttaṃ

Thunder-cloud Scents Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one

when body breaks up after death
is reborn in the company of the thunder-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The thunder-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the thunder-cloud devas!'

Then he becomes a giver
of offerings of scents,
and alter death he is reborn in the company
of the thunder-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the thunder-cloud devas."

Sutta 29

Vilepanadāyaka Abbhavalāhakā Suttaṃ

Thunder-cloud Unguents Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the thunder-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The thunder-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the thunder-cloud devas!'

Then he becomes a giver
of offerings of unguents,
and alter death he is reborn in the company
of the thunder-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the thunder-cloud devas."

Sutta 30

Seyyadāyaka Abbhavalāhakā Suttaṃ

Thunder-cloud Seat Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the thunder-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The thunder-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the thunder-cloud devas!'

Then he becomes a giver
of offerings of seats,
and alter death he is reborn in the company
of the thunder-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the thunder-cloud devas."

Sutta 31

Āvasathadāyaka Abbhavalāhakā Suttaṃ

Thunder-cloud Lodging Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the thunder-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The thunder-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the thunder-cloud devas!'

Then he becomes a giver
of offerings of lodgings,
and alter death he is reborn in the company
of the thunder-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the thunder-cloud devas."

Sutta 32

Padīpeyyadāyaka Abbhavalāhakā Suttaṃ

Thunder-cloud Lamps and Oil Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the thunder-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The thunder-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the thunder-cloud devas!'

Then he becomes a giver
of offerings of lamps and oil,

and alter death he is reborn in the company
of the thunder-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the thunder-cloud devas."

Sutta 33

Anna-dāyaka Vātavalāhakā Suttaṃ

Wind-cloud Food Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one

when body breaks up after death
is reborn in the company of the wind-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The wind-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the wind-cloud devas!'

Then he becomes a giver
of offerings of food,
and alter death he is reborn in the company
of the wind-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the wind-cloud devas."

Sutta 34

Pānadāyaka Vātavalāhakā Suttaṃ

Wind-cloud Drink Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the wind-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The wind-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the wind-cloud devas!'

Then he becomes a giver
of offerings of drink,
and alter death he is reborn in the company
of the wind-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the wind-cloud devas."

Sutta 35

Vatthadāyaka Vātavalāhakā Suttaṃ

Wind-cloud Clothing Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the wind-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The wind-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the wind-cloud devas!'

Then he becomes a giver
of offerings of clothing,
and alter death he is reborn in the company
of the wind-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the wind-cloud devas."

Sutta 36

Yānadāyaka Vātavalāhakā Suttaṃ

Wind-cloud Carriage Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the wind-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The wind-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the wind-cloud devas!'

Then he becomes a giver
of offerings of carriage,
and alter death he is reborn in the company
of the wind-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the wind-cloud devas."

Sutta 37

Mālādāyaka Vātavalāhakā Suttaṃ

Wind-cloud Flowers Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the wind-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The wind-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the wind-cloud devas!'

Then he becomes a giver
of offerings of flowers,

and alter death he is reborn in the company
of the wind-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the wind-cloud devas."

Sutta 38

Gandhadāyaka Vātavalāhakā Suttaṃ

Wind-cloud Scents Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one

when body breaks up after death
is reborn in the company of the wind-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The wind-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the wind-cloud devas!'

Then he becomes a giver
of offerings of scents,
and alter death he is reborn in the company
of the wind-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the wind-cloud devas."

Sutta 39

Vilepanadāyaka Vātavalāhakā Suttaṃ

Wind-cloud Unguents Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the wind-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The wind-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the wind-cloud devas!'

Then he becomes a giver
of offerings of unguents,
and alter death he is reborn in the company
of the wind-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the wind-cloud devas."

Sutta 40

Seyyadāyaka Vātavalāhakā Suttaṃ

Wind-cloud Seat Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the wind-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The wind-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the wind-cloud devas!'

Then he becomes a giver
of offerings of seats,
and alter death he is reborn in the company
of the wind-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the wind-cloud devas."

Sutta 41

Āvasathadāyaka Vātavalāhakā Suttaṃ

Wind-cloud Lodging Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the wind-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The wind-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the wind-cloud devas!'

Then he becomes a giver
of offerings of lodgings,
and alter death he is reborn in the company
of the wind-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the wind-cloud devas."

Sutta 42

Padīpeyyadāyaka Vātavalāhakā Suttaṃ

Wind-cloud Lamps and Oil Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the wind-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The wind-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the wind-cloud devas!'

Then he becomes a giver
of offerings of lamps and oil,

and alter death he is reborn in the company
of the wind-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the wind-cloud devas."

Sutta 43

Anna-dāyaka Vassavalāhakā Suttaṃ

Rain-cloud Food Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one

when body breaks up after death
is reborn in the company of the rain-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The rain-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the rain-cloud devas!'

Then he becomes a giver
of offerings of food,
and alter death he is reborn in the company
of the rain-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the rain-cloud devas."

Sutta 44

Pānadāyaka Vassavalāhakā Suttaṃ

Rain-cloud Drink Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the rain-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The rain-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the rain-cloud devas!'

Then he becomes a giver
of offerings of drink,
and alter death he is reborn in the company
of the rain-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the rain-cloud devas."

Sutta 45

Vatthadāyaka Vassavalāhakā Suttaṃ

Rain-cloud Clothing Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the rain-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The rain-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the rain-cloud devas!'

Then he becomes a giver
of offerings of clothing,
and alter death he is reborn in the company
of the rain-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the rain-cloud devas."

Sutta 46

Yānadāyaka Vassavalāhakā Suttaṃ

Rain-cloud Carriage Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the rain-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The rain-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the rain-cloud devas!'

Then he becomes a giver
of offerings of carriage,
and alter death he is reborn in the company
of the rain-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the rain-cloud devas."

Sutta 47

Mālādāyaka Vassavalāhakā Suttaṃ

Rain-cloud Flowers Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the rain-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The rain-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the rain-cloud devas!'

Then he becomes a giver
of offerings of flowers,

and alter death he is reborn in the company
of the rain-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the rain-cloud devas."

Sutta 48

Gandhadāyaka Vassavalāhakā Suttaṃ

Rain-cloud Scents Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one

when body breaks up after death
is reborn in the company of the rain-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The rain-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the rain-cloud devas!'

Then he becomes a giver
of offerings of scents,
and alter death he is reborn in the company
of the rain-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the rain-cloud devas."

Sutta 49

Vilepanadāyaka Vassavalāhakā Suttaṃ

Rain-cloud Unguents Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the rain-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The rain-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the rain-cloud devas!'

Then he becomes a giver
of offerings of unguents,
and alter death he is reborn in the company
of the rain-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the rain-cloud devas."

Sutta 50

Seyyadāyaka Vassavalāhakā Suttaṃ

Rain-cloud Seat Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the rain-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The rain-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the rain-cloud devas!'

Then he becomes a giver
of offerings of seats,
and alter death he is reborn in the company
of the rain-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the rain-cloud devas."

Sutta 51

Āvasathadāyaka Vassavalāhakā Suttaṃ

Rain-cloud Lodging Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the rain-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The rain-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the rain-cloud devas!'

Then he becomes a giver
of offerings of lodgings,
and alter death he is reborn in the company
of the rain-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the rain-cloud devas."

Sutta 52

Padīpeyyadāyaka Vassavalāhakā Suttaṃ

Rain-cloud Lamps and Oil Giver

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why a certain one
when body breaks up after death
is reborn in the company of the rain-cloud devas?"

"Herein, brother, a certain one
practises good conduct in deed,
in word
and thought.

Then he hears it said:

'The rain-cloud devas
are long-lived,
beauteous,
and have much happiness.'

Then he thinks thus:

'0 that when body breaks up after death
I might be reborn in the company
of the rain-cloud devas!'

Then he becomes a giver
of offerings of lamps and oil,

and alter death he is reborn in the company
of the rain-cloud devas.

This, brother, is the reason,
this is the cause
why a certain one
when body breaks up after death
is reborn in the company of the rain-cloud devas."

Sutta 53

Sīta Suttaṃ

Cool

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

[201] "What is the reason, lord,
what is the cause
why at one time it is cool?"

"There are devas, brother, who are called
'cool-clouds'.

When those devas think:

'What if we were to revel in the delight of bodies.'[3]

Then to them according to their heart's desire it becomes cool.

This, brother, is the reason,
this is the cause
why at one time it is cool."

Sutta 54

Uṇha Suttaṃ

Hot

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why at one time it is hot?"

"There are devas, brother, who are called
'hot-clouds'.

When those devas think:

'What if we were to revel in the delight of bodies.'

Then to them according to their heart's desire it becomes hot.

This, brother, is the reason,
this is the cause
why at one time it is hot."

Sutta 55

Abbha Suttaṃ

Thunder

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why at one time there is a thunder-cloud?"

"There are devas, brother, who are called
'thunder-cloudy'.

When those devas think:

'What if we were to revel in the delight of bodies.'

Then to them according to their heart's desire there is a thunder-cloud.

This, brother, is the reason,
this is the cause
why at one time there is thunder."

Sutta 56

Vātā Suttaṃ

Winds

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why at one time it is windy?"

"There are devas, brother, who are called
'wind-clouds'.

When those devas think:

'What if we were to revel in the delight of bodies.'

Then to them according to their heart's desire there is wind.

This, brother, is the reason,
this is the cause
why at one time it is windy."

Sutta 57

Vassa Suttaṃ

Rain

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and saluting him
sat down at one side.

So seated
that brother thus addressed the Exalted One:

"What is the reason, lord,
what is the cause
why at one time the (sky) god rains?"

"There are devas, brother, who are called
'rain-cloudy'.

When those devas think:

'What if we were to revel in the delight of bodies.'

Then to them according to their heart's desire the sky-god rains.

This, brother, is the reason,
this is the cause
why at one time the (sky) god rains."

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[1] *Valāhaka-kāyikā*.

[2] *Abbha-valākaka,* generally in the sense of a cumulus.

[3] *Sakāya-ratiyā rameyyāma,* lit. 'revel (either) in our own company, (or) our own body' (or) 'in embodied delight."

Saṃyutta Nikāya
3. Khandha Vagga
33. Vacchagotta Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

33. Kindred Sayings on Vacchagotta

Suttas 1-55

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[202]

Sutta 1

Rūpa Aññāṇā Suttaṃ

Through Ignorance (1)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him

and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,[1]
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through ignorance of body, Vaccha,
through ignorance of the arising of body,
through ignorance of the ceasing of body,
through ignorance of the way
leading to the ceasing of body.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'"

Sutta 2

Vedanā Aññāṇā Suttaṃ

Through Ignorance (2)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or

'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through ignorance of feeling, Vaccha,
through ignorance of the arising of feeling,
through ignorance of the ceasing of feeling,
through ignorance of the way
leading to the ceasing of feeling.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'"

Sutta 3

Saññā Aññāṇā Suttaṃ

Through Ignorance (3)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,

body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through ignorance of perception, Vaccha,
through ignorance of the arising of perception,
through ignorance of the ceasing of perception,
through ignorance of the way
leading to the ceasing of perception.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'

or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'"

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[203]

Sutta 4

Saṅkhāra Aññāṇā Suttaṃ

Through Ignorance (4)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or

'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through ignorance of the activities, Vaccha,
through ignorance of the arising of the activities,
through ignorance of the ceasing of the activities,
through ignorance of the way
leading to the ceasing of the activities.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or

'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'

or
'the Tathāgata neither exists nor not exists after death'"

Sutta 5

Viññāṇa Aññāṇā Suttaṃ

Through Ignorance (5)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through ignorance of consciousness, Vaccha,
through ignorance of the arising of consciousness,
through ignorance of the ceasing of consciousness,
through ignorance of the way
leading to the ceasing of consciousness.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'

or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'

or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 6

Rūpa Adssana Suttaṃ

By Not Seeing (1)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,

what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not seeing of body, Vaccha,
through not seeing of the arising of body,
through not seeing of the ceasing of body,
through not seeing of the way
leading to the ceasing of body.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or

'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 7

Vedanā Adssana Suttaṃ

By Not Seeing (2)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not seeing of feeling, Vaccha,
through not seeing of the arising of feeling,
through not seeing of the ceasing of feeling,

through not seeing of the way
leading to the ceasing of feeling.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or

'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 8

Saññā Adssana Suttaṃ

By Not Seeing (3)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'

or
'the Tathāgata neither exists nor not exists after death'?"

"Through not seeing of perception, Vaccha,
through not seeing of the arising of perception,
through not seeing of the ceasing of perception,
through not seeing of the way
leading to the ceasing of perception.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause

why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 9

Saṅkhāra Adssana Suttaṃ

By Not Seeing (4)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,

body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not seeing of the activities, Vaccha,
through not seeing of the arising of the activities,
through not seeing of the ceasing of the activities,
through not seeing of the way
leading to the ceasing of the activities.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'

or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 10

Viññāṇa Adssana Suttaṃ

By Not Seeing (5)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or

'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not seeing of consciousness, Vaccha,
through not seeing of the arising of consciousness,
through not seeing of the ceasing of consciousness,
through not seeing of the way
leading to the ceasing of consciousness.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or

'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'

or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 11

Rūpa Anabhisamaya Suttaṃ

By Not Comprehending (1)[2]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not comprehending body, Vaccha,
through not comprehending the arising of body,
through not comprehending the ceasing of body,
through not comprehending the way
leading to the ceasing of body.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'

or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'

or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 12

Vedanā Anabhisamaya Suttaṃ

By Not Comprehending (2)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,

what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not comprehending feeling, Vaccha,
through not comprehending the arising of feeling,
through not comprehending the ceasing of feeling,
through not comprehending the way
leading to the ceasing of feeling.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or

'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 13

Saññā Anabhisamaya Suttaṃ

By Not Comprehending (3)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not comprehending perception, Vaccha,
through not comprehending the arising of perception,
through not comprehending the ceasing of perception,

through not comprehending the way
leading to the ceasing of perception.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or

'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 14

Saṅkhāra Anabhisamaya Suttaṃ

By Not Comprehending (4)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'

or
'the Tathāgata neither exists nor not exists after death'?"

"Through not comprehending the activities, Vaccha,
through not comprehending the arising of the activities,
through not comprehending the ceasing of the activities,
through not comprehending the way
leading to the ceasing of the activities.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause

why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 15

Viññāṇa Anabhisamaya Suttaṃ

By Not Comprehending (5)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,

body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not comprehending consciousness, Vaccha,
through not comprehending the arising of consciousness,
through not comprehending the ceasing of consciousness,
through not comprehending the way
leading to the ceasing of consciousness.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'

or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 16

Rūpa Ananubodha Suttaṃ

By Not Understanding (1)[3]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or

'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not understanding body, Vaccha,
through not understanding the arising of body,
through not understanding the ceasing of body,
through not understanding the way
leading to the ceasing of body.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or

'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'

or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 17

Vedanā Ananubodha Suttaṃ

By Not Understanding (2)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not understanding feeling, Vaccha,
through not understanding the arising of feeling,
through not understanding the ceasing of feeling,
through not understanding the way
leading to the ceasing of feeling.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'

or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'

or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 18

Saññā Ananubodha Suttaṃ

By Not Understanding (3)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,

what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not understanding perception, Vaccha,
through not understanding the arising of perception,
through not understanding the ceasing of perception,
through not understanding the way
leading to the ceasing of perception.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or

'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 19

Saṅkhāra Ananubodha Suttaṃ

By Not Understanding (4)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not understanding the activities, Vaccha,
through not understanding the arising of the activities,
through not understanding the ceasing of the activities,

through not understanding the way
leading to the ceasing of the activities.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or

'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 20

Viññāṇa Ananubodha Suttaṃ

By Not Understanding (5)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'

or
'the Tathāgata neither exists nor not exists after death'?"

"Through not understanding consciousness, Vaccha,
through not understanding the arising of consciousness,
through not understanding the ceasing of consciousness,
through not understanding the way
leading to the ceasing of consciousness.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause

why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 21

Rūpa Appaṭivedha Suttaṃ

By Not Penetrating (1)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,

body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not penetrating body, Vaccha,
through not penetrating the arising of body,
through not penetrating the ceasing of body,
through not penetrating the way
leading to the ceasing of body.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'

or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 22

Vedanā Appaṭivedha Suttaṃ

By Not Penetrating (2)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or

'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not penetrating feeling, Vaccha,
through not penetrating the arising of feeling,
through not penetrating the ceasing of feeling,
through not penetrating the way
leading to the ceasing of feeling.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or

'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'

or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 23

Saññā Appaṭivedha Suttaṃ

By Not Penetrating (3)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not penetrating perception, Vaccha,
through not penetrating the arising of perception,
through not penetrating the ceasing of perception,
through not penetrating the way
leading to the ceasing of perception.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'

or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'

or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 24

Saṅkhāra Appaṭivedha Suttaṃ

By Not Penetrating (4)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,

what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not penetrating the activities, Vaccha,
through not penetrating the arising of the activities,
through not penetrating the ceasing of the activities,
through not penetrating the way
leading to the ceasing of the activities.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or

'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 25

Viññāṇa Appaṭivedha Suttaṃ

By Not Penetrating (5)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not penetrating consciousness, Vaccha,
through not penetrating the arising of consciousness,
through not penetrating the ceasing of consciousness,

through not penetrating the way
leading to the ceasing of consciousness.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or

'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 26

Rūpa Asallakkhaṇa Suttaṃ

By Not Discerning (1)[4]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'

or
'the Tathāgata neither exists nor not exists after death'?"

"Through not discerning body, Vaccha,
through not discerning the arising of body,
through not discerning the ceasing of body,
through not discerning the way
leading to the ceasing of body.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause

why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 27

Vedanā Asallakkhaṇa Suttaṃ

By Not Discerning (2)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,

body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not discerning feeling, Vaccha,
through not discerning the arising of feeling,
through not discerning the ceasing of feeling,
through not discerning the way
leading to the ceasing of feeling.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'

or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 28

Saññā Asallakkhaṇa Suttaṃ

By Not Discerning (3)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or

'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not discerning perception, Vaccha,
through not discerning the arising of perception,
through not discerning the ceasing of perception,
through not discerning the way
leading to the ceasing of perception.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or

'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'

or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 29

Saṅkhāra Asallakkhaṇa Suttaṃ

By Not Discerning (4)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not discerning the activities, Vaccha,
through not discerning the arising of the activities,
through not discerning the ceasing of the activities,
through not discerning the way
leading to the ceasing of the activities.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'

or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'

or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 30

Viññāṇa Asallakkhaṇa Suttaṃ

By Not Discerning (5)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,

what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not discerning consciousness, Vaccha,
through not discerning the arising of consciousness,
through not discerning the ceasing of consciousness,
through not discerning the way
leading to the ceasing of consciousness.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or

'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 31

Rūpa Anupalakkhaṇa Suttaṃ

By Not Discriminating (1)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not discriminating body, Vaccha,
through not discriminating the arising of body,
through not discriminating the ceasing of body,

through not discriminating the way
leading to the ceasing of body.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or

'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 32

Vedanā Anupalakkhaṇa Suttaṃ

By Not Discriminating (2)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'

or
'the Tathāgata neither exists nor not exists after death'?"

"Through not discriminating feeling, Vaccha,
through not discriminating the arising of feeling,
through not discriminating the ceasing of feeling,
through not discriminating the way
leading to the ceasing of feeling.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause

why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 33

Saññā Anupalakkhaṇa Suttaṃ

By Not Discriminating (3)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,

body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not discriminating perception, Vaccha,
through not discriminating the arising of perception,
through not discriminating the ceasing of perception,
through not discriminating the way
leading to the ceasing of perception.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'

or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 34

Saṅkhāra Anupalakkhaṇa Suttaṃ

By Not Discriminating (4)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or

'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not discriminating the activities, Vaccha,
through not discriminating the arising of the activities,
through not discriminating the ceasing of the activities,
through not discriminating the way
leading to the ceasing of the activities.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or

'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'

or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 35

Viññāṇa Anupalakkhaṇa Suttaṃ

By Not Discriminating (5)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not discriminating consciousness, Vaccha,
through not discriminating the arising of consciousness,
through not discriminating the ceasing of consciousness,
through not discriminating the way
leading to the ceasing of consciousness.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'

or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'

or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 36

Rūpa Apaccupalakkhaṇa Suttaṃ

By Not Differentiating (1)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,

what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not differentiating body, Vaccha,
through not differentiating the arising of body,
through not differentiating the ceasing of body,
through not differentiating the way
leading to the ceasing of body.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or

'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 37

Vedanā Apaccupalakkhaṇa Suttaṃ

By Not Differentiating (2)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not differentiating feeling, Vaccha,
through not differentiating the arising of feeling,
through not differentiating the ceasing of feeling,

through not differentiating the way
leading to the ceasing of feeling.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or

'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 38

Saññā Apaccupalakkhaṇa Suttaṃ

By Not Differentiating (3)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'

or
'the Tathāgata neither exists nor not exists after death'?"

"Through not differentiating perception, Vaccha,
through not differentiating the arising of perception,
through not differentiating the ceasing of perception,
through not differentiating the way
leading to the ceasing of perception.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause

why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 39

Saṅkhāra Apaccupalakkhaṇa Suttaṃ

By Not Differentiating (4)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,

body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not differentiating the activities, Vaccha,
through not differentiating the arising of the activities,
through not differentiating the ceasing of the activities,
through not differentiating the way
leading to the ceasing of the activities.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'

or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 40

Viññāṇa Apaccupalakkhaṇa Suttaṃ

By Not Differentiating (5)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or

'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not differentiating consciousness, Vaccha,
through not differentiating the arising of consciousness,
through not differentiating the ceasing of consciousness,
through not differentiating the way
leading to the ceasing of consciousness.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or

'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'

or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 41

Rūpa Asamapekkhaṇa Suttaṃ

By Not Considering (1)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not considering body, Vaccha,
through not considering the arising of body,
through not considering the ceasing of body,
through not considering the way
leading to the ceasing of body.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'

or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'

or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 42

Vedanā Asamapekkhaṇa Suttaṃ

By Not Considering (2)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,

what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not considering feeling, Vaccha,
through not considering the arising of feeling,
through not considering the ceasing of feeling,
through not considering the way
leading to the ceasing of feeling.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or

'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death..'

Sutta 43

Saññā Asamapekkhaṇa Suttaṃ

By Not Considering (3)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not considering perception, Vaccha,
through not considering the arising of perception,
through not considering the ceasing of perception,

through not considering the way
leading to the ceasing of perception.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or

'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 44

Saṅkhāra Asamapekkhaṇa Suttaṃ

By Not Considering (4)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'

or
'the Tathāgata neither exists nor not exists after death'?"

"Through not considering the activities, Vaccha,
through not considering the arising of the activities,
through not considering the ceasing of the activities,
through not considering the way
leading to the ceasing of the activities.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause

why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 45

Viññāṇa Asamapekkhaṇa Suttaṃ

By Not Considering (5)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,

body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not considering consciousness, Vaccha,
through not considering the arising of consciousness,
through not considering the ceasing of consciousness,
through not considering the way
leading to the ceasing of consciousness.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'

or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 46

Rūpa Apaccupekkhaṇa Suttaṃ

By Not Looking Into (1)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or

'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not looking into body, Vaccha,
through not looking into the arising of body,
through not looking into the ceasing of body,
through not looking into the way
leading to the ceasing of body.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or

'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'

or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 47

Vedanā Apaccupekkhaṇa Suttaṃ

By Not Looking Into (2)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not looking into feeling, Vaccha,
through not looking into the arising of feeling,
through not looking into the ceasing of feeling,
through not looking into the way
leading to the ceasing of feeling.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'

or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'

or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 48

Saññā Apaccupekkhaṇa Suttaṃ

By Not Looking Into (3)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,

what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not looking into perception, Vaccha,
through not looking into the arising of perception,
through not looking into the ceasing of perception,
through not looking into the way
leading to the ceasing of perception.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or

'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 49

Saṅkhāra Apaccupekkhaṇa Suttaṃ

By Not Looking Into (4)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not looking into the activities, Vaccha,
through not looking into the arising of the activities,
through not looking into the ceasing of the activities,

through not looking into the way
leading to the ceasing of the activities.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or

'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 50

Viññāṇa Apaccupekkhaṇa Suttaṃ

By Not Looking Into (5)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'

or
'the Tathāgata neither exists nor not exists after death'?"

"Through not looking into consciousness, Vaccha,
through not looking into the arising of consciousness,
through not looking into the ceasing of consciousness,
through not looking into the way
leading to the ceasing of consciousness.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause

why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

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[204]

Sutta 51

Rūpa Apaccakkhakamma Suttaṃ

By Not Making Clear (1)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,

body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not making clear body, Vaccha,
through not making clear the arising of body,
through not making clear the ceasing of body,
through not making clear the way
leading to the ceasing of body.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'

or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 52

Vedanā Apaccakkhakamma Suttaṃ

By Not Making Clear (2)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or

'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not making clear feeling, Vaccha,
through not making clear the arising of feeling,
through not making clear the ceasing of feeling,
through not making clear the way
leading to the ceasing of feeling.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or

'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'

or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 53

Saññā Apaccakkhakamma Suttaṃ

By Not Making Clear (3)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not making clear perception, Vaccha,
through not making clear the arising of perception,
through not making clear the ceasing of perception,
through not making clear the way
leading to the ceasing of perception.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'

or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'

or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 54

Saṅkhāra Apaccakkhakamma Suttaṃ

By Not Making Clear (4)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,

what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not making clear the activities, Vaccha,
through not making clear the arising of the activities,
through not making clear the ceasing of the activities,
through not making clear the way
leading to the ceasing of the activities.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or

'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

Sutta 55

Viññāṇa Apaccakkhakamma Suttaṃ

By Not Making Clear (5)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

Then the wanderer of the Vaccha clan
came to the Exalted One,
exchanged friendly greetings with him
and courteous compliments,
and sat down at one side.

Seated at one side
the wanderer Vacchagotta thus addressed the Exalted One:

Pray, Master Gotama,
what is the reason,
what is the cause
why these divers opinions
arise in the world?

Such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death'?"

"Through not making clear consciousness, Vaccha,
through not making clear the arising of consciousness,
through not making clear the ceasing of consciousness,

through not making clear the way
leading to the ceasing of consciousness.

That is how those divers opinions arise in the world,
such as:

'The world is eternal,'
or
'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'

This Vaccha, is the reason,
this is the cause
why these divers opinions
arise in the world,
such as:

'The world is eternal,'
or

'the world is not eternal,'
or
'the world is finite,'
or
'the world is infinite,'
or
'what is the life,
that is the body,'
or
'life is one thing,
body is another,'
or
'the Tathāgata exists after death,'
or
'the Tathāgata exists not after death,'
or
'the Tathāgata does and does not exist after death,'
or
'the Tathāgata neither exists nor not exists after death.'"

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[1] *Cf*. xxiv, §§ 13, 14.

[2] For *abhisamaya* see *S*. ii, 133: *Pts*. *of Conr*. p. 381.

[3] *Ananubodhā*.

[4] *Asallakkhanā*. *Cf*. *Buddh Psych*. *Eth*., p. 17, *n*. 'By non-discernment of sense-objects and the Three Marks (impermanence, suffering, lack of reality).' For the following terms see this page and § 292 of the same work.

Saṃyutta Nikāya
3. Khandha Vagga
34. Jhāna Saṃyutta

3. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the Elements of Sensory Existence and other Subjects

34. Kindred Sayings on Jhāna (or Samādhi)

Suttas 1-55

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[205]

I

Sutta 1

Samādhi-Samāpatti Suttaṃ

Attainment in Concentration[1]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren,
who practise the Jhānas.

What four?

Herein, brethren, a certain one who practises meditation
is skilled in concentration,
but is not skilled in the attainment thereof.

Again, brethren, a certain one who practises meditation
is skilled in the attainments of concentration,
but is not skilled in concentration (itself).

Again, brethren, a certain one who practises meditation
is neither skilled in concentration
nor skilled in the attainments thereof.

Again, brethren, a certain one who practises meditation
is both skilled in concentration and skilled in the fruits thereof.

Of the four, brethren, who practise meditation,
he who is both skilled in concentration
and skilled in the attainments thereof, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as,[2] brethren,
from the cow comes milk,

from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is **[206]** both skilled in concentration and skilled in the attainments thereof, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 2

Ṭhiti Kusala Suttaṃ

Steadfastness[3]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in concentration,
but not skilled in steadfastness therein.

Herein, brethren, a certain one who practises meditation
is skilled in steadfastness in concentration,
but not skilled in concentration (itself).

Herein, brethren, a certain one who practises meditation
is neither skilled in concentration
nor in steadfastness in concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in concentration
and skilled in steadfastness therein.

Of these four, brethren, who practise meditation,
he who is both skilled in concentration
and skilled in steadfastness therein, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,

and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in concentration
and skilled in steadfastness therein, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 3

Vuṭṭhāna Kusala Suttaṃ

Emerging[4]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in concentration,
but not skilled in emerging therefrom.

Herein, brethren, a certain one who practises meditation
is skilled in emerging from concentration,
but not skilled in concentration (itself).

Herein, brethren, a certain one who practises meditation
is neither skilled in concentration
nor in emerging from concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in concentration
and skilled in emerging therefrom.

Of these four, brethren, who practise meditation,
he who is both skilled in concentration
and skilled in emerging therefrom, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in concentration
and skilled in emerging therefrom, -

he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 4

Kallavā Kusala Suttaṃ

Thorough[5]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in concentration,

but not fully expert in skill therein[ed1].

Herein, brethren, a certain one who practises meditation
is fully expert in skills of concentration,
but not skilled in concentration (itself).

Herein, brethren, a certain one who practises meditation
is neither skilled in concentration
nor fully expert in skills of concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in concentration
and fully expert in skills of concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in concentration
and fully expert in skills of concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in concentration
and fully expert in skills of concentration, -
he is the topmost,
he is the beat,
pre-eminent,

supreme
and most excellent."

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[207]

Sutta 5

Ārammaṇa Kusala Suttaṃ

Object[6]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in concentration,
but not skilled in the object of concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the object of concentration,
but not skilled in concentration (itself).

Herein, brethren, a certain one who practises meditation
is neither skilled in concentration
nor skilled in the object of concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in concentration
and skilled in the object of concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in concentration
and skilled in the object of concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in concentration
and skilled in the object of concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 6

Gocara Kusala Suttaṃ

Range[7]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in concentration,
but not skilled in the range of concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the range of concentration,
but not skilled in concentration (itself).

Herein, brethren, a certain one who practises meditation
is neither skilled in concentration
nor skilled in the range of concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in concentration
and skilled in the range of concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in concentration
and skilled in the range of concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in concentration
and skilled in the range of concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 7

Abhinīhāra Kusala Suttaṃ

Resolve[8]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in concentration,
but not skilled in the resolve of concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the resolve of concentration,
but not skilled in concentration (itself).

Herein, brethren, a certain one who practises meditation
is neither skilled in concentration
nor skilled in the resolve of concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in concentration
and skilled in the resolve of concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in concentration
and skilled in the resolve of concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in concentration
and skilled in the resolve of concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 8

Sakkaccakāri Suttaṃ

Zeal[9]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in concentration,
but not skilled[ed2] in the zeal of concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the zeal of concentration,
but not skilled in concentration (itself).

Herein, brethren, a certain one who practises meditation
is neither skilled in concentration
nor skilled in the zeal of concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in concentration
and skilled in the zeal of concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in concentration
and skilled in the zeal of concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in concentration
and skilled in the zeal of concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 9

Sātacca-kārī Suttaṃ

Persevering[10]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in concentration,
but not skilled in perseverance in concentration.

Herein, brethren, a certain one who practises meditation
is skilled in perseverance in concentration,
but not skilled in concentration (itself).

Herein, brethren, a certain one who practises meditation
is neither skilled in concentration
nor skilled in perseverance in concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in concentration
and skilled in perseverance in concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in concentration
and skilled in perseverance in concentration, -
he is the topmost,
he is the best,

pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in concentration
and skilled in perseverance in concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 10

Sappāya-kārī Suttaṃ

Profit[11]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in concentration,
but not skilled in the fitness of concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the fitness of concentration,
but not skilled in concentration (itself).

Herein, brethren, a certain one who practises meditation
is neither skilled in concentration
nor skilled in the fitness of concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in concentration
and skilled in the fitness of concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in concentration
and skilled in the fitness of concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in concentration
and skilled in the fitness of concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

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II

Sutta 11

Samāpattiṭhiti Kusala Suttaṃ

Steadfastness in Attainment

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in concentration,
but not skilled in steadfastness in attainment of concentration.

Herein, brethren, a certain one who practises meditation
is skilled in steadfastness in attainment of concentration,
but not skilled in concentration (itself).

Herein, brethren, a certain one who practises meditation
is neither skilled in concentration
nor skilled in steadfastness in attainment of concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in concentration
and skilled in steadfastness in attainment of concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in concentration
and skilled in steadfastness in attainment of concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,

from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in concentration
and skilled in steadfastness in attainment of concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

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Sutta 12

Samāpattivuṭṭhāna Kusala Suttaṃ

Emerging from Attainment

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in concentration,
but not skilled in emerging from attainment of concentration.

Herein, brethren, a certain one who practises meditation
is skilled in emerging from attainment of concentration,
but not skilled in concentration (itself).

Herein, brethren, a certain one who practises meditation
is neither skilled in concentration
nor skilled in emerging from attainment of concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in concentration
and skilled in emerging from attainment of concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in concentration
and skilled in emerging from attainment of concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in concentration
and skilled in emerging from attainment of concentration, -

he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 13

Samāpattikallita Suttaṃ

Ease in Attainment[12]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in concentration,

but not skilled in ease of attainment of concentration.

Herein, brethren, a certain one who practises meditation
is skilled in ease of attainment of concentration,
but not skilled in concentration (itself).

Herein, brethren, a certain one who practises meditation
is neither skilled in concentration
nor skilled in ease of attainment of concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in concentration
and skilled in ease of attainment of concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in concentration
and skilled in ease of attainment of concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in concentration
and skilled in ease of attainment of concentration, -
he is the topmost,
he is the beat,
pre-eminent,

supreme
and most excellent."

Sutta 14

Samāpatti Ārammaṇa Kusala Suttaṃ

Object of Attainment

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in concentration,
but not skilled in the object of attainment of concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the object of attainment of concentration,

but not skilled in concentration (itself).

Herein, brethren, a certain one who practises meditation
is neither skilled in concentration
nor skilled in the object of attainment of concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in concentration
and skilled in the object of attainment of concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in concentration
and skilled in the object of attainment of concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in concentration
and skilled in the object of attainment of concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

[208]

Sutta 15

Samāpatti Gocara Kusala Suttaṃ

Range of Attainment

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in concentration,
but not skilled in the range of attainment of concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the range of attainment of concentration,
but not skilled in concentration (itself).

Herein, brethren, a certain one who practises meditation
is neither skilled in concentration
nor skilled in the range of attainment of concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in concentration
and skilled in the range of attainment of concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in concentration
and skilled in the range of attainment of concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in concentration
and skilled in the range of attainment of concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 16

Samāpatti Abhinīhāra Kusala Suttaṃ

Resolve for Attainment

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in concentration,
but not skilled in the resolve for attainment of concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the resolve for attainment of concentration,
but not skilled in concentration (itself).

Herein, brethren, a certain one who practises meditation
is neither skilled in concentration
nor skilled in the resolve for attainment of concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in concentration
and skilled in the resolve for attainment of concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in concentration
and skilled in the resolve for attainment of concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in concentration
and skilled in the resolve for attainment of concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 17

Samāpatti Sakkacca Kusala Suttaṃ

Zeal for Attainment

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in concentration,
but not in the zeal for attainment of concentration.

Herein, brethren, a certain one who practises meditation
has zeal for attainment of concentration,
but is not skilled in concentration (itself).

Herein, brethren, a certain one who practises meditation
is neither skilled in concentration
nor the zeal for attainment of concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in concentration
and in the zeal for attainment of concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in concentration
and in the zeal for attainment of concentration, -
he is the topmost,
he is the best,

pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in concentration
and in the zeal for attainment of concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 18

Samāpatti Sātacca-kārī Suttaṃ

Perseverance in Attainment

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in concentration,
but not in perseverance in attainment of concentration.

Herein, brethren, a certain one who practises meditation
has perseverance in attainment of concentration,
but is not skilled in concentration (itself).

Herein, brethren, a certain one who practises meditation
is neither skilled in concentration
nor in perseverance in attainment of concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in concentration
has perseverance in attainment of concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in concentration
and in perseverance in attainment of concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in concentration
and in perseverance in attainment of concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 19

Samāpatti Sappāya-kāri Suttaṃ

Profiting by Attainment[13]

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in attainment of concentration,
but not in profiting by concentration.

Herein, brethren, a certain one who practises meditation
profits by concentration,
but is not skilled attainment of concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled attainment of concentration
nor profits by concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in attainment of concentration
and profits by concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in attainment of concentration
and profits by concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,

from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in attainment of concentration
and profits by concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

§

III

Sutta 20

Ṭhiti-Vuṭṭhāna Suttaṃ

Emerging from Steadfastness

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in steadfastness in concentration,
but not in emerging from concentration.

Herein, brethren, a certain one who practises meditation
is skilled in emerging from concentration,
but not in steadfastness in concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in steadfastness in concentration
nor in emerging from concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in steadfastness in concentration
and in emerging from concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in steadfastness in concentration
and in emerging from concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,

and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in steadfastness in concentration
and in emerging from concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 21

Ṭhiti Kallita Suttaṃ

Steadfastness in the Object (Ease)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in steadfastness in concentration,
but is not skilled in ease in concentration.

Herein, brethren, a certain one who practises meditation
is skilled in ease in concentration,
but is not skilled in steadfastness in concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in steadfastness in concentration
nor skilled in ease in concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in steadfastness in concentration
and skilled in ease in concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in steadfastness in concentration
and skilled in ease in concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in steadfastness in concentration
and skilled in ease in concentration, -

he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 22

Ṭhiti Ārammaṇa Suttaṃ

Steadfastness in the Object (Object)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in steadfastness in concentration,
but is not skilled the object of concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the object of concentration,
but is not skilled in steadfastness in concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in steadfastness in concentration
nor skilled in the object of concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in steadfastness in concentration
and skilled in the object of concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in steadfastness in concentration
and skilled in the object of concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in steadfastness in concentration
and skilled in the object of concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 23

Ṭhiti Gocara Suttaṃ

Steadfastness in the Object (Range)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in steadfastness in concentration,
but is not skilled the range of concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the range of concentration,
but is not skilled in steadfastness in concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in steadfastness in concentration
nor skilled in the range of concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in steadfastness in concentration
and skilled in the range of concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in steadfastness in concentration
and skilled in the range of concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in steadfastness in concentration
and skilled in the range of concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 24

Ṭhiti Abhinihāra Suttaṃ

Steadfastness in the Object (Resolve)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in steadfastness in concentration,
but is not skilled the resolve for concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the resolve for concentration,
but is not skilled in steadfastness in concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in steadfastness in concentration
nor skilled in the resolve for concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in steadfastness in concentration
and skilled in resolve for concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in steadfastness in concentration
and skilled in resolve for concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in steadfastness in concentration
and skilled in resolve for concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 25

Ṭhiti Sātacca-kārī Suttaṃ

Steadfastness in the Object (Zeal)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in steadfastness in concentration,
but is not skilled the zeal for concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the zeal for concentration,
but is not skilled in steadfastness in concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in steadfastness in concentration
nor skilled in the zeal for concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in steadfastness in concentration
and skilled in zeal for concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in steadfastness in concentration
and skilled in zeal for concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in steadfastness in concentration
and skilled in zeal for concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 26

Ṭhiti Sātacca-kārī Suttaṃ

Steadfastness in the Object (Perseverance)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in steadfastness in concentration,
but is not skilled the perseverance for concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the perseverance for concentration,
but is not skilled in steadfastness in concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in steadfastness in concentration
nor skilled in the perseverance for concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in steadfastness in concentration
and skilled in perseverance for concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in steadfastness in concentration
and skilled in perseverance for concentration, -
he is the topmost,
he is the best,

pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in steadfastness in concentration
and skilled in perseverance for concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 27

Ṭhiti Sappāya-kārī Suttaṃ

Steadfastness in the Object (Profit)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in steadfastness in concentration,
but is not skilled profiting by concentration.

Herein, brethren, a certain one who practises meditation
is skilled in profiting by concentration,
but is not skilled in steadfastness in concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in steadfastness in concentration
nor skilled in profiting by concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in steadfastness in concentration
and skilled in profiting by concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in steadfastness in concentration
and skilled in profiting by concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in steadfastness in concentration
and skilled in profiting by concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

§

IV

Sutta 28

Vuṭṭhāna Kallita Suttaṃ

Ease in Emerging (Ease)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in emerging from concentration,
but is not skilled in ease in concentration.

Herein, brethren, a certain one who practises meditation
is skilled in ease in concentration,
but is not skilled in emerging from concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in emerging from concentration
nor skilled in ease in concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in emerging from concentration
and skilled in ease in concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in emerging from concentration
and skilled in ease in concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,

from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in emerging from concentration
and skilled in ease in concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 29

Vuṭṭhāna Ārammaṇa Suttaṃ

Emerging (Object)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in emerging from concentration,
but is not skilled the object of concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the object of concentration,
but is not skilled in emerging from concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in emerging from concentration
nor skilled in the object of concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in emerging from concentration
and skilled in the object of concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in emerging from concentration
and skilled in the object of concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,

and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in emerging from concentration
and skilled in the object of concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 30

Vuṭṭhāna Gocara Suttaṃ

Emerging (Range)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in emerging from concentration,
but is not skilled the range of concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the range of concentration,
but is not skilled in emerging from concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in emerging from concentration
nor skilled in the range of concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in emerging from concentration
and skilled in the range of concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in emerging from concentration
and skilled in the range of concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in emerging from concentration
and skilled in the range of concentration, -

he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 31

Vuṭṭhāna Abhinīhāra Suttaṃ

Emerging (Resolve)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in emerging from concentration,
but is not skilled the resolve for concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the resolve for concentration,
but is not skilled in emerging from concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in emerging from concentration
nor skilled in the resolve for concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in emerging from concentration
and skilled in the resolve for concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in emerging from concentration
and skilled in the resolve for concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in emerging from concentration
and skilled in the resolve for concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 32

Vuṭṭhāna Sakkacca-kārī Suttaṃ

Emerging (Zeal)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in emerging from concentration,
but is not skilled the zeal for concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the zeal for concentration,
but is not skilled in emerging from concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in emerging from concentration
nor skilled in the zeal for concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in emerging from concentration
and skilled in the zeal for concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in emerging from concentration
and skilled in the zeal for concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in emerging from concentration
and skilled in the zeal for concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 33

Vuṭṭhāna Sāttacca-kārī Suttaṃ

Emerging (Perseverance)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in emerging from concentration,
but is not skilled the perseverance in concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the perseverance in concentration,
but is not skilled in emerging from concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in emerging from concentration
nor skilled in the perseverance in concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in emerging from concentration
and skilled in the perseverance in concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in emerging from concentration
and skilled in the perseverance in concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in emerging from concentration
and skilled in the perseverance in concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 34

Vuṭṭhāna Sappāya-kārī Suttaṃ

Emerging (Profit)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
[209] is skilled in emerging from concentration,
but is not skilled in profiting by concentration.

Herein, brethren, a certain one who practises meditation
is skilled in profiting by concentration,
but is not skilled in emerging from concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in emerging from concentration
nor skilled in profiting by concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in emerging from concentration
and skilled in profiting by concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in emerging from concentration
and skilled in profiting by concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in emerging from concentration
and skilled in profiting by concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

§

V

Sutta 35

Kalalita Ārammaṇa Suttaṃ

Ease and Object

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in ease in concentration,
but is not skilled in the object of concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the object of concentration,
but is not skilled in ease in concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in ease in concentration
nor skilled in the object of concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in ease in concentration
and skilled in the object of concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in ease in concentration

and skilled in the object of concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in ease in concentration
and skilled in the object of concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 36

Kallitā Gocara Suttaṃ

Ease (Range)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in ease in concentration,
but is not skilled in the range of concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the range of concentration,
but is not skilled in ease in concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in ease in concentration
nor skilled in the range of concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in ease in concentration
and skilled in the range of concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in ease in concentration
and skilled in the range of concentration, -
he is the topmost,
he is the best,
pre-eminent,

supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in ease in concentration
and skilled in the range of concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 37

Kallita Abhinīhāra Suttaṃ

Ease (Resolve)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in ease in concentration,
but is not skilled in the resolve for concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the resolve for concentration,
but is not skilled in ease in concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in ease in concentration
nor skilled in the resolve for concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in ease in concentration
and skilled in the resolve for concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in ease in concentration
and skilled in the resolve for concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,

from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in ease in concentration
and skilled in the resolve for concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 38

Kallita Sakkacca-kārī Suttaṃ

Ease (Zeal)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in ease in concentration,
but is not skilled in the zeal for concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the zeal for concentration,
but is not skilled in ease in concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in ease in concentration
nor skilled in the zeal for concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in ease in concentration
and skilled in the zeal for concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in ease in concentration
and skilled in the zeal for concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,

and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in ease in concentration
and skilled in the zeal for concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 39

Kallita Sātaccakāri Suttaṃ

Ease (Perseverance)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in ease in concentration,
but is not skilled in perseverance in concentration.

Herein, brethren, a certain one who practises meditation
is skilled in perseverance in concentration,
but is not skilled in ease in concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in ease in concentration
nor skilled in perseverance in concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in ease in concentration
and skilled in perseverance in concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in ease in concentration
and skilled in perseverance in concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in ease in concentration
and skilled in perseverance in concentration, -

he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 40

Kallita Sappāyakāri Suttaṃ

Ease (Profit)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in ease in concentration,
but is not skilled in the profit of concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the profit of concentration,
but is not skilled in ease in concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in ease in concentration
nor skilled in the profit of concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in ease in concentration
and skilled in the profit of concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in ease in concentration
and skilled in the profit of concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in ease in concentration
and skilled in the profit of concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

§

VI

Sutta 41

Ārammaṇa Gocara Suttaṃ

Object (Range)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in the object of concentration,
but is not skilled in the range of concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the range of concentration,

but is not skilled in the object of concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in the object of concentration
nor skilled in the range of concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in the object of concentration
and skilled in the range of concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in the object of concentration
and skilled in the range of concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in the object of concentration
and skilled in the range of concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 42

Ārammaṇa Abhinihāra Suttaṃ

Object (Resolve)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in the object of concentration,
but is not skilled in the resolve for concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the resolve for concentration,
but is not skilled in the object of concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in the object of concentration
nor skilled in the resolve for concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in the object of concentration
and skilled in the resolve for concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in the object of concentration
and skilled in the resolve for concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in the object of concentration
and skilled in the resolve for concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 43

Ārammaṇa Sakkacca-kārī Suttaṃ

Object (Zeal)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in the object of concentration,
but is not skilled in the zeal for concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the zeal for concentration,
but is not skilled in the object of concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in the object of concentration
nor skilled in the zeal for concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in the object of concentration
and skilled in the zeal for concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in the object of concentration
and skilled in the zeal for concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in the object of concentration
and skilled in the zeal for concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 44

Ārammaṇa Sātacca-kārī Suttaṃ

Object (Perseverance)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in the object of concentration,
but is not skilled in perseverance in concentration.

Herein, brethren, a certain one who practises meditation
is skilled in perseverance in concentration,
but is not skilled in the object of concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in the object of concentration
nor skilled in perseverance in concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in the object of concentration
and skilled in perseverance in concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in the object of concentration
and skilled in perseverance in concentration, -
he is the topmost,
he is the best,

pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in the object of concentration
and skilled in perseverance in concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 45

Ārammaṇa Sappāyakāri Suttaṃ

Object (Profit)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in the object of concentration,
but is not skilled in profiting by concentration.

Herein, brethren, a certain one who practises meditation
is skilled in profiting by concentration,
but is not skilled in the object of concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in the object of concentration
nor skilled in profiting by concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in the object of concentration
and skilled in profiting by concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in the object of concentration
and skilled in profiting by concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in the object of concentration
and skilled in profiting by concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

§

VII

Sutta 46

Gocara Abhinīhāra Suttaṃ

Range and Resolve

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in the range of concentration,
but is not skilled in the resolve for concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the resolve for concentration,
but is not skilled in the range of concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in the range of concentration
nor skilled in the resolve for concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in the range of concentration
and skilled in the resolve for concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in the range of concentration
and skilled in the resolve for concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,

from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in the range of concentration
and skilled in the resolve for concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 47

Gocara Sakkaccakāri Suttaṃ

Range (Zeal)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in the range of concentration,
but is not skilled in the zeal for concentration.

Herein, brethren, a certain one who practises meditation
is skilled in the zeal for concentration,
but is not skilled in the range of concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in the range of concentration
nor skilled in the zeal for concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in the range of concentration
and skilled in the zeal for concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in the range of concentration
and skilled in the zeal for concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,

and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in the range of concentration
and skilled in the zeal for concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 48

Gocara Sātacca-kārī Suttaṃ

Range (Perseverance)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in the range of concentration,
but is not skilled in perseverance in concentration.

Herein, brethren, a certain one who practises meditation
is skilled in perseverance in concentration,
but is not skilled in the range of concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in the range of concentration
nor skilled in perseverance in concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in the range of concentration
and skilled in perseverance in concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in the range of concentration
and skilled in perseverance in concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in the range of concentration
and skilled in perseverance in concentration, -

he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 49

Gocara Sappāya-kārī Suttaṃ

Range (Profit)

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in the range of concentration,
but is not skilled in profiting by concentration.

Herein, brethren, a certain one who practises meditation
is skilled in profiting by concentration,
but is not skilled in the range of concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in the range of concentration
nor skilled in profiting by concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in the range of concentration
and skilled in profiting by concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in the range of concentration
and skilled in profiting by concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in the range of concentration
and skilled in profiting by concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

§

[210]

VIII

Sutta 50

Abhinihāra Sakkaccakāri Suttaṃ

Resolve

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in the resolve for concentration,
but is not skilled in zeal for concentration.

Herein, brethren, a certain one who practises meditation
is skilled in zeal for concentration,

but is not skilled in the resolve for concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in the resolve for concentration
nor skilled in zeal for concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in the resolve for concentration
and skilled in zeal for concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in the resolve for concentration
and skilled in zeal for concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in the resolve for concentration
and skilled in zeal for concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 51

Abhinihāra Sātaccakāri Suttaṃ

Resolve and Perseverance

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in the resolve for concentration,
but is not skilled in perseverance in concentration.

Herein, brethren, a certain one who practises meditation
is skilled in perseverance in concentration,
but is not skilled in the resolve for concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in the resolve for concentration
nor skilled in perseverance in concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in the resolve for concentration
and skilled in perseverance in concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in the resolve for concentration
and skilled in perseverance in concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in the resolve for concentration
and skilled in perseverance in concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 52

Abhinīhāra Sappāya-kāri Suttaṃ

Resolve and Profit

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in the resolve for concentration,
but is not skilled in profiting by concentration.

Herein, brethren, a certain one who practises meditation
is skilled in profiting by concentration,
but is not skilled in the resolve for concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in the resolve for concentration
nor skilled in profiting by concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in the resolve for concentration
and skilled in profiting by concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in the resolve for concentration
and skilled in profiting by concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in the resolve for concentration
and skilled in profiting by concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

§

IX

Sutta 53

Sakkacca Sātacca-kārī Suttaṃ

Zeal and Perseverance

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in the zeal for concentration,
but is not skilled in perseverance in concentration.

Herein, brethren, a certain one who practises meditation
is skilled in perseverance in concentration,
but is not skilled in the zeal for concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in the zeal for concentration
nor skilled in perseverance in concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in the zeal for concentration
and skilled in perseverance in concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in the zeal for concentration

and skilled in perseverance in concentration, -
he is the topmost,
he is the best,
pre-eminent,
supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in the zeal for concentration
and skilled in perseverance in concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

Sutta 54

Sakkacca Sappāya-kārī Suttaṃ

Zeal and Profit

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in the zeal for concentration,
but is not skilled in profiting by concentration.

Herein, brethren, a certain one who practises meditation
is skilled in profiting by concentration,
but is not skilled in the zeal for concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in the zeal for concentration
nor skilled in profiting by concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in the zeal for concentration
and skilled in profiting by concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in the zeal for concentration
and skilled in profiting by concentration, -
he is the topmost,
he is the best,
pre-eminent,

supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in the zeal for concentration
and skilled in profiting by concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

§

X

Sutta 55

Sātacca Sappāya-kārī Suttaṃ

Persevering and Profiting

Thus have I heard:

The Exalted One was once staying near Sāvatthī
at the Jeta Grove in Anāthapiṇḍika's Park.

And there the Exalted One addressed the brethren, saying:

"Brethren!"

"Master!" responded those brethren.

The Exalted One said:

"There are these four, brethren, who practise meditation.

What four?

Herein' brethren, a certain one who practises meditation
is skilled in persevering in concentration,
but is not skilled in profiting by concentration.

Herein, brethren, a certain one who practises meditation
is skilled in profiting by concentration,
but is not skilled in persevering in concentration.

Herein, brethren, a certain one who practises meditation
is neither skilled in persevering in concentration
nor skilled in profiting by concentration.

Herein, brethren, a certain one who practises meditation
is both skilled in persevering in concentration
and skilled in profiting by concentration.

Of these four, brethren, who practise meditation,
he who is both skilled in persevering in concentration
and skilled in profiting by concentration, -
he is the topmost,
he is the best,
pre-eminent,

supreme,
most excellent.

Just as, brethren,
from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee come the skimmings of ghee,
and that is reckoned the best, -
even so, brethren, of these four who practise meditation
he who is both skilled in persevering in concentration
and skilled in profiting by concentration, -
he is the topmost,
he is the beat,
pre-eminent,
supreme
and most excellent."

---

[1] *Samādhi-samapatti*. See *Buddh. Psych. Eth.,* § 1329 *f., n* 4. *Comy.,* 'the first *jhāna* has five stages, the second three. Thus he is skilled in eight in all.'

[2] *Cf. A*. ii, 95.

[3] *Ṭhiti*. See Dhs., § 11 (*Buddh Psych. Eth*. 11. *Cittassa ṭhiti saṇthiti avaṭṭhiti,* or 'stability, solidity, absorbed steadfastness of thought.'

[4] *(V)uṭṭāna* 'ability in rising up or emerging from the *jhāna* or breaking it up at will.' *Cf. M*. i, 302; *A*. iii, 311. *Dhs. loc. cit. supra*.

[5] *Kallavā* (*kalla* is soundness or fitness in anything).

[6] *Arammaṇa*, the object of concentration, *e.g.*, the *kasina* or device.

[7] *Gocaro*, the sphere or field of his exercise. *Cf. Compendium*, 206, *n*. 1. *Comy., kammaṭṭhāna-gocara*.

[8] *Abhinīhara*

[9] *Sakkacca*.

[10] *Sātaccakāra*, one who makes continuous or keeps the concentration going.

[11] *Sappāyaṇ*.

[12] *Samāpatti-kallita*.

[13] *Sappāya-kārī Comy. 'samādhissa sappāye upakāraka-dhamme puretuṇ*.

[ed1] Woodward's abridgment if followed literally would read: "...but not skilled in fully expert therein." The Pali: '*Kallavā Kusala*' is 'fittingly skilled' or 'of sound skill'.

[ed2] §§ 8, 9, and 10 do not use 'skilled' here.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
1. Anicca Vagga Paṭhama

4. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

§ I: The First Fifty Suttas

35. Kindred Sayings the Sixfold Sphere of Sense

1. The First Chapter on Impermanence

---

[1] **[1]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"The eye,[2] brethren,
is impermanent.

What is impermanent,
that is ill.[3]

What is **[2]** ill,
that is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

The ear is impermanent.

What is impermanent,
that is ill.

What is ill,
that is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

The nose is impermanent.

What is impermanent,
that is ill.

What is ill,
that is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

The tongue is impermanent.

What is impermanent,
that is ill.

What is ill,
that is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

The body is impermanent.

What is impermanent,
that is ill.

What is ill,
that is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

The mind is impermanent.

What is impermanent,
that is ill.

What is ill,
that is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

§

So seeing, brethren,
the well-taught Ariyan disciple
is repelled by eye,
ear,
nose,
tongue,
body,
and mind.

Being repelled by them,
he lusts not for them.

Not lusting,
he is set free.

In this freedom
comes insight of being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter.'"[4]

---

[1] *Ajjhattaṇ,* lit. 'what refers to self,' personal, interior, as opposed to *bāhiraṇ,* external or objective.

[2] 'There are two eyes: the eye of cognition *(ñāṇa)* and the eye of the flesh *(maṇsa)*. The eye of cognition is fivefold, to wit: the Buddha eye, the Norm eye, the all-seeing eye, the divine eye and the wisdom eye. ... The eye of the flesh is twofold: that composed of the elements *(sasambhāra)* and that of the sensitive surface *(pasāda)*.' (Buddhaghosa's Commentary on *Saṃyutta Nikāya,* called *Sārattha Pakāsinī,* an edition of which I am now preparing. - F.L.W.)

[3] *Cf*. *K.S*. iii, 21 *n*., and *Buddhist Psychology* (Mrs. Khys Davids), 2nd ed., chap. 4.

[4] *Cf*. *K.S*. iii, 20 and *n*.* [n2].

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
1. Anicca Vagga Paṭhama

4. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

§ I: The First Fifty Suttas

35. Kindred Sayings the Sixfold Sphere of Sense

1. The First Chapter on Impermanence

Sutta 2

Ajjhatta Dukkha Suttaṃ (Dukkham 1; Ajjhattam)

Ill (i): The Personal

---

[2] **[2]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"The eye, brethren,
is ill.

What is ill,
that is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

The ear is ill.

What is ill,
that is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

The nose is ill.

What is ill,
that is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

The tongue is ill.

What is ill,
that is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

The body is ill.

What is ill,
that is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

The mind is ill.

What is ill,
that is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

§

So seeing, brethren,
the well-taught Ariyan disciple
is repelled by eye,
ear,
nose,
tongue,

body,
and mind.

Being repelled by them,
he lusts not for them.

Not lusting,
he is set free.

In this freedom
comes insight of being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter.'"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
1. Anicca Vagga Paṭhama

4. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

§ I: The First Fifty Suttas

35. Kindred Sayings the Sixfold Sphere of Sense

1. The First Chapter on Impermanence

Sutta 3

Ajjhatta Anattā Suttaṃ (Anattā 1; Ajjhattam)

Void of the Self (i): The Personal

---

[2] **[2]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"The eye, brethren,
is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

The ear is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

The nose is void of the self.

What is void of the self,
that is not mine:

I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

The tongue is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

The body is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

The mind is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

§

So seeing, brethren,
the well-taught Ariyan disciple
is repelled by eye,
ear,
nose,
tongue,
body,
and mind.

Being repelled by them,
he lusts not for them.

Not lusting,
he is set free.

In this freedom
comes insight of being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,

done is the task,
for life in these conditions
there is no hereafter.'"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
1. Anicca Vagga Paṭhama

4. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

§ I: The First Fifty Suttas

35. Kindred Sayings the Sixfold Sphere of Sense

1. The First Chapter on Impermanence

Sutta 4

Bāhira Anicca Suttaṃ (Aniccam 2; Bāhiram)

Impermanent (ii): The External

---

[2] **[2]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Objects,[1] brethren,
are impermanent.

What is impermanent,
that is ill.

What is ill,
that is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

Sounds are impermanent.

What is impermanent,
that is ill.

What is ill,
that is void of the self.

What is void of the self,
that is not mine:

I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

Scents are impermanent.

What is impermanent,
that is ill.

What is ill,
that is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

Savours are impermanent.

What is impermanent,
that is ill.

What is ill,
that is void of the self.

What is void of the self,
that is not mine:

I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

Things tangible are impermanent.

What is impermanent,
that is ill.

What is ill,
that is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

Mind-states[2] are impermanent.

What is impermanent,
that is ill.

What is ill,
that is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

§

[3]

So seeing, brethren,
the well-taught Ariyan disciple
is repelled by objects,
sounds,
scents,
savours,
things tangible,
and mind-states.

Being repelled by them,
he lusts not for them.

Not lusting,
he is set free.

In this freedom
comes insight of being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,

done is the task,
for life in these conditions
there is no hereafter.'"

---

[1] *Rūpa,* here means 'things seen.' *Cf. K.S.* ii 75, 97. [Ed.: but neither of these references relate to *Rūpa*. Perhaps Woodward meant SN ii pages 75, 97, where two close KS suttas are at least related to the topic. See: SN 2.12.43 and SN 2.12.61.]

[2] *Dhammā. Tebhūmaka-dhammārammaṇaṇ* - 'base for the thought in the three worlds.' *Comy.*

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
1. Anicca Vagga Paṭhama

4. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

§ I: The First Fifty Suttas

35. Kindred Sayings the Sixfold Sphere of Sense

1. The First Chapter on Impermanence

Sutta 5

Bāhira Dukkha Suttaṃ (Dukkham 2; Bāhiram)

Ill (ii): The External

---

[3] **[3]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Objects, brethren,
are ill.

What is ill,
that is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

Sounds are ill.

What is ill,
that is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

Scents are ill.

What is ill,
that is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

Savours are ill.

What is ill,
that is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

Things tangible are ill.

What is ill,
that is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

Mind-states are ill.

What is ill,
that is void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

§

So seeing, brethren,
the well-taught Ariyan disciple
is repelled by objects,
sounds,
scents,
savours,

things tangible,
and mind-states.

Being repelled by them,
he lusts not for them.

Not lusting,
he is set free.

In this freedom
comes insight of being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter.'"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
1. Anicca Vagga Paṭhama

4. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

§ I: The First Fifty Suttas

35. Kindred Sayings the Sixfold Sphere of Sense

1. The First Chapter on Impermanence

Sutta 6

Bāhira Anattā Suttaṃ (Anattā 2; Bāhiram)

Void of the Self (ii): The External

---

[3] **[3]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Objects, brethren,
are void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

Sounds are void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

Scents are void of the self.

What is void of the self,
that is not mine:

I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

Savours are void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

Things tangible are void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

■

Mind-states are void of the self.

What is void of the self,
that is not mine:
I am not it:
it is not my self.

That is how it is to be regarded
with perfect insight
of what it really is.

§

So seeing, brethren,
the well-taught Ariyan disciple
is repelled by objects,
sounds,
scents,
savours,
things tangible,
and mind-states.

Being repelled by them,
he lusts not for them.

Not lusting,
he is set free.

In this freedom
comes insight of being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,

done is the task,
for life in these conditions
there is no hereafter.'"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
1. Anicca Vagga Paṭhama

4. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

§ I: The First Fifty Suttas

35. Kindred Sayings the Sixfold Sphere of Sense

1. The First Chapter on Impermanence

Sutta 7

Dutiya Ajjhatta Anicca Suttaṃ (Aniccam 3; Ajjhattam)

Impermanent (iii): The Personal

---

[4] **[3]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"The eye, brethren, is impermanent,
both in the past and in the future,[1]
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for an eye that is past,
is not in love with an eye to be,
and, for the present eye,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

The ear, brethren, is impermanent,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for an ear that is past,
is not in love with an ear to be,
and, for the present ear,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

The nose, brethren, is impermanent,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for a nose that is past,
is not in love with a nose to be,
and, for the present nose,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

The tongue, brethren, is impermanent,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for a tongue that is past,
is not in love with a tongue to be,
and, for the present tongue,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

The body,[2] brethren, is impermanent,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for a body that is past,
is not in love with a body to be,
and, for the present body,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

The mind, brethren, is impermanent,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for a mind that is past,
is not in love with a mind to be,
and, for the present mind,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it."

---

[1] *Cf. K.S.* iii, 18.

[2] Here *kāya*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
1. Anicca Vagga Paṭhama

4. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

§ I: The First Fifty Suttas

35. Kindred Sayings the Sixfold Sphere of Sense

1. The First Chapter on Impermanence

Sutta 8

Dutiya Ajjhatta Dukkha Suttaṃ (Dukkham 3; Ajjhattam)

Ill (iii): The Personal

---

[4] **[3]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"The eye, brethren, is ill,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for an eye that is past,
is not in love with an eye to be,
and, for the present eye,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

The ear, brethren, is ill,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for an ear that is past,
is not in love with an ear to be,
and, for the present ear,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

The nose, brethren, is ill,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for a nose that is past,
is not in love with a nose to be,
and, for the present nose,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

The tongue, brethren, is ill,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for a tongue that is past,
is not in love with a tongue to be,
and, for the present tongue,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

The body, brethren, is ill,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for a body that is past,
is not in love with a body to be,
and, for the present body,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

The mind, brethren, is ill,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for a mind that is past,
is not in love with a mind to be,
and, for the present mind,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
1. Anicca Vagga Paṭhama

4. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

§ I: The First Fifty Suttas

35. Kindred Sayings the Sixfold Sphere of Sense

1. The First Chapter on Impermanence

Sutta 9

Dutiya Ajjhatta Anatta Suttaṃ (Anattām 3; Ajjhattam)

Void of the Self (iii): The Personal

---

[4] **[3]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"The eye, brethren, is void of the self,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for an eye that is past,
is not in love with an eye to be,
and, for the present eye,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

The ear, brethren, is void of the self,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for an ear that is past,
is not in love with an ear to be,
and, for the present ear,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

The nose, brethren, is void of the self,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for a nose that is past,
is not in love with a nose to be,
and, for the present nose,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

The tongue, brethren, is void of the self,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for a tongue that is past,
is not in love with a tongue to be,
and, for the present tongue,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

The body, brethren, is void of the self,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for a body that is past,
is not in love with a body to be,
and, for the present body,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

The mind, brethren, is void of the self,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for a mind that is past,
is not in love with a mind to be,
and, for the present mind,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
1. Anicca Vagga Paṭhama

4. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

§ I: The First Fifty Suttas

35. Kindred Sayings the Sixfold Sphere of Sense

1. The First Chapter on Impermanence

Sutta 10

Dutiya Bāhira Anicca Suttaṃ (Aniccam 4; Bāhiram)

Impermanent (iv): The External

---

[4]

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Objects, brethren, are impermanent,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for an object that is past,
is not in love with an object to be,
and, for a present object,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

Sounds, brethren, are impermanent,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for a sound that is past,
is not in love with a sound to be,
and, for a present sound,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

Scents, brethren, are impermanent,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for a scent that is past,
is not in love with a scent to be,
and, for a present scent,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

Savours, brethren, are impermanent,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for a savour that is past,
is not in love with a savour to be,
and, for a present savour,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

Things tangible, brethren, are impermanent,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for things tangible that are past,
is not in love with things tangible to be,
and, for the present things tangible,
seeks to be repelled by them,
seeks dispassion for them,
seeks the ceasing of them.

■

Mind-states, brethren, are impermanent,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for mind-states that are past,
is not in love with mind-states to be,
and, for present mind-states,
seeks to be repelled by them,
seeks dispassion for them,
seeks the ceasing of them."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
1. Anicca Vagga Paṭhama

4. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

§ I: The First Fifty Suttas

35. Kindred Sayings the Sixfold Sphere of Sense

1. The First Chapter on Impermanence

Sutta 11

Dutiya Bāhira Dukkha Suttaṃ (Dukkham 4; Bāhiram)

Ill (iv): The External

---

[4]

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Objects, brethren, are ill,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for an object that is past,
is not in love with an object to be,
and, for a present object,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

Sounds, brethren, are ill,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for a sound that is past,
is not in love with a sound to be,
and, for a present sound,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

Scents, brethren, are ill,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for a scent that is past,
is not in love with a scent to be,
and, for a present scent,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

Savours, brethren, are ill,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for a savour that is past,
is not in love with a savour to be,
and, for a present savour,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

Things tangible, brethren, are ill,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for things tangible that are past,
is not in love with things tangible to be,
and, for the present things tangible,
seeks to be repelled by them,
seeks dispassion for them,
seeks the ceasing of them.

■

Mind-states, brethren, are ill,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for mind-states that are past,
is not in love with mind-states to be,
and, for present mind-states,
seeks to be repelled by them,
seeks dispassion for them,
seeks the ceasing of them."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
1. Anicca Vagga Paṭhama

4. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

§ I: The First Fifty Suttas

35. Kindred Sayings the Sixfold Sphere of Sense

1. The First Chapter on Impermanence

Sutta 12

Dutiya Bāhira Anatta Suttaṃ (Anattā 4; Bāhiram)

Void of the Self (iv): The External

---

[4]

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Objects, brethren, are void of the self,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for an object that is past,
is not in love with an object to be,
and, for a present object,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

Sounds, brethren, are void of the self,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for a sound that is past,
is not in love with a sound to be,
and, for a present sound,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

Scents, brethren, are void of the self,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for a scent that is past,
is not in love with a scent to be,
and, for a present scent,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

Savours, brethren, are void of the self,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for a savour that is past,
is not in love with a savour to be,
and, for a present savour,
seeks to be repelled by it,
seeks dispassion for it,
seeks the ceasing of it.

■

Things tangible, brethren, are void of the self,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for things tangible that are past,
is not in love with things tangible to be,
and, for the present things tangible,
seeks to be repelled by them,
seeks dispassion for them,
seeks the ceasing of them.

■

Mind-states, brethren, are void of the self,
both in the past and in the future,
not to speak of the present.

So seeing, brethren, the well-taught Ariyan disciple
cares not for mind-states that are past,
is not in love with mind-states to be,
and, for present mind-states,
seeks to be repelled by them,
seeks dispassion for them,
seeks the ceasing of them."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
2. Yamaka Vagga

4. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ I: The First Fifty Suttas

2. The Second Chapter on the Pairs[1]

Sutta 13

Sambodha Suttaṃ

By Enlightenment

---

[6] **[4]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"Before my enlightenment, brethren,
while I was yet unenlightened and a Bodhisat,
I had this thought:[2]

'Now what is the satisfaction,
what is the misery of the eye?

What is the way of escape from the eye?

Now what is the satisfaction,
what is the misery of the ear?

What is the way of escape from the ear?

Now what is the satisfaction,
what is the misery of the nose?

What is the way of escape from the nose?

Now what is the satisfaction,
what is the misery of the tongue?

What is the way of escape from the tongue?

Now what is the satisfaction,
what is the misery of the body?

What is the way of escape from the body?

Now what is the satisfaction,
what is the misery of the mind?

What is the way of escape from the mind?'

§

Then, brethren, I thought thus:

'That ease,
that pleasure
that arises owing to the eye, -
that is the satisfaction of the eye.

That impermanence,
that ill,
that instability
which is the eye, -
that is the misery of the eye.

That restraint of desire and lust,
that renouncing of desire and lust
which are in the eye, -
that is the way of escape from the eye.

■

That ease,
that pleasure
that arises owing to the ear, -
that is the satisfaction of the ear.

That impermanence,
that ill,
that instability
which is the ear, -
that is the misery of the ear.

That restraint of desire and lust,
that renouncing of desire and lust
which are in the ear, -
that is the way of escape from the ear.

■

That ease,
that pleasure
that arises owing to the nose, -
that is the satisfaction of the nose.

That impermanence,
that ill,
that instability
which is the nose, -
that is the misery of the nose.

That restraint of desire and lust,
that renouncing of desire and lust
which are in the nose, -
that is the way of escape from the nose.

■

That ease,
that pleasure
that arises owing to the tongue, -
that is the satisfaction of the tongue.

That impermanence,
that ill,
that instability
which is the tongue, -
that is the misery of the tongue.

That restraint of desire and lust,
that renouncing of desire and lust
which are in the tongue, -
that is the way of escape from the tongue.

■

That ease,
that pleasure
that arises owing to the body, -
that is the satisfaction of the body.

That impermanence,
that ill,
that instability
which is the body, -
that is the misery of the body.

That restraint of desire and lust,
that renouncing of desire and lust
which are in the body, -
that is the way of escape from the body.

■

That ease,
that pleasure
that arises owing to the mind, -
that is the satisfaction of the mind.

That impermanence,
that ill,
that instability
which is the mind, -
that is the misery of the mind.

That restraint of desire and lust,
that renouncing of desire and lust
which are in the mind, -
that is the way of escape from the mind.'

§

[5] Now so long, brethren, as I did not thoroughly understand,
as they really are,
the satisfaction of this sixfold internal[3] sphere of sense as such,
the misery of it as such,
the way of escape from it as such, -
so long, brethren, was I doubtful
whether I was enlightened
with that supreme enlightenment,
unsurpassed in the world
with its devas,
its *Māras,*
its Brahmas,
among the host of recluses and brahmins
and of devas and men.

But as soon, brethren, as I did thoroughly understand,
as they really are,
the satisfaction of this sixfold internal sphere of sense as such,
the misery of it as such,

the way of escape from it as such, -
no longer, brethren, was I doubtful
whether I was enlightened
with that supreme enlightenment,
unsurpassed in the world
with its devas,
its *Māras,*
its Brahmas,
among the host of recluses and brahmins
and of devas and men.[ed1]

Then indeed the knowledge arose in me
and insight arose in me:

'Sure is my release.

This is my last birth.

There is no more rebirth for me now.'"

---

[1] *Yamaka-vagga*. There are two sayings on each subject in this section.

[2] *Sambodhena*. *Cf*. *Dialogues,* i, 193 *n*.

[3] *Cf*. *K.S*. iii, 27. Here *Comy*. likens the personal passions to the inside of a house, the externals to the approach to it. When the house is full of children, wives, wealth, grain, etc., and the passions are very strong, they allow of no approach to anyone. Even if they hear the rattle of a pot, they ask, 'What is that?'

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ed1 This paragraph Woodward omits to translate or indicate that it is abridged.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
2. Yamaka Vagga

4. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ I: The First Fifty Suttas

2. The Second Chapter on the Pairs

Sutta 14

Dutiya Sambodha Suttaṃ

By Enlightenment (ii)

---

[5]

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"Before my enlightenment, brethren,
while I was yet unenlightened and a Bodhisat,
I had this thought:

'Now what is the satisfaction,
what is the misery of objects?

What is the way of escape from objects?

'Now what is the satisfaction,
what is the misery of the sounds?

What is the way of escape from sounds?

'Now what is the satisfaction,
what is the misery of scents?

What is the way of escape from scents?

'Now what is the satisfaction,
what is the misery of savours?

What is the way of escape from savours?

'Now what is the satisfaction,
what is the misery of things tactile?

What is the way of escape from things tactile?

'Now what is the satisfaction,
what is the misery of mind-states?

What is the way of escape from mind-states?'

Then, brethren, I thought thus:

'That ease,
that pleasure
that arises owing to objects, -
that is the satisfaction of objects.

That impermanence,
that ill,
that instability
which is objects, -
that is the misery of objects.

That restraint of desire and lust,
that renouncing of desire and lust
which are in objects, -
that is the way of escape from objects.

■

That ease,
that pleasure
that arises owing to sounds, -
that is the satisfaction of sounds.

That impermanence,
that ill,
that instability
which is sounds, -
that is the misery of sounds.

That restraint of desire and lust,
that renouncing of desire and lust
which are in sounds, -
that is the way of escape from sounds.

■

That ease,
that pleasure
that arises owing to scents, -
that is the satisfaction of scents.

That impermanence,
that ill,
that instability
which is scents, -
that is the misery of scents.

That restraint of desire and lust,
that renouncing of desire and lust
which are in scents, -
that is the way of escape from scents.

■

That ease,
that pleasure
that arises owing to the savours, -
that is the satisfaction of savours.

That impermanence,
that ill,
that instability
which is savours, -
that is the misery of savours.

That restraint of desire and lust,
that renouncing of desire and lust
which are in savours, -
that is the way of escape from savours.

■

That ease,
that pleasure
that arises owing to things tangible, -
that is the satisfaction of things tangible.

That impermanence,
that ill,
that instability
which is things tangible, -
that is the misery of things tangible.

That restraint of desire and lust,
that renouncing of desire and lust
which are in things tangible, -
that is the way of escape from things tangible.

■

That ease,
that pleasure
that arises owing to mind-states, -
that is the satisfaction of mind-states.

That impermanence,
that ill,
that instability
which is mind-states, -
that is the misery of mind-states.

That restraint of desire and lust,
that renouncing of desire and lust
which are in mind-states, -
that is the way of escape from mind-states.'

§

Now so long, brethren, as I did not thoroughly understand,
as they really are,
the satisfaction of this sixfold external sphere of sense as such,
the misery of it as such,
the way of escape from it as such, -
so long, brethren, was I doubtful
whether I was enlightened
with that supreme enlightenment,
unsurpassed in the world
with its devas,
its *Māras,*
its Brahmas,
among the host of recluses and brahmins
and of devas and men.

But as soon, brethren, as I did thoroughly understand,
as they really are,
the satisfaction of this sixfold external sphere of sense as such,
the misery of it as such,
the way of escape from it as such, -
no longer, brethren, was I doubtful
whether I was enlightened
with that supreme enlightenment,
unsurpassed in the world
with its devas,

its *Māras,*
its Brahmas,
among the host of recluses and brahmins
and of devas and men.

Then indeed the knowledge arose in me
and insight arose in me:

'Sure is my release.

This is my last birth.

There is no more rebirth for me now.'"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
2. Yamaka Vagga

4. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ I: The First Fifty Suttas

2. The Second Chapter on the Pairs

Sutta 15

Assāda-Pariyesana (Assādena 1) Suttaṃ

By Satisfaction[1]

---

[8] **[5]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"Brethren, I practised the search after
the satisfaction which is in the eye,
and to this conclusion I came:

'In so far as there is satisfaction of the eye,
that by insight have I rightly seen.'

Brethren, I practised the search after
the misery which is in the eye,
and to this conclusion I came:

'In so far as there is misery of the eye,
that by insight have I rightly seen.'

Brethren, I practised the search after
the way of escape from the eye,
and to this conclusion I came:

'In so far as there is a way of escape from the eye,
that by insight have I rightly seen.'

■

Brethren, I practised the search after
the satisfaction which is in the ear,
and to this conclusion I came:

'In so far as there is satisfaction of the ear,
that by insight have I rightly seen.'

Brethren, I practised the search after
the misery which is in the ear,

and to this conclusion I came:

'In so far as there is misery of the ear,
that by insight have I rightly seen.'

Brethren, I practised the search after
the way of escape from the ear,
and to this conclusion I came:

'In so far as there is a way of escape from the ear,
that by insight have I rightly seen.'

■

Brethren, I practised the search after
the satisfaction which is in the nose,
and to this conclusion I came:

'In so far as there is satisfaction of the nose,
that by insight have I rightly seen.'

Brethren, I practised the search after
the misery which is in the nose,
and to this conclusion I came:

'In so far as there is misery of the nose,
that by insight have I rightly seen.'

Brethren, I practised the search after
the way of escape from the nose,
and to this conclusion I came:

'In so far as there is a way of escape from the nose,
that by insight have I rightly seen.'

■

Brethren, I practised the search after
the satisfaction which is in the tongue,
and to this conclusion I came:

'In so far as there is satisfaction of the tongue,
that by insight have I rightly seen.'

Brethren, I practised the search after
the misery which is in the tongue,
and to this conclusion I came:

'In so far as there is misery of the tongue,
that by insight have I rightly seen.'

Brethren, I practised the search after
the way of escape from the tongue,
and to this conclusion I came:

'In so far as there is a way of escape from the tongue,
that by insight have I rightly seen.'

■

Brethren, I practised the search after
the satisfaction which is in the body,
and to this conclusion I came:

'In so far as there is satisfaction of the body,
that by insight have I rightly seen.'

Brethren, I practised the search after
the misery which is in the body,
and to this conclusion I came:

'In so far as there is misery of the body,
that by insight have I rightly seen.'

Brethren, I practised the search after
the way of escape from the body,
and to this conclusion I came:

'In so far as there is a way of escape from the body,
that by insight have I rightly seen.'

■

Brethren, I practised the search after
the satisfaction which is in the mind,
and to this conclusion I came:

'In so far as there is satisfaction of the mind,
that by insight have I rightly seen.'

Brethren, I practised the search after
the misery which is in the mind,
and to this conclusion I came:

'In so far as there is misery of the mind,
that by insight have I rightly seen.'

Brethren, I practised the search after
the way of escape from the mind,
and to this conclusion I came:

'In so far as there is a way of escape from the mind,
that by insight have I rightly seen.'

■

[6] So long, brethren, as I did not thoroughly understand,
as they really are,
the satisfaction of this sixfold internal sphere of sense as such,
the misery of it as such,
the way of escape from it as such, -

so long, brethren, was I doubtful
whether I was enlightened
with that supreme enlightenment,
unsurpassed in the world
with its devas,
its *Māras,*
its Brahmas,
among the host of recluses and brahmins
and of devas and men.

But as soon, brethren, as I did thoroughly understand,
as they really are,
the satisfaction of this sixfold internal sphere of sense as such,
the misery of it as such,
the way of escape from it as such, -
no longer, brethren, was I doubtful
whether I was enlightened
with that supreme enlightenment,
unsurpassed in the world
with its devas,
its *Māras,*
its Brahmas,
among the host of recluses and brahmins
and of devas and men.

Then indeed the knowledge arose in me
and insight arose in me:

'Sure is my release.

This is my last birth.

There is no more rebirth for me now.'"

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[1] *K.S.* iii, 28.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
2. Yamaka Vagga

4. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ I: The First Fifty Suttas

2. The Second Chapter on the Pairs

Sutta 16

Dutiya Assāda-Pariyesana (Assādena 2) Suttaṃ

By Satisfaction 2

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[6]

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"Brethren, I practised the search after
the satisfaction which is in objects,
and to this conclusion I came:

'In so far as there is satisfaction of objects,
that by insight have I rightly seen.'

Brethren, I practised the search after
the misery which is in objects,
and to this conclusion I came:

'In so far as there is misery of objects,
that by insight have I rightly seen.'

Brethren, I practised the search after
the way of escape from objects,
and to this conclusion I came:

'In so far as there is a way of escape from objects,
that by insight have I rightly seen.'

■

Brethren, I practised the search after
the satisfaction which is in sounds,
and to this conclusion I came:

'In so far as there is satisfaction of sounds,
that by insight have I rightly seen.'

Brethren, I practised the search after
the misery which is in sounds,

and to this conclusion I came:

'In so far as there is misery of sounds,
that by insight have I rightly seen.'

Brethren, I practised the search after
the way of escape from sounds,
and to this conclusion I came:

'In so far as there is a way of escape from sounds,
that by insight have I rightly seen.'

■

Brethren, I practised the search after
the satisfaction which is in scents,
and to this conclusion I came:

'In so far as there is satisfaction of scents,
that by insight have I rightly seen.'

Brethren, I practised the search after
the misery which is in scents,
and to this conclusion I came:

'In so far as there is misery of scents,
that by insight have I rightly seen.'

Brethren, I practised the search after
the way of escape from scents,
and to this conclusion I came:

'In so far as there is a way of escape from scents,
that by insight have I rightly seen.'

■

"Brethren, I practised the search after
the satisfaction which is in savours,
and to this conclusion I came:

'In so far as there is satisfaction of savours,
that by insight have I rightly seen.'

Brethren, I practised the search after
the misery which is in savours,
and to this conclusion I came:

'In so far as there is misery of savours,
that by insight have I rightly seen.'

Brethren, I practised the search after
the way of escape from savours,
and to this conclusion I came:

'In so far as there is a way of escape from savours,
that by insight have I rightly seen.'

■

Brethren, I practised the search after
the satisfaction which is in things tangible,
and to this conclusion I came:

'In so far as there is satisfaction of things tangible,
that by insight have I rightly seen.'

Brethren, I practised the search after
the misery which is in things tangible,
and to this conclusion I came:

'In so far as there is misery of things tangible,
that by insight have I rightly seen.'

Brethren, I practised the search after
the way of escape from things tangible,
and to this conclusion I came:

'In so far as there is a way of escape from things tangible,
that by insight have I rightly seen.'

■

Brethren, I practised the search after
the satisfaction which is in mind-states,
and to this conclusion I came:

'In so far as there is satisfaction of mind-states,
that by insight have I rightly seen.'

Brethren, I practised the search after
the misery which is in mind-states,
and to this conclusion I came:

'In so far as there is misery of mind-states,
that by insight have I rightly seen.'

Brethren, I practised the search after
the way of escape from mind-states,
and to this conclusion I came:

'In so far as there is a way of escape from mind-states,
that by insight have I rightly seen.'

§

So long, brethren, as I did not thoroughly understand,
as they really are,

the satisfaction of this sixfold external sphere of sense as such,
the misery of it as such,
the way of escape from it as such, -
so long, brethren, was I doubtful
whether I was enlightened
with that supreme enlightenment,
unsurpassed in the world
with its devas,
its *Māras,*
its Brahmas,
among the host of recluses and brahmins
and of devas and men.

But as soon, brethren, as I did thoroughly understand,
as they really are,
the satisfaction of this sixfold external sphere of sense as such,
the misery of it as such,
the way of escape from it as such, -
no longer, brethren, was I doubtful
whether I was enlightened
with that supreme enlightenment,
unsurpassed in the world
with its devas,
its *Māras,*
its Brahmas,
among the host of recluses and brahmins
and of devas and men.

Then indeed the knowledge arose in me
and insight arose in me:

'Sure is my release.

This is my last birth.

There is no more rebirth for me now.'"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
2. Yamaka Vagga

4. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ I: The First Fifty Suttas

2. The Second Chapter on the Pairs

Sutta 17

No Ve Assāda (No Cetena 1) Suttaṃ

Without satisfaction (i)[1]

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[10] **[6]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"Brethren, if there were not this satisfaction which comes from the eye,
beings would not lust after the eye.

But inasmuch as there is satisfaction in the eye,
therefore beings lust after the eye.

If misery, Brethren, pertained not to the eye,
beings would not be repelled by the eye.

But inasmuch as there is misery in the eye,
beings are repelled by the eye.

If there were no way of escape from the eye,
beings could not escape from the eye.

But inasmuch as there is a way of escape from the eye,
beings do escape from the eye.

■

Brethren, if there were not this satisfaction which comes from the ear,
beings would not lust after the ear.

But inasmuch as there is satisfaction in the ear,
therefore beings lust after the ear.

If misery, Brethren, pertained not to the ear,
beings would not be repelled by the ear.

But inasmuch as there is misery in the ear,
beings are repelled by the ear.

If there were no way of escape from the ear,
beings could not escape from the ear.

But inasmuch as there is a way of escape from the eye,
beings do escape from the ear.

■

Brethren, if there were not this satisfaction which comes from the nose,
beings would not lust after the nose.

But inasmuch as there is satisfaction in the nose,
therefore beings lust after the nose.

If misery, Brethren, pertained not to the nose,
beings would not be repelled by the nose.

But inasmuch as there is misery in the nose,
beings are repelled by the ear.

If there were no way of escape from the nose,
beings could not escape from the nose.

But inasmuch as there is a way of escape from the nose,
beings do escape from the nose.

■

Brethren, if there were not this satisfaction which comes from the tongue,
beings would not lust after the tongue.

But inasmuch as there is satisfaction in the tongue,
therefore beings lust after the tongue.

If misery, Brethren, pertained not to the tongue,
beings would not be repelled by the tongue.

But inasmuch as there is misery in the tongue,
beings are repelled by the tongue.

If there were no way of escape from the tongue,
beings could not escape from the tongue.

But inasmuch as there is a way of escape from the tongue,
beings do escape from the tongue.

■

Brethren, if there were not this satisfaction which comes from the body,
beings would not lust after the body.

But inasmuch as there is satisfaction in the body,
therefore beings lust after the body.

If misery, Brethren, pertained not to the body,
beings would not be repelled by the body.

But inasmuch as there is misery in the body,
beings are repelled by the body.

If there were no way of escape from the body,
beings could not escape from the body.

But inasmuch as there is a way of escape from the body,
beings do escape from the body.

■

Brethren, if there were not this satisfaction which comes from the mind,
beings would not lust after the mind.

But inasmuch as there is satisfaction in the mind,
therefore beings lust after the mind.

If misery, Brethren, pertained not to the mind,
beings would not be repelled by the mind.

But inasmuch as there is misery in the mind,
beings are repelled by the mind.

If there were no way of escape from the mind,
beings could not escape from the mind.

But inasmuch as there is a way of escape from the mind,
beings do escape from the mind.

§

So long, Brethren, as beings have not understood,
as they really are,
the satisfaction as such,
the misery as such,
the way of escape as such,
in this sixfold personal sphere of sense,
so long, Brethren, beings have not remained aloof,
detached,
separated,
with the barriers to the mind[2] done away with,
nor have the world
and its devas,
its *Māras,*
its Brahmas,
nor the host of recluses and brahmins,
of devas and mankind.

[7] But so soon, Brethren, as beings thoroughly understand,
as they really are

the satisfaction as such,
the misery as such,
the way of escape as such,
in this sixfold personal sphere of sense,
then, Brethren, beings and the world
and its devas,
its *Māras,*
its Brahmas,
and the host of recluses and brahmins,
of devas and mankind
do remain aloof,
detached,
separated,
with the barriers to the mind done away with.

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[1] *Cf. K.S.* iii, 29.

[2] *Vimariyādi-katena cetasā*. *Mariyādā* is a dyke or boundary, so a check or hindrance. *Asekhas* or adepts, says *Comy.,* live free from these barriers. *Cf. Pts*. ii., 206; *VM*. 386; *UdA*. 186.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
2. Yamaka Vagga

4. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ I: The First Fifty Suttas

2. The Second Chapter on the Pairs

Sutta 18

Dutiya No Ve Assāda (No Cetena 2) Suttaṃ

Without satisfaction (ii)

---

[7]

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"Brethren, if there were not this satisfaction which comes from objects,
beings would not lust after objects.

But inasmuch as there is satisfaction in objects,
therefore beings lust after objects.

If misery, Brethren, pertained not to objects,
beings would not be repelled by objects.

But inasmuch as there is misery in objects,
beings are repelled by objects.

If there were no way of escape from objects,
beings could not escape from objects.

But inasmuch as there is a way of escape from objects,
beings do escape from objects.

■

Brethren, if there were not this satisfaction which comes from sounds,
beings would not lust after sounds.

But inasmuch as there is satisfaction in sounds,
therefore beings lust after sounds.

If misery, Brethren, pertained not to sounds,
beings would not be repelled by sounds.

But inasmuch as there is misery in sounds,
beings are repelled by sounds.

If there were no way of escape from sounds,
beings could not escape from sounds.

But inasmuch as there is a way of escape from sounds,
beings do escape from sounds.

■

Brethren, if there were not this satisfaction which comes from scents,
beings would not lust after scents.

But inasmuch as there is satisfaction in scents,
therefore beings lust after scents.

If misery, Brethren, pertained not to scents,
beings would not be repelled by scents.

But inasmuch as there is misery in scents,
beings are repelled by scents.

If there were no way of escape from scents,
beings could not escape from scents.

But inasmuch as there is a way of escape from scents,
beings do escape from scents.

■

Brethren, if there were not this satisfaction which comes from savours,
beings would not lust after savours.

But inasmuch as there is satisfaction in savours,
therefore beings lust after savours.

If misery, Brethren, pertained not to savours,
beings would not be repelled by savours.

But inasmuch as there is misery in savours,
beings are repelled by savours.

If there were no way of escape from savours,
beings could not escape from savours.

But inasmuch as there is a way of escape from savours,
beings do escape from savours.

■

Brethren, if there were not this satisfaction which comes from things tactile,
beings would not lust after things tactile.

But inasmuch as there is satisfaction in things tactile,
therefore beings lust after things tactile.

If misery, Brethren, pertained not to things tactile,
beings would not be repelled by things tactile.

But inasmuch as there is misery in things tactile,
beings are repelled by things tactile.

If there were no way of escape from things tactile,
beings could not escape from things tactile.

But inasmuch as there is a way of escape from things tactile,
beings do escape from things tactile.

■

Brethren, if there were not this satisfaction which comes from mind-states,
beings would not lust after mind-states.

But inasmuch as there is satisfaction in mind-states,
therefore beings lust after mind-states.

If misery, Brethren, pertained not to mind-states,
beings would not be repelled by mind-states.

But inasmuch as there is misery in mind-states,
beings are repelled by mind-states.

If there were no way of escape from mind-states,
beings could not escape from mind-states.

But inasmuch as there is a way of escape from mind-states,
beings do escape from mind-states.

■

So long, Brethren, as beings have not understood,
as they really are,
the satisfaction as such,
the misery as such,
the way of escape as such,
in this sixfold external sphere of sense,
so long, Brethren, beings have not remained aloof,
detached,
separated,
with the barriers to the mind nor have the world
and its devas,
its *Māras,*
its Brahmas,
nor the host of recluses and brahmins,
of devas and mankind.

But so soon, Brethren, as beings thoroughly understand,
as they really are
the satisfaction as such,
the misery as such,
the way of escape as such,
in this sixfold external sphere of sense,
then, Brethren, beings and the world

and its devas,
its *Māras,*
its Brahmas,
and the host of recluses and brahmins,
of devas and mankind
do remain aloof,
detached,
separated,
with the barriers to the mind done away with."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
2. Yamaka Vagga

4. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ I: The First Fifty Suttas

2. The Second Chapter on the Pairs

Sutta 19

Paṭhama Abhinanda Suttaṃ

By Taking Delight In (i)

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[13] **[7]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"Whoso, Brethren, takes delight in the eye,
takes delight in ill.

Whoso takes delight in ill,
is not released from ill,
I declare.

■

"Whoso, Brethren, takes delight in the ear,
takes delight in ill.

Whoso takes delight in ill,
is not released from ill,
I declare.

■

"Whoso, Brethren, takes delight in the nose,
takes delight in ill.

Whoso takes delight in ill,
is not released from ill,
I declare.

■

"Whoso, Brethren, takes delight in the tongue,
takes delight in ill.

Whoso takes delight in ill,
is not released from ill,

I declare.

■

"Whoso, Brethren, takes delight in the body,
takes delight in ill.

Whoso takes delight in ill,
is not released from ill,
I declare.

■

"Whoso, Brethren, takes delight in the mind,
takes delight in ill.

Whoso takes delight in ill,
is not released from ill,
I declare.

§

But whoso takes not delight in the eye,
takes no delight in ill.

Whoso takes no delight in ill,
is released from ill,
I declare.

■

But whoso takes not delight in the ear,
takes no delight in ill.

Whoso takes no delight in ill,
is released from ill,
I declare.

■

But whoso takes not delight in the nose,
takes no delight in ill.

Whoso takes no delight in ill,
is released from ill,
I declare.

■

But whoso takes not delight in the tongue,
takes no delight in ill.

Whoso takes no delight in ill,
is released from ill,
I declare.

■

But whoso takes not delight in the body,
takes no delight in ill.

Whoso takes no delight in ill,
is released from ill,
I declare.

■

But whoso takes not delight in the mind,
takes no delight in ill.

Whoso takes no delight in ill,
is released from ill,

I declare."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
2. Yamaka Vagga

4. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ I: The First Fifty Suttas

2. The Second Chapter on the Pairs

Sutta 20

Dutiya Abhinanda Suttaṃ

By Taking Delight In (ii)

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[7]

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"Whoso, Brethren, takes delight in objects,
takes delight in ill.

Whoso takes delight in ill,
is not released from ill,
I declare.

■

Whoso, Brethren, takes delight in sounds,
takes delight in ill.

Whoso takes delight in ill,
is not released from ill,
I declare.

■

Whoso, Brethren, takes delight in scents,
takes delight in ill.

Whoso takes delight in ill,
is not released from ill,
I declare.

■

Whoso, Brethren, takes delight in savours,
takes delight in ill.

Whoso takes delight in ill,
is not released from ill,

I declare.

■

Whoso, Brethren, takes delight in things tactile,
takes delight in ill.

Whoso takes delight in ill,
is not released from ill,
I declare.

■

Whoso, Brethren, takes delight in mind-states,
takes delight in ill.

Whoso takes delight in ill,
is not released from ill,
I declare.

§

But whoso takes not delight in objects,
takes no delight in ill.

Whoso takes no delight in ill,
is released from ill,
I declare.

■

But whoso takes not delight in sounds,
takes no delight in ill.

Whoso takes no delight in ill,
is released from ill,
I declare.

■

But whoso takes not delight in scents,
takes no delight in ill.

Whoso takes no delight in ill,
is released from ill,
I declare.

■

But whoso takes not delight in savours,
takes no delight in ill.

Whoso takes no delight in ill,
is released from ill,
I declare.

■

But whoso takes not delight in things tactile,
takes no delight in ill.

Whoso takes no delight in ill,
is released from ill,
I declare.

■

But whoso takes not delight in mind-states,
takes no delight in ill.

Whoso takes no delight in ill,
is released from ill,

I declare."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
2. Yamaka Vagga

4. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ I: The First Fifty Suttas

2. The Second Chapter on the Pairs

Sutta 21

Paṭhama Uppāda Suttaṃ

By the Uprising (i)[1]

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[14] **[7]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"That, Brethren, which is the uprising,
the persisting,
the rebirth,
the manifestation of the eye, -
that is the uprising of ill,
the persisting of diseases,
the manifestation of decay and death.

■

That, Brethren, which is the uprising,
the persisting,
the rebirth,
the manifestation of the ear, -
that is the uprising of ill,
the persisting of diseases,
the manifestation of decay and death.

■

That, Brethren, which is the uprising,
the persisting,
the rebirth,
the manifestation of the nose, -
that is the uprising of ill,
the persisting of diseases,
the manifestation of decay and death.

■

That, Brethren, which is the uprising,
the persisting,
the rebirth,
the manifestation of the tongue, -
that is the uprising of ill,
the persisting of diseases,
the manifestation of decay and death.

■

That, Brethren, which is the uprising,
the persisting,
the rebirth,
the manifestation of the body, -
that is the uprising of ill,
the persisting of diseases,
the manifestation of decay and death.

■

That, Brethren, which is the uprising,
the persisting,
the rebirth,
the manifestation of the mind, -
that is the uprising of ill,
the persisting of diseases,
the manifestation of decay and death.

§

But that, Brethren, which is the ceasing,
the quelling,
the **[8]** going out of the eye, -

that is the ceasing of ill,
the quelling of diseases,
the going out of decay and death.

■

That, Brethren, which is the ceasing,
the quelling,
the going out of the ear, -
that is the ceasing of ill,
the quelling of diseases,
the going out of decay and death.

■

That, Brethren, which is the ceasing,
the quelling,
the going out of the nose, -
that is the ceasing of ill,
the quelling of diseases,
the going out of decay and death.

■

That, Brethren, which is the ceasing,
the quelling,
the going out of the tongue, -
that is the ceasing of ill,
the quelling of diseases,
the going out of decay and death.

■

That, Brethren, which is the ceasing,
the quelling,
the going out of the body, -
that is the ceasing of ill,

the quelling of diseases,
the going out of decay and death.

■

That, Brethren, which is the ceasing,
the quelling,
the going out of the mind, -
that is the ceasing of ill,
the quelling of diseases,
the going out of decay and death."

---

[1] *Cf*. *K*.*S*.iii, 30.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
2. Yamaka Vagga

4. The Book Called the Khandhā-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ I: The First Fifty Suttas

2. The Second Chapter on the Pairs

Sutta 22

Dutiya Uppāda Suttaṃ

By the Uprising (ii)

---

[8]

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"That, Brethren, which is the uprising,
the persisting,
the rebirth,
the manifestation of objects, -
that is the uprising of ill,
the persisting of diseases,
the manifestation of decay and death.

■

"That, Brethren, which is the uprising,
the persisting,
the rebirth,
the manifestation of sounds, -
that is the uprising of ill,
the persisting of diseases,
the manifestation of decay and death.

■

"That, Brethren, which is the uprising,
the persisting,
the rebirth,
the manifestation of scemts, -
that is the uprising of ill,
the persisting of diseases,
the manifestation of decay and death.

■

"That, Brethren, which is the uprising,
the persisting,
the rebirth,
the manifestation of savours, -
that is the uprising of ill,
the persisting of diseases,
the manifestation of decay and death.

■

"That, Brethren, which is the uprising,
the persisting,
the rebirth,
the manifestation of things tactile, -
that is the uprising of ill,
the persisting of diseases,
the manifestation of decay and death.

■

"That, Brethren, which is the uprising,
the persisting,
the rebirth,
the manifestation of mind-states, -
that is the uprising of ill,
the persisting of diseases,
the manifestation of decay and death.

§

But that, Brethren, which is the ceasing,
the quelling,
the going out of objects, -

that is the ceasing of ill,
the quelling of diseases,
the going out of decay and death.

■

That, Brethren, which is the ceasing,
the quelling,
the going out of sounds, -
that is the ceasing of ill,
the quelling of diseases,
the going out of decay and death.

■

That, Brethren, which is the ceasing,
the quelling,
the going out of scents, -
that is the ceasing of ill,
the quelling of diseases,
the going out of decay and death.

■

That, Brethren, which is the ceasing,
the quelling,
the going out of savours, -
that is the ceasing of ill,
the quelling of diseases,
the going out of decay and death.

■

That, Brethren, which is the ceasing,
the quelling,
the going out of things tactile, -
that is the ceasing of ill,

the quelling of diseases,
the going out of decay and death.

■

That, Brethren, which is the ceasing,
the quelling,
the going out of mind-states, -
that is the ceasing of ill,
the quelling of diseases,
the going out of decay and death."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
3. Sabba Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ I: The First Fifty Suttas

3. The Chapter on The All

Sutta 23

Sabba Suttaṃ

The All[1]

---

[15] **[8]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"Brethren, I will teach you the all.

Do you listen to it.

And what, Brethren, is the all?

It is eye and object,
ear and sound,
nose and scent,
tongue and savour,
body and things tangible,
mind and mind-states.

That, Brethren, is called 'the all.'

Whoso, Brethren, should say:

'Rejecting this all,
I will proclaim another all', -
it would be mere talk[2] on his part,
and when questioned
he could not make good his boast,
and further would come to an ill pass.

Why so?

Because, Brethren, it would be beyond his scope[3] to do so."

---

[1] See *Buddh. Psych.,* 74; *Pts of Controv.,* 85 *n*. At *K.S*. ii, 52, *sabbaṃ* means 'the universe ' (as existing in reality).

[2] *Vāca-vatthu,* 'based on talk.' *Vācāya vattabba vatthu-mattakam eva bhaveyya*. *Comy*.

[3] 'He might just as well try to lift a roof-pinnacle on his head, or ford a deep water, or pull down sun and moon.' *Comy*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
3. Sabba Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ I: The First Fifty Suttas

3. The Chapter on The All

Sutta 24

Paṭhama Pahāna Suttaṃ

Abandoning 1

---

[15] **[8]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"I will show you a teaching, Brethren,
for the abandoning the all.

Do ye listen to it.

And what, Brethren, is the teaching
for the abandoning of the all?

[9] The eye, Brethren, must be abandoned,
objects must be abandoned,
eye-consciousness must be abandoned
eye-contact must be abandoned.

That weal
or woe
or neutral state experienced
which arises owing to eye-contact, -
that also must be abandoned.|| ||

■

The ear, Brethren, must be abandoned,
sounds must be abandoned,
ear-consciousness must be abandoned
ear-contact must be abandoned.

That weal
or woe
or neutral state experienced
which arises owing to ear-contact, -
that also must be abandoned.|| ||

■

The nose, Brethren, must be abandoned,
scents must be abandoned,
nose-consciousness must be abandoned
nose-contact must be abandoned.

That weal
or woe
or neutral state experienced
which arises owing to nose-contact, -
that also must be abandoned.|| ||

■

The tongue, Brethren, must be abandoned,
savours must be abandoned,
tongue-consciousness must be abandoned
tongue-contact must be abandoned.

That weal
or woe
or neutral state experienced
which arises owing to tongue-contact, -
that also must be abandoned.|| ||

■

The body, Brethren, must be abandoned,
things tactile must be abandoned,
body-consciousness must be abandoned
body-contact must be abandoned.

That weal
or woe
or neutral state experienced

which arises owing to body-contact, -
that also must be abandoned.|| ||

■

The mind, Brethren, must be abandoned,
mind-states must be abandoned,
mind-consciousness must be abandoned
mind-contact must be abandoned.

That weal
or woe
or neutral state experienced
which arises owing to mind-contact, -
that also must be abandoned.|| ||

This, Brethren, is the teaching for the abandoning of the all."[1]

---

[1] *Cf. S.* v, 364. *Sabbattha-gāmini-patipadā.*

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
3. Sabba Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ I: The First Fifty Suttas

3. The Chapter on The All

Sutta 25

Dutiya Pahāna Suttaṃ

Abandoning (ii)

---

[16] **[9]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"I will show you a teaching, Brethren,
for the abandoning the all
by fully knowing,
by comprehending it.

Do ye listen to it.

And what, Brethren, is the teaching
for the abandoning of the all
by fully knowing,
by comprehending it?

The eye, Brethren, must be abandoned
by fully knowing,
by comprehending it.

Objects, must be abandoned
by fully knowing,
by comprehending them.

Eye-consciousness, must be abandoned
by fully knowing,
by comprehending it.

Eye-contact, must be abandoned
by fully knowing,
by comprehending it.

"That weal or woe or neutral state experienced,
which arises owing to eye-contact -
that also must be abandoned

by fully knowing,
by comprehending it.

■

The ear, Brethren, must be abandoned
by fully knowing,
by comprehending it.

Sounds, must be abandoned
by fully knowing,
by comprehending them.

Ear-consciousness, must be abandoned
by fully knowing,
by comprehending it.

Ear-contact, must be abandoned
by fully knowing,
by comprehending it.

"That weal or woe or neutral state experienced,
which arises owing to ear-contact -
that also must be abandoned
by fully knowing,
by comprehending it.

■

The nose, Brethren, must be abandoned
by fully knowing,
by comprehending it.

Scents, must be abandoned
by fully knowing,
by comprehending them.

Nose-consciousness, must be abandoned
by fully knowing,
by comprehending it.

Nose-contact, must be abandoned
by fully knowing,
by comprehending it.

"That weal or woe or neutral state experienced,
which arises owing to nose-contact -
that also must be abandoned
by fully knowing,
by comprehending it.

■

The tongue, Brethren, must be abandoned
by fully knowing,
by comprehending it.

Savours, must be abandoned
by fully knowing,
by comprehending them.

Tongue-consciousness, must be abandoned
by fully knowing,
by comprehending it.

Tongue-contact, must be abandoned
by fully knowing,
by comprehending it.

"That weal or woe or neutral state experienced,
which arises owing to tongue-contact -
that also must be abandoned
by fully knowing,
by comprehending it.

■

The body, Brethren, must be abandoned
by fully knowing,
by comprehending it.

Things tangible, must be abandoned
by fully knowing,
by comprehending them.

Body-consciousness, must be abandoned
by fully knowing,
by comprehending it.

Body-contact, must be abandoned
by fully knowing,
by comprehending it.

"That weal or woe or neutral state experienced,
which arises owing to body-contact -
that also must be abandoned
by fully knowing,
by comprehending it.

■

The mind, Brethren, must be abandoned
by fully knowing,
by comprehending it.

Mind-states, must be abandoned
by fully knowing,
by comprehending them.

Mind-consciousness, must be abandoned
by fully knowing,
by comprehending it.

Mind-contact, must be abandoned
by fully knowing,
by comprehending it.

"That weal or woe or neutral state experienced,
which arises owing to mind-contact -
that also must be abandoned
by fully knowing,
by comprehending it.

That, brethren, is the teaching
for the abandoning the all
by fully knowing,
by comprehending it."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
3. Sabba Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ I: The First Fifty Suttas

3. The Chapter on The All

Sutta 26

Paṭhama Aparijāna Suttaṃ

Comprehension (i)[1]

---

[17] **[9]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"Without fully knowing,
without comprehending the all, Brethren,
without detaching himself from,
without abandoning the all,
a man is incapable of extinguishing ill.

Without fully knowing,
without comprehending,
without detaching himself from,
without abandoning what (all)
is a man incapable of extinguishing ill?

■

[10] It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning the eye
that a man is incapable of extinguishing ill.

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning objects
that a man is incapable of extinguishing ill.

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning eye-consciousness
that a man is incapable of extinguishing ill.

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning eye-contact
that a man is incapable of extinguishing ill.

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning that weal or woe or neutral state experienced,
which arises owing to eye-contact
that a man is incapable of extinguishing ill.

■

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning the ear
that a man is incapable of extinguishing ill.

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning sounds
that a man is incapable of extinguishing ill.

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning ear-consciousness
that a man is incapable of extinguishing ill.

It is without fully knowing,
without comprehending,
without detaching himself from,

without abandoning ear-contact
that a man is incapable of extinguishing ill.

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning that weal or woe or neutral state experienced,
which arises owing to ear-contact
that a man is incapable of extinguishing ill.

■

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning the nose
that a man is incapable of extinguishing ill.

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning scents
that a man is incapable of extinguishing ill.

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning nose-consciousness
that a man is incapable of extinguishing ill.

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning nose-contact
that a man is incapable of extinguishing ill.

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning that weal or woe or neutral state experienced,
which arises owing to nose-contact
that a man is incapable of extinguishing ill.

■

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning the tongue
that a man is incapable of extinguishing ill.

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning savours
that a man is incapable of extinguishing ill.

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning tongue-consciousness
that a man is incapable of extinguishing ill.

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning tongue-contact
that a man is incapable of extinguishing ill.

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning that weal or woe or neutral state experienced,

which arises owing to tongue-contact
that a man is incapable of extinguishing ill.

■

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning the body
that a man is incapable of extinguishing ill.

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning things tactile
that a man is incapable of extinguishing ill.

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning body-consciousness
that a man is incapable of extinguishing ill.

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning body-contact
that a man is incapable of extinguishing ill.

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning that weal or woe or neutral state experienced,
which arises owing to body-contact
that a man is incapable of extinguishing ill.

■

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning the mind
that a man is incapable of extinguishing ill.

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning mind-states
that a man is incapable of extinguishing ill.

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning mind-consciousness
that a man is incapable of extinguishing ill.

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning mind-contact
that a man is incapable of extinguishing ill.

It is without fully knowing,
without comprehending,
without detaching himself from,
without abandoning that weal or woe or neutral state experienced,
which arises owing to mind-contact
that a man is incapable of extinguishing ill.

■

This is the all, Brethren, which without fully knowing,
without comprehending,
without detaching himself from,

without abandoning
a man is so incapable of extinguishing ill.

§

But by fully knowing,
by comprehending,
by detaching himself from,
by abandoning the all,
a man is capable of extinguishing ill.'

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning what (all)
is a man capable of extinguishing ill?

■

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning the eye
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning objects
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,

by detaching himself from,
by abandoning eye-consciousness
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning eye-contact
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning that weal or woe or neutral state experienced,
which arises owing to eye-contact
a man is capable of extinguishing ill.

■

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning the ear
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning sounds
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning ear-consciousness
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning ear-contact
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning that weal or woe or neutral state experienced,
which arises owing to ear-contact
a man is capable of extinguishing ill.

■

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning the nose
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning scents
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning nose-consciousness
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,

by abandoning nose-contact
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning that weal or woe or neutral state experienced,
which arises owing to nose-contact
a man is capable of extinguishing ill.

■

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning the tongue
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning savours
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning tongue-consciousness
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning tongue-contact
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning that weal or woe or neutral state experienced,
which arises owing to tongue-contact
a man is capable of extinguishing ill.

■

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning the body
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning things tactile
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning body-consciousness
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning body-contact
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning that weal or woe or neutral state experienced,

which arises owing to body-contact
a man is capable of extinguishing ill.

■

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning the mind
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning mind-states
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning mind-consciousness
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning mind-contact
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning that weal or woe or neutral state experienced,
which arises owing to mind-contact
a man is capable of extinguishing ill.

■

This is the all, Brethren, which by fully knowing,
by comprehending,
by detaching himself from,
by abandoning
a man is capable of extinguishing ill."

---

[1] *Cf. Pts. of Controv.,* 117 and *n*. The three *parinnā,* says *Comy.,* are here referred to.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
3. Sabba Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ I: The First Fifty Suttas

3. The Chapter on The All

Sutta 27

Dutiya Aparijāna Suttaṃ

Comprehension (ii)

---

[18] **[10]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"By fully knowing,
by comprehending,
by detaching himself from,
by abandoning the all,
a man is capable of extinguishing ill.'

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning what (all)
is a man capable of extinguishing ill?

■

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning the eye
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning objects
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning eye-consciousness
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning eye-contact
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning that weal or woe or neutral state experienced,
which arises owing to eye-contact
a man is capable of extinguishing ill.

■

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning the ear
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning sounds
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning ear-consciousness
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,

by abandoning ear-contact
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning that weal or woe or neutral state experienced,
which arises owing to ear-contact
a man is capable of extinguishing ill.

■

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning the nose
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning scents
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning nose-consciousness
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning nose-contact
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning that weal or woe or neutral state experienced,
which arises owing to nose-contact
a man is capable of extinguishing ill.

■

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning the tongue
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning savours
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning tongue-consciousness
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning tongue-contact
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning that weal or woe or neutral state experienced,

which arises owing to tongue-contact
a man is capable of extinguishing ill.

■

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning the body
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning things tactile
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning body-consciousness
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning body-contact
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning that weal or woe or neutral state experienced,
which arises owing to body-contact
a man is capable of extinguishing ill.

■

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning the mind
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning mind-states
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning mind-consciousness
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning mind-contact
a man is capable of extinguishing ill.

By fully knowing,
by comprehending,
by detaching himself from,
by abandoning that weal or woe or neutral state experienced,
which arises owing to mind-contact
a man is capable of extinguishing ill.

■

This is the all, Brethren, which by fully knowing,
by comprehending,
by detaching himself from,

by abandoning
a man is capable of extinguishing ill."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
3. Sabba Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ I: The First Fifty Suttas

3. The Chapter on The All

Sutta 28

Āditta-Pariyāya Suttaṃ

On Fire

---

[19] **[10]**

Thus have I heard:

Once the Exalted One was staying near Gaya
on Gaya Head[1]
with a thousand brethren.

Then the Exalted One said to the brethren:

"Brethren, the all is on fire.

What all, brethren, is on fire?

The eye, brethren, is on fire,
objects are on fire,
eye-conseiousness, is on fire,
eye-contact, is on fire,
that weal or woe or neutral state experienced,
which arises owing to eye-contact,-
that also is on fire.

On fire with what?

On fire with the blaze of lust,
on fire with the blaze of ill-will,
on fire with the blaze of infatuation,
on fire with the blaze of birth,
on fire with decay and death,
sorrow and grief,
woe,
lamentation
and despair.

So I declare.

■

The ear, brethren, is on fire,
sounds are on fire,
ear-conseiousness, is on fire,
ear-contact, is on fire,
that weal or woe or neutral state experienced,
which arises owing to ear-contact,-
that also is on fire.

On fire with what?

On fire with the blaze of lust,
on fire with the blaze of ill-will,
on fire with the blaze of infatuation,
on fire with the blaze of birth,
on fire with decay and death,
sorrow and grief,
woe,
lamentation
and despair.

So I declare.

■

The nose, brethren, is on fire,
scents are on fire,
nose-conseiousness, is on fire,
nose-contact, is on fire,
that weal or woe or neutral state experienced,
which arises owing to nose-contact,-
that also is on fire.

On fire with what?

On fire with the blaze of lust,
on fire with the blaze of ill-will,
on fire with the blaze of infatuation,
on fire with the blaze of birth,
on fire with decay and death,
sorrow and grief,
woe,
lamentation
and despair.

So I declare.

■

The tongue, brethren, is on fire,
savours are on fire,
tongue-conseiousness, is on fire,
tongue-contact, is on fire,
that weal or woe or neutral state experienced,
which arises owing to tongue-contact,-
that also is on fire.

On fire with what?

On fire with the blaze of lust,
on fire with the blaze of ill-will,
on fire with the blaze of infatuation,
on fire with the blaze of birth,
on fire with decay and death,
sorrow and grief,
woe,
lamentation
and despair.

So I declare.

■

The body, brethren, is on fire,
things tangible are on fire,
body-conseiousness, is on fire,
body-contact, is on fire,
that weal or woe or neutral state experienced,
which arises owing to body-contact,-
that also is on fire.

On fire with what?

On fire with the blaze of lust,
on fire with the blaze of ill-will,
on fire with the blaze of infatuation,
on fire with the blaze of birth,
on fire with decay and death,
sorrow and grief,
woe,
lamentation
and despair.

So I declare.

■

The mind, brethren, is on fire,
mind-states are on fire,
mind-conseiousness, is on fire,
mind-contact, is on fire,
that weal or woe or neutral state experienced,
which arises owing to mind-contact,-
that also is on fire.

On fire with what?

On fire with the blaze of lust,
on fire with the blaze of ill-will,
on fire with the blaze of infatuation,
on fire with the blaze of birth,
on fire with decay and death,
sorrow and grief,
woe,
lamentation
and despair.

So I declare.

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,

is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Thus spake the Exalted One,
and those brethren were pleased
at the words of the Exalted One
and welcomed them.

[11] And when the teaching was thus expounded
the hearts of those thousand brethren
were utterly set free from the *āsavas*.

---

[1] *Vin*. 1, 34. This is the third recorded address of Gotama. His little band of fellow-teachers was now expanded and constituted as a monk-community. *Cf*. *Psalms of the Brethren,* 207; *KhpA*. i, 202; *PvA*. 19.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
3. Sabba Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ I: The First Fifty Suttas

3. The Chapter on The All

Sutta 29

Andha-Bhūtam aka Aḍḍha-Bhūtaṃ Suttaṃ

Afflicted[1]

---

[20] **[11]**

Thus have I heard:

The Exalted One was once staying near Rājagaha, in Bamboo Grove, at the Squirrels' Feeding-ground

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"Brethren, the all is afflicted.

What all, Brethren, is afflicted?

The eye, brethren, is afflicted,
objects are afflicted,
eye-conseiousness, is afflicted,
eye-contact, is afflicted,
that weal or woe or neutral state experienced,
which arises owing to eye-contact,-
that also is afflicted.

Afflicted with what?

Afflicted with birth,
decay and death,
sorrow and grief,
woe,
lamentation
and despair.

So I declare.

■

The ear, brethren, is afflicted,
sounds are afflicted,
ear-conseiousness, is afflicted,
ear-contact, is afflicted,
that weal or woe or neutral state experienced,

which arises owing to ear-contact,-
that also is afflicted.

Afflicted with what?

Afflicted with birth,
decay and death,
sorrow and grief,
woe,
lamentation
and despair.

So I declare.

■

The nose, brethren, is afflicted,
scents are afflicted,
nose-conseiousness, is afflicted,
nose-contact, is afflicted,
that weal or woe or neutral state experienced,
which arises owing to nose-contact,-
that also is afflicted.

Afflicted with what?

Afflicted with birth,
decay and death,
sorrow and grief,
woe,
lamentation
and despair.

So I declare.

■

The tongue, brethren, is afflicted,
savours are afflicted,
tongue-conseiousness, is afflicted,
tongue-contact, is afflicted,
that weal or woe or neutral state experienced,
which arises owing to tongue-contact,-
that also is afflicted.

Afflicted with what?

Afflicted with birth,
decay and death,
sorrow and grief,
woe,
lamentation
and despair.

So I declare.

■

The body, brethren, is afflicted,
things tangible are afflicted,
body-conseiousness, is afflicted,
body-contact, is afflicted,
that weal or woe or neutral state experienced,
which arises owing to body-contact,-
that also is afflicted.

Afflicted with what?

Afflicted with birth,
decay and death,
sorrow and grief,
woe,
lamentation
and despair.

So I declare.

■

The mind, brethren, is afflicted,
mind-states are afflicted,
mind-conseiousness, is afflicted,
mind-contact, is afflicted,
that weal or woe or neutral state experienced,
which arises owing to mind-contact,-
that also is afflicted.

Afflicted with what?

Afflicted with birth,
decay and death,
sorrow and grief,
woe,
lamentation
and despair.

So I declare.

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,

is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

[1] Reading *Aḍḍha-Bhūtaṇ* with *Comy*. *MSS*., for *andha* - of text.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
3. Sabba Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ I: The First Fifty Suttas

3. The Chapter on The All

Sutta 30

Sāruppa-Paṭipadā Suttaṃ

Proper

---

[21] **[11]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"I will show you, Brethren,
the proper way of approach
to the uprooting of all conceits.[1]

Do ye listen to it carefully.

Apply your minds
and I will speak.

And what, Brethren,
is the proper way of approach
to the uprooting of all conceits?

Here,[2] Brethren,
a brother has no conceits of being the eye
or in the eye
or coming from the eye.

He imagines not:

'I have an eye.'

He has no conceits of being an object
or in an object
or coming from an object.

He imagines not:

'I have an object.'

He has no conceits of being eye-consciousness
or in eye-consciousness
or coming from eye-consciousness.

He imagines not:

'I have eye-consciousness.'

He has no conceits of being eye-contact
or in eye-contact
or coming from eye-contact.

He imagines not:

'I have eye-contact.'

Whatever weal or woe or neutral state arises, experienced through eye-contact, -
he has no conceit of being that,
or in that
or coming from that,
thinking:

'That is mine.'

■

He has no conceits of being the ear
or in the ear
or coming from the ear.

He imagines not:

'I have an ear.'

He has no conceits of being a sound
or in a sound
or coming from a sound.

He imagines not:

'I have a sound.'

He has no conceits of being ear-consciousness
or in ear-consciousness
or coming from ear-consciousness.

He imagines not:

'I have ear-consciousness.'

He has no conceits of being ear-contact
or in ear-contact
or coming from ear-contact.

He imagines not:

'I have ear-contact.'

Whatever weal or woe or neutral state arises, experienced through ear-contact, -
he has no conceit of being that,
or in that
or coming from that,
thinking:

'That is mine.'

■

He has no conceits of being the nose
or in the nose
or coming from the nose.

He imagines not:

'I have an nose.'

He has no conceits of being a scent
or in a scent
or coming from a scent.

He imagines not:

'I have a scent.'

He has no conceits of being nose-consciousness
or in nose-consciousness
or coming from nose-consciousness.

He imagines not:

'I have nose-consciousness.'

He has no conceits of being nose-contact
or in nose-contact
or coming from nose-contact.

He imagines not:

'I have nose-contact.'

Whatever weal or woe or neutral state arises, experienced through nose-contact, -
he has no conceit of being that,
or in that
or coming from that,
thinking:

'That is mine.'

■

He has no conceits of being the tongue
or in the tongue
or coming from the tongue.

He imagines not:

'I have an tongue.'

He has no conceits of being a savour
or in a savour
or coming from a savour.

He imagines not:

'I have a savour.'

He has no conceits of being tongue-consciousness
or in tongue-consciousness
or coming from tongue-consciousness.

He imagines not:

'I have tongue-consciousness.'

He has no conceits of being tongue-contact
or in tongue-contact
or coming from tongue-contact.

He imagines not:

'I have tongue-contact.'

Whatever weal or woe or neutral state arises, experienced through tongue-contact, -
he has no conceit of being that,
or in that
or coming from that,
thinking:

'That is mine.'

■

He has no conceits of being the body
or in the body
or coming from the body.

He imagines not:

'I have a body.'

He has no conceits of being a thing tactile
or in a thing tactile
or coming from a thing tactile.

He imagines not:

'I have a thing tactile.'

He has no conceits of being body-consciousness
or in body-consciousness
or coming from body-consciousness.

He imagines not:

'I have body-consciousness.'

He has no conceits of being body-contact
or in body-contact
or coming from body-contact.

He imagines not:

'I have body-contact.'

Whatever weal or woe or neutral state arises, experienced through body-contact, -
he has no conceit of being that,
or in that
or coming from that,
thinking:

'That is mine.'

■

He has no conceits of being the mind
or in the mind
or coming from the mind.

He imagines not:

'I have a mind.'

He has no conceits of being a mind-state
or in a mind-state
or coming from a mind-state.

He imagines not:

'I have a mind-state.'

He has no conceits of being mind-consciousness
or in mind-consciousness
or coming from mind-consciousness.

He imagines not:

'I have mind-consciousness.'

He has no conceits of being mind-contact
or in mind-contact
or coming from mind-contact.

He imagines not:

'I have mind-contact.'

Whatever weal or woe or neutral state arises, experienced through mind-contact, -

he has no conceit of being that,
or in that
or coming from that,
thinking:

'That is mine.'

■

He has no conceit of being the all
or in the all
or coming from the all.

He thinks not:

'The all is mine'.

§

Thus having no conceits
he grasps at nothing in the world.

Being free from grasping he is not troubled.

Being untroubled **[12]**
he is by himself set free.[3]

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'

This, Brethren, is the proper approach
to the uprooting of all conceits."

---

[1] *Sabba-maññita-*, generally given as nine in number, such, as 'I am,' 'I am not,' 'this is mine,' etc. *Cf. K.S.* iii, 3, 75 *ff.* and *infra*. § 90. *Comy.* says *taṇhā-diṭṭhi* The section is repeated at § 90.

[2] *Idha = imasmiṇ sāsane* 'in the Buddha-rule.' *Comy.*

[3] *Paccattaṇ yeva parinibbāyati*. *Cf. K.S.* iii, 17.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
3. Sabba Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ I: The First Fifty Suttas

3. The Chapter on The All

Sutta 31

Paṭhama Sappāya-Paṭipadā Suttaṃ

Helpful[1] (i)

---

[23] **[12]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"I will show you, Brethren,
a way that is helpful
for uprooting all conceits.

Do ye listen to it.

What is that way
that is helpful
for uprooting all conceits?

Here, Brethren,
a brother has no conceits of being the eye
or in the eye
or coming from the eye.

He imagines not:

'I have an eye.'

He has no conceits of being an object
or in an object
or coming from an object.

He imagines not:

'I have an object.'

He has no conceits of being eye-consciousness
or in eye-consciousness
or coming from eye-consciousness.

He imagines not:

'I have eye-consciousness.'

He has no conceits of being eye-contact
or in eye-contact
or coming from eye-contact.

He imagines not:

'I have eye-contact.'

Whatever weal or woe or neutral state arises, experienced through eye-contact, -
he has no conceit of being that,
or in that
or coming from that,
thinking:

'That is mine.'

Whatever conceit one has, Brethren,
and by whatsoever means
and in whatsoever way,
in thinking:
'It is mine', -
therein is instability.

The world delights in becoming
because it is based on change,
because it is entangled in becoming.[2]

■

He has no conceits of being the ear
or in the ear
or coming from the ear.

He imagines not:

'I have an ear.'

He has no conceits of being a sound
or in a sound
or coming from a sound.

He imagines not:

'I have a sound.'

He has no conceits of being ear-consciousness
or in ear-consciousness
or coming from ear-consciousness.

He imagines not:

'I have ear-consciousness.'

He has no conceits of being ear-contact
or in ear-contact
or coming from ear-contact.

He imagines not:

'I have ear-contact.'

Whatever weal or woe or neutral state arises, experienced through ear-contact, -
he has no conceit of being that,
or in that
or coming from that,
thinking:

'That is mine.'

Whatever conceit one has, Brethren,
and by whatsoever means
and in whatsoever way,

in thinking:
'It is mine', -
therein is instability.

The world delights in becoming
because it is based on change,
because it is entangled in becoming.

■

He has no conceits of being the nose
or in the nose
or coming from the nose.

He imagines not:

'I have an nose.'

He has no conceits of being a scent
or in a scent
or coming from a scent.

He imagines not:

'I have a scent.'

He has no conceits of being nose-consciousness
or in nose-consciousness
or coming from nose-consciousness.

He imagines not:

'I have nose-consciousness.'

He has no conceits of being nose-contact
or in nose-contact
or coming from nose-contact.

He imagines not:

'I have nose-contact.'

Whatever weal or woe or neutral state arises, experienced through nose-contact, -
he has no conceit of being that,
or in that
or coming from that,
thinking:

'That is mine.'

Whatever conceit one has, Brethren,
and by whatsoever means
and in whatsoever way,
in thinking:
'It is mine', -
therein is instability.

The world delights in becoming
because it is based on change,
because it is entangled in becoming.

■

He has no conceits of being the tongue
or in the tongue
or coming from the tongue.

He imagines not:

'I have an tongue.'

He has no conceits of being a savour
or in a savour
or coming from a savour.

He imagines not:

'I have a savour.'

He has no conceits of being tongue-consciousness
or in tongue-consciousness
or coming from tongue-consciousness.

He imagines not:

'I have tongue-consciousness.'

He has no conceits of being tongue-contact
or in tongue-contact
or coming from tongue-contact.

He imagines not:

'I have tongue-contact.'

Whatever weal or woe or neutral state arises, experienced through tongue-contact, -
he has no conceit of being that,
or in that
or coming from that,
thinking:

'That is mine.'

Whatever conceit one has, Brethren,
and by whatsoever means
and in whatsoever way,
in thinking:
'It is mine', -
therein is instability.

The world delights in becoming
because it is based on change,
because it is entangled in becoming.

■

He has no conceits of being the body
or in the body
or coming from the body.

He imagines not:

'I have a body.'

He has no conceits of being a thing tactile
or in a thing tactile
or coming from a thing tactile.

He imagines not:

'I have a thing tactile.'

He has no conceits of being body-consciousness
or in body-consciousness
or coming from body-consciousness.

He imagines not:

'I have body-consciousness.'

He has no conceits of being body-contact
or in body-contact
or coming from body-contact.

He imagines not:

'I have body-contact.'

Whatever weal or woe or neutral state arises, experienced through body-contact, -
he has no conceit of being that,
or in that
or coming from that,
thinking:

'That is mine.'

Whatever conceit one has, Brethren,
and by whatsoever means
and in whatsoever way,
in thinking:
'It is mine', -
therein is instability.

The world delights in becoming
because it is based on change,
because it is entangled in becoming.

■

He has no conceits of being the mind
or in the mind
or coming from the mind.

He imagines not:

'I have a mind.'

He has no conceits of being a mind-state
or in a mind-state
or coming from a mind-state.

He imagines not:

'I have a mind-state.'

He has no conceits of being mind-consciousness
or in mind-consciousness
or coming from mind-consciousness.

He imagines not:

'I have mind-consciousness.'

He has no conceits of being mind-contact
or in mind-contact
or coming from mind-contact.

He imagines not:

'I have mind-contact.'

Whatever weal or woe or neutral state arises, experienced through mind-contact, -
he has no conceit of being that,
or in that
or coming from that,
thinking:

'That is mine.'

Whatever conceit one has, Brethren,
and by whatsoever means
and in whatsoever way,
in thinking:
'It is mine', -
therein is instability.

The world delights in becoming
because it is based on change,
because it is entangled in becoming.

§

So far as there is
'aggregate,' (or)
'condition,' (or)
'sphere,'[3]
a brother has no conceit of being that,
or in
or from that, -
no conceit of:

That is mine.

Thus having no conceits
he grasps at nothing in the world.

Being free from grasping he is not troubled.

Being untroubled
he is by himself set free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'

This, Brethren, is the way
helpful for the uprooting of all conceits."

---

[1] *Sappāya*. *Cf*. *infra*. §§ 146-9.

[2] *Bhava-satto*. *Comy*. explains *satto exegetically* thus: *bhavesu laggo laggito palibuddho ayaṇ loko bhavaṇ yeva abhinandati:* 'hanging, hung on to rebirths, this world delights in rebirth (lit. 'bccoinmg'). *satto* means (a) having being, (b) attached to.

[3] The basis of birth of the *pañca-kkhandhā* (fivefold personality) in the eighteen *dhātus* (physical elements) and the twelve *āyatanas* (spheres of sense). Read *'khandha-dhātu-āyatanaṇ*.' *Cf*. *Pss*. *Sisters*, ver. 73.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
3. Sabba Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ I: The First Fifty Suttas

3. The Chapter on The All

Sutta 32

Dutiya Sappāya-Paṭipadā Suttaṃ

Helpful (ii)

---

[24] **[12]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"I will show you, Brethren,
a way that is helpful
for uprooting all conceits.

Do ye listen to it.

What is that way
that is helpful
for uprooting all conceits?

[13] Now what think ye, brethren?

Is the eye permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are objects permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is eye-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is eye-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from eye-contact,
-
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

"Is the ear permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are sounds permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is ear-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is ear-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from ear-contact,
-
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the nose permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are scents permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is nose-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,

by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is nose-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from nose-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the tongue permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are savours permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is tongue-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is tongue-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from tongue-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the body permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are things tactile permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is body-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,

by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is body-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from body-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the mind permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are mind-states permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is mind-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is mind-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from mind-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

[14] "So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

■

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'

This, Brethren, is the way
helpful for the uprooting of all conceits."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
4. Jāti-Dhamma Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ I: The First Fifty Suttas

4. The Chapter on Quality of Rebirth[1]

Suttas 33-42

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[14]

Sutta 33

Jāti Suttaṃ

Birth

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"The all, Brethren,
is subject to rebirth.[1]

What all?

The eye, Brethren,
is subject to rebirth,
objects are subject to rebirth,
eye-consciousness is subject to rebirth,
eye-contact is subject to rebirth

"That weal or woe or neutral state experienced,
that arises from eye-contact,
is subject to rebirth.

■

The ear, Brethren,
is subject to rebirth,
sounds are subject to rebirth,
ear-consciousness is subject to rebirth,
ear-contact is subject to rebirth

"That weal or woe or neutral state experienced,
that arises from ear-contact,
is subject to rebirth.

■

The nose, Brethren,
is subject to rebirth,
scents are subject to rebirth,
nose-consciousness is subject to rebirth,
nose-contact is subject to rebirth

"That weal or woe or neutral state experienced,
that arises from nose-contact,
is subject to rebirth.

■

The tongue, Brethren,
is subject to rebirth,
savours are subject to rebirth,
tongue-consciousness is subject to rebirth,
tongue-contact is subject to rebirth

"That weal or woe or neutral state experienced,
that arises from tongue-contact,
is subject to rebirth.

■

The body, Brethren,
is subject to rebirth,
things tactile are subject to rebirth,
body-consciousness is subject to rebirth,
body-contact is subject to rebirth

"That weal or woe or neutral state experienced,
that arises from body-contact,
is subject to rebirth.

■

The mind, Brethren,
is subject to rebirth,
mind-states are subject to rebirth,
mind-consciousness is subject to rebirth,
mind-contact is subject to rebirth

"That weal or woe or neutral state experienced,
that arises from mind-contact,
is subject to rebirth.

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 34

Jarā Suttaṃ

Age

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"The all, Brethren,
is subject to age.

What all?

The eye, Brethren,
is subject to age,
objects are subject to age,
eye-consciousness is subject to age,
eye-contact is subject to age

"That weal or woe or neutral state experienced,
that arises from eye-contact,
is subject to age.

■

The ear, Brethren,
is subject to age,
sounds are subject to age,
ear-consciousness is subject to age,
ear-contact is subject to age

"That weal or woe or neutral state experienced,
that arises from ear-contact,
is subject to age.

■

The nose, Brethren,
is subject to age,
scents are subject to age,
nose-consciousness is subject to age,
nose-contact is subject to age

"That weal or woe or neutral state experienced,
that arises from nose-contact,
is subject to age.

■

The tongue, Brethren,
is subject to age,
savours are subject to age,
tongue-consciousness is subject to age,
tongue-contact is subject to age

"That weal or woe or neutral state experienced,
that arises from tongue-contact,
is subject to age.

■

The body, Brethren,
is subject to age,
things tactile are subject to age,
body-consciousness is subject to age,
body-contact is subject to age

"That weal or woe or neutral state experienced,
that arises from body-contact,
is subject to age.

■

The mind, Brethren,
is subject to age,
mind-states are subject to age,
mind-consciousness is subject to age,
mind-contact is subject to age

"That weal or woe or neutral state experienced,
that arises from mind-contact,
is subject to age.

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 35

Vyādhi Suttaṃ

Sickness

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"The all, Brethren,
is subject to sickness.

What all?

The eye, Brethren,
is subject to sickness,
objects are subject to sickness,
eye-consciousness is subject to sickness,
eye-contact is subject to sickness

"That weal or woe or neutral state experienced,
that arises from eye-contact,
is subject to sickness.

■

The ear, Brethren,
is subject to sickness,
sounds are subject to sickness,
ear-consciousness is subject to sickness,
ear-contact is subject to sickness

"That weal or woe or neutral state experienced,
that arises from ear-contact,
is subject to sickness.

■

The nose, Brethren,
is subject to sickness,
scents are subject to sickness,
nose-consciousness is subject to sickness,
nose-contact is subject to sickness

"That weal or woe or neutral state experienced,
that arises from nose-contact,
is subject to sickness.

■

The tongue, Brethren,
is subject to sickness,
savours are subject to sickness,
tongue-consciousness is subject to sickness,
tongue-contact is subject to sickness

"That weal or woe or neutral state experienced,
that arises from tongue-contact,
is subject to sickness.

■

The body, Brethren,
is subject to sickness,
things tactile are subject to sickness,
body-consciousness is subject to sickness,
body-contact is subject to sickness

"That weal or woe or neutral state experienced,
that arises from body-contact,
is subject to sickness.

■

The mind, Brethren,
is subject to sickness,
mind-states are subject to sickness,
mind-consciousness is subject to sickness,
mind-contact is subject to sickness

"That weal or woe or neutral state experienced,
that arises from mind-contact,
is subject to sickness.

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 36

Maraṇa Suttaṃ

Death

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"The all, Brethren,
is subject to death.

What all?

The eye, Brethren,
is subject to death,
objects are subject to death,
eye-consciousness is subject to death,
eye-contact is subject to death

"That weal or woe or neutral state experienced,
that arises from eye-contact,
is subject to death.

■

The ear, Brethren,
is subject to death,
sounds are subject to death,
ear-consciousness is subject to death,
ear-contact is subject to death

"That weal or woe or neutral state experienced,
that arises from ear-contact,
is subject to death.

■

The nose, Brethren,
is subject to death,
scents are subject to death,
nose-consciousness is subject to death,
nose-contact is subject to death

"That weal or woe or neutral state experienced,
that arises from nose-contact,
is subject to death.

■

The tongue, Brethren,
is subject to death,
savours are subject to death,
tongue-consciousness is subject to death,
tongue-contact is subject to death

"That weal or woe or neutral state experienced,
that arises from tongue-contact,
is subject to death.

■

The body, Brethren,
is subject to death,
things tactile are subject to death,
body-consciousness is subject to death,
body-contact is subject to death

"That weal or woe or neutral state experienced,
that arises from body-contact,
is subject to death.

■

The mind, Brethren,
is subject to death,
mind-states are subject to death,
mind-consciousness is subject to death,
mind-contact is subject to death

"That weal or woe or neutral state experienced,
that arises from mind-contact,
is subject to death.

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 37

Soko Suttaṃ

Sorrow

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"The all, Brethren,
is subject to sorrow.

What all?

The eye, Brethren,
is subject to sorrow,
objects are subject to sorrow,
eye-consciousness is subject to sorrow,
eye-contact is subject to sorrow

"That weal or woe or neutral state experienced,
that arises from eye-contact,
is subject to sorrow.

■

The ear, Brethren,
is subject to sorrow,
sounds are subject to sorrow,
ear-consciousness is subject to sorrow,
ear-contact is subject to sorrow

"That weal or woe or neutral state experienced,
that arises from ear-contact,
is subject to sorrow.

■

The nose, Brethren,
is subject to sorrow,
scents are subject to sorrow,
nose-consciousness is subject to sorrow,
nose-contact is subject to sorrow

"That weal or woe or neutral state experienced,
that arises from nose-contact,
is subject to sorrow.

■

The tongue, Brethren,
is subject to sorrow,
savours are subject to sorrow,
tongue-consciousness is subject to sorrow,
tongue-contact is subject to sorrow

"That weal or woe or neutral state experienced,
that arises from tongue-contact,
is subject to sorrow.

■

The body, Brethren,
is subject to sorrow,
things tactile are subject to sorrow,
body-consciousness is subject to sorrow,
body-contact is subject to sorrow

"That weal or woe or neutral state experienced,
that arises from body-contact,
is subject to sorrow.

■

The mind, Brethren,
is subject to sorrow,
mind-states are subject to sorrow,
mind-consciousness is subject to sorrow,
mind-contact is subject to sorrow

"That weal or woe or neutral state experienced,
that arises from mind-contact,
is subject to sorrow.

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 38

Saṃkilesa Suttaṃ

Impurity

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"The all, Brethren,
is subject to impurity.

What all?

The eye, Brethren,
is subject to impurity,
objects are subject to impurity,
eye-consciousness is subject to impurity,
eye-contact is subject to impurity

"That weal or woe or neutral state experienced,
that arises from eye-contact,
is subject to impurity.

■

The ear, Brethren,
is subject to impurity,
sounds are subject to impurity,
ear-consciousness is subject to impurity,
ear-contact is subject to impurity

"That weal or woe or neutral state experienced,
that arises from ear-contact,
is subject to impurity.

■

The nose, Brethren,
is subject to impurity,
scents are subject to impurity,
nose-consciousness is subject to impurity,
nose-contact is subject to impurity

"That weal or woe or neutral state experienced,
that arises from nose-contact,
is subject to impurity.

■

The tongue, Brethren,
is subject to impurity,
savours are subject to impurity,
tongue-consciousness is subject to impurity,
tongue-contact is subject to impurity

"That weal or woe or neutral state experienced,
that arises from tongue-contact,
is subject to impurity.

■

The body, Brethren,
is subject to impurity,
things tactile are subject to impurity,
body-consciousness is subject to impurity,
body-contact is subject to impurity

"That weal or woe or neutral state experienced,
that arises from body-contact,
is subject to impurity.

■

The mind, Brethren,
is subject to impurity,
mind-states are subject to impurity,
mind-consciousness is subject to impurity,
mind-contact is subject to impurity

"That weal or woe or neutral state experienced,
that arises from mind-contact,
is subject to impurity.

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 39

Khaya Suttaṃ

Dissolution

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"The all, Brethren,
is subject to dissolution.

What all?

The eye, Brethren,
is subject to dissolution,
objects are subject to dissolution,
eye-consciousness is subject to dissolution,
eye-contact is subject to dissolution

"That weal or woe or neutral state experienced,
that arises from eye-contact,
is subject to dissolution.

■

The ear, Brethren,
is subject to dissolution,
sounds are subject to dissolution,
ear-consciousness is subject to dissolution,
ear-contact is subject to dissolution

"That weal or woe or neutral state experienced,
that arises from ear-contact,
is subject to dissolution.

■

The nose, Brethren,
is subject to dissolution,
scents are subject to dissolution,
nose-consciousness is subject to dissolution,
nose-contact is subject to dissolution

"That weal or woe or neutral state experienced,
that arises from nose-contact,
is subject to dissolution.

■

The tongue, Brethren,
is subject to dissolution,
savours are subject to dissolution,
tongue-consciousness is subject to dissolution,
tongue-contact is subject to dissolution

"That weal or woe or neutral state experienced,
that arises from tongue-contact,
is subject to dissolution.

■

The body, Brethren,
is subject to dissolution,
things tactile are subject to dissolution,
body-consciousness is subject to dissolution,
body-contact is subject to dissolution

"That weal or woe or neutral state experienced,
that arises from body-contact,
is subject to dissolution.

■

The mind, Brethren,
is subject to dissolution,
mind-states are subject to dissolution,
mind-consciousness is subject to dissolution,
mind-contact is subject to dissolution

"That weal or woe or neutral state experienced,
that arises from mind-contact,
is subject to dissolution.

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 40

Vaya Suttaṃ

Growing Old

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"The all, Brethren,
is subject to growing old.

What all?

The eye, Brethren,
is subject to growing old,
objects are subject to growing old,
eye-consciousness is subject to growing old,
eye-contact is subject to growing old

"That weal or woe or neutral state experienced,
that arises from eye-contact,
is subject to growing old.

■

The ear, Brethren,
is subject to growing old,
sounds are subject to growing old,
ear-consciousness is subject to growing old,
ear-contact is subject to growing old

"That weal or woe or neutral state experienced,
that arises from ear-contact,
is subject to growing old.

■

The nose, Brethren,
is subject to growing old,
scents are subject to growing old,
nose-consciousness is subject to growing old,
nose-contact is subject to growing old

"That weal or woe or neutral state experienced,
that arises from nose-contact,
is subject to growing old.

■

The tongue, Brethren,
is subject to growing old,
savours are subject to growing old,
tongue-consciousness is subject to growing old,
tongue-contact is subject to growing old

"That weal or woe or neutral state experienced,
that arises from tongue-contact,
is subject to growing old.

■

The body, Brethren,
is subject to growing old,
things tactile are subject to growing old,
body-consciousness is subject to growing old,
body-contact is subject to growing old

"That weal or woe or neutral state experienced,
that arises from body-contact,
is subject to growing old.

■

The mind, Brethren,
is subject to growing old,
mind-states are subject to growing old,
mind-consciousness is subject to growing old,
mind-contact is subject to growing old

"That weal or woe or neutral state experienced,
that arises from mind-contact,
is subject to growing old.

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 41

Samudaya Suttaṃ

Uprising

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"The all, Brethren,
is subject to uprising.

What all?

The eye, Brethren,
is subject to uprising,
objects are subject to uprising,
eye-consciousness is subject to uprising,
eye-contact is subject to uprising

"That weal or woe or neutral state experienced,
that arises from eye-contact,
is subject to uprising.

■

The ear, Brethren,
is subject to uprising,
sounds are subject to uprising,
ear-consciousness is subject to uprising,
ear-contact is subject to uprising

"That weal or woe or neutral state experienced,
that arises from ear-contact,
is subject to uprising.

■

The nose, Brethren,
is subject to uprising,
scents are subject to uprising,
nose-consciousness is subject to uprising,
nose-contact is subject to uprising

"That weal or woe or neutral state experienced,
that arises from nose-contact,
is subject to uprising.

■

The tongue, Brethren,
is subject to uprising,
savours are subject to uprising,
tongue-consciousness is subject to uprising,
tongue-contact is subject to uprising

"That weal or woe or neutral state experienced,
that arises from tongue-contact,
is subject to uprising.

■

The body, Brethren,
is subject to uprising,
things tactile are subject to uprising,
body-consciousness is subject to uprising,
body-contact is subject to uprising

"That weal or woe or neutral state experienced,
that arises from body-contact,
is subject to uprising.

■

The mind, Brethren,
is subject to uprising,
mind-states are subject to uprising,
mind-consciousness is subject to uprising,
mind-contact is subject to uprising

"That weal or woe or neutral state experienced,
that arises from mind-contact,
is subject to uprising.

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 42

Nirodha Suttaṃ

Ceasing to Be

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"The all, Brethren,
is subject to ceasing to be.

What all?

The eye, Brethren,
is subject to ceasing to be,
objects are subject to ceasing to be,
eye-consciousness is subject to ceasing to be,
eye-contact is subject to ceasing to be

"That weal or woe or neutral state experienced,
that arises from eye-contact,
is subject to ceasing to be.

■

The ear, Brethren,
is subject to ceasing to be,
sounds are subject to ceasing to be,
ear-consciousness is subject to ceasing to be,
ear-contact is subject to ceasing to be

"That weal or woe or neutral state experienced,
that arises from ear-contact,
is subject to ceasing to be.

■

The nose, Brethren,
is subject to ceasing to be,
scents are subject to ceasing to be,
nose-consciousness is subject to ceasing to be,
nose-contact is subject to ceasing to be

"That weal or woe or neutral state experienced,
that arises from nose-contact,
is subject to ceasing to be.

■

The tongue, Brethren,
is subject to ceasing to be,
savours are subject to ceasing to be,
tongue-consciousness is subject to ceasing to be,
tongue-contact is subject to ceasing to be

"That weal or woe or neutral state experienced,
that arises from tongue-contact,
is subject to ceasing to be.

■

The body, Brethren,
is subject to ceasing to be,
things tactile are subject to ceasing to be,
body-consciousness is subject to ceasing to be,
body-contact is subject to ceasing to be

"That weal or woe or neutral state experienced,
that arises from body-contact,
is subject to ceasing to be.

■

The mind, Brethren,
is subject to ceasing to be,
mind-states are subject to ceasing to be,
mind-consciousness is subject to ceasing to be,
mind-contact is subject to ceasing to be

"That weal or woe or neutral state experienced,
that arises from mind-contact,
is subject to ceasing to be.

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

---

[1] *Jāti-dhammo: - dhamma* = having the quality of, the rule of; hence 'subject to,' 'liable to.'
Supra, p. 11, *n*. 3. For the Ātmaṇ-view of the Hindus *see* Deussen, *Philosophy of the Upanishads* (the Ātman and the organs), p. 265. *Comy.'s* comment on 'the all' evidently refers to that view.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ I: Mūla-Paññāsa
5. Sabbā Aniccā Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ I: The First Fifty Suttas

5. The Chapter on Impermanence

Suttas 43-52

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[28] **[14]**

Sutta 43

Anicca Suttaṃ

Impermanent

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"The all, Brethren,
is impermanent.

What all?

The eye, Brethren,
is impermanent,
objects are impermanent,
eye-consciousness is impermanent,
eye-contact is impermanent

"That weal or woe or neutral state experienced,
that arises from eye-contact,
is impermanent.

■

The ear, Brethren,
is impermanent,
sounds are impermanent,
ear-consciousness is impermanent,
ear-contact is impermanent

"That weal or woe or neutral state experienced,
that arises from ear-contact,
is impermanent.

■

The nose, Brethren,
is impermanent,
scents are impermanent,
nose-consciousness is impermanent,
nose-contact is impermanent

"That weal or woe or neutral state experienced,
that arises from nose-contact,
is impermanent.

■

The tongue, Brethren,
is impermanent,
savours are impermanent,
tongue-consciousness is impermanent,
tongue-contact is impermanent

"That weal or woe or neutral state experienced,
that arises from tongue-contact,
is impermanent.

■

The body, Brethren,
is impermanent,
things tactile are impermanent,
body-consciousness is impermanent,
body-contact is impermanent

"That weal or woe or neutral state experienced,
that arises from body-contact,
is impermanent.

■

The mind, Brethren,
is impermanent,
mind-states are impermanent,
mind-consciousness is impermanent,
mind-contact is impermanent

"That weal or woe or neutral state experienced,
that arises from mind-contact,
is impermanent.

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 44

Dukkha Suttaṃ

Woeful

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"The all, Brethren,
is woeful.

What all?

The eye, Brethren,
is woeful,
objects are woeful,
eye-consciousness is woeful,
eye-contact is woeful

"That weal or woe or neutral state experienced,
that arises from eye-contact,
is woeful.

■

The ear, Brethren,
is woeful,
sounds are woeful,
ear-consciousness is woeful,
ear-contact is woeful

"That weal or woe or neutral state experienced,
that arises from ear-contact,
is woeful.

■

The nose, Brethren,
is woeful,
scents are woeful,
nose-consciousness is woeful,
nose-contact is woeful

"That weal or woe or neutral state experienced,
that arises from nose-contact,
is woeful.

■

The tongue, Brethren,
is woeful,
savours are woeful,
tongue-consciousness is woeful,
tongue-contact is woeful

"That weal or woe or neutral state experienced,
that arises from tongue-contact,
is woeful.

■

The body, Brethren,
is woeful,
things tactile are woeful,
body-consciousness is woeful,
body-contact is woeful

"That weal or woe or neutral state experienced,
that arises from body-contact,
is woeful.

■

The mind, Brethren,
is woeful,
mind-states are woeful,
mind-consciousness is woeful,
mind-contact is woeful

"That weal or woe or neutral state experienced,
that arises from mind-contact,
is woeful.

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 45

Anattā Suttaṃ

Void of Self

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"The all, Brethren,
is void of self.

What all?

The eye, Brethren,
is void of self,
objects are void of self,
eye-consciousness is void of self,
eye-contact is void of self

"That weal or woe or neutral state experienced,
that arises from eye-contact,
is void of self.

■

The ear, Brethren,
is void of self,
sounds are void of self,
ear-consciousness is void of self,
ear-contact is void of self

"That weal or woe or neutral state experienced,
that arises from ear-contact,
is void of self.

■

The nose, Brethren,
is void of self,
scents are void of self,
nose-consciousness is void of self,
nose-contact is void of self

"That weal or woe or neutral state experienced,
that arises from nose-contact,
is void of self.

■

The tongue, Brethren,
is void of self,
savours are void of self,
tongue-consciousness is void of self,
tongue-contact is void of self

"That weal or woe or neutral state experienced,
that arises from tongue-contact,
is void of self.

■

The body, Brethren,
is void of self,
things tactile are void of self,
body-consciousness is void of self,
body-contact is void of self

"That weal or woe or neutral state experienced,
that arises from body-contact,
is void of self.

■

The mind, Brethren,
is void of self,
mind-states are void of self,
mind-consciousness is void of self,
mind-contact is void of self

"That weal or woe or neutral state experienced,
that arises from mind-contact,
is void of self.

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 46

Abhiññeyya Suttaṃ

To Be Fully Known

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"The all, Brethren,
is to be fully known.

What all?

The eye, Brethren,
is to be fully known,
objects are to be fully known,
eye-consciousness is to be fully known,
eye-contact is to be fully known

"That weal or woe or neutral state experienced,
that arises from eye-contact,
is to be fully known.

■

The ear, Brethren,
is to be fully known,
sounds are to be fully known,
ear-consciousness is to be fully known,
ear-contact is to be fully known

"That weal or woe or neutral state experienced,
that arises from ear-contact,
is to be fully known.

■

The nose, Brethren,
is to be fully known,
scents are to be fully known,
nose-consciousness is to be fully known,
nose-contact is to be fully known

"That weal or woe or neutral state experienced,
that arises from nose-contact,
is to be fully known.

■

The tongue, Brethren,
is to be fully known,
savours are to be fully known,
tongue-consciousness is to be fully known,
tongue-contact is to be fully known

"That weal or woe or neutral state experienced,
that arises from tongue-contact,
is to be fully known.

■

The body, Brethren,
is to be fully known,
things tactile are to be fully known,
body-consciousness is to be fully known,
body-contact is to be fully known

"That weal or woe or neutral state experienced,
that arises from body-contact,
is to be fully known.

■

The mind, Brethren,
is to be fully known,
mind-states are to be fully known,
mind-consciousness is to be fully known,
mind-contact is to be fully known

"That weal or woe or neutral state experienced,
that arises from mind-contact,
is to be fully known.

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 47

Pariññeyya Suttaṃ

To Be Comprehended

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"The all, Brethren,
is to be comprehended.

What all?

The eye, Brethren,
is to be comprehended,
objects are to be comprehended,
eye-consciousness is to be comprehended,
eye-contact is to be comprehended

"That weal or woe or neutral state experienced,
that arises from eye-contact,
is to be comprehended.

■

The ear, Brethren,
is to be comprehended,
sounds are to be comprehended,
ear-consciousness is to be comprehended,
ear-contact is to be comprehended

"That weal or woe or neutral state experienced,
that arises from ear-contact,
is to be comprehended.

■

The nose, Brethren,
is to be comprehended,
scents are to be comprehended,
nose-consciousness is to be comprehended,
nose-contact is to be comprehended

"That weal or woe or neutral state experienced,
that arises from nose-contact,
is to be comprehended.

■

The tongue, Brethren,
is to be comprehended,
savours are to be comprehended,
tongue-consciousness is to be comprehended,
tongue-contact is to be comprehended

"That weal or woe or neutral state experienced,
that arises from tongue-contact,
is to be comprehended.

■

The body, Brethren,
is to be comprehended,
things tactile are to be comprehended,
body-consciousness is to be comprehended,
body-contact is to be comprehended

"That weal or woe or neutral state experienced,
that arises from body-contact,
is to be comprehended.

■

The mind, Brethren,
is to be comprehended,
mind-states are to be comprehended,
mind-consciousness is to be comprehended,
mind-contact is to be comprehended

"That weal or woe or neutral state experienced,
that arises from mind-contact,
is to be comprehended.

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 48

Pahātabba Suttaṃ

To Be Abandoned

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"The all, Brethren,
is to be abandoned.

What all?

The eye, Brethren,
is to be abandoned,
objects are to be abandoned,
eye-consciousness is to be abandoned,
eye-contact is to be abandoned

"That weal or woe or neutral state experienced,
that arises from eye-contact,
is to be abandoned.

■

The ear, Brethren,
is to be abandoned,
sounds are to be abandoned,
ear-consciousness is to be abandoned,
ear-contact is to be abandoned

"That weal or woe or neutral state experienced,
that arises from ear-contact,
is to be abandoned.

■

The nose, Brethren,
is to be abandoned,
scents are to be abandoned,
nose-consciousness is to be abandoned,
nose-contact is to be abandoned

"That weal or woe or neutral state experienced,
that arises from nose-contact,
is to be abandoned.

■

The tongue, Brethren,
is to be abandoned,
savours are to be abandoned,
tongue-consciousness is to be abandoned,
tongue-contact is to be abandoned

"That weal or woe or neutral state experienced,
that arises from tongue-contact,
is to be abandoned.

■

The body, Brethren,
is to be abandoned,
things tactile are to be abandoned,
body-consciousness is to be abandoned,
body-contact is to be abandoned

"That weal or woe or neutral state experienced,
that arises from body-contact,
is to be abandoned.

■

The mind, Brethren,
is to be abandoned,
mind-states are to be abandoned,
mind-consciousness is to be abandoned,
mind-contact is to be abandoned

"That weal or woe or neutral state experienced,
that arises from mind-contact,
is to be abandoned.

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 49

Sacchikātabba Suttaṃ

To Be Realized

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"The all, Brethren,
is to be realized.

What all?

The eye, Brethren,
is to be realized,
objects are to be realized,
eye-consciousness is to be realized,
eye-contact is to be realized

"That weal or woe or neutral state experienced,
that arises from eye-contact,
is to be realized.

■

The ear, Brethren,
is to be realized,
sounds are to be realized,
ear-consciousness is to be realized,
ear-contact is to be realized

"That weal or woe or neutral state experienced,
that arises from ear-contact,
is to be realized.

■

The nose, Brethren,
is to be realized,
scents are to be realized,
nose-consciousness is to be realized,
nose-contact is to be realized

"That weal or woe or neutral state experienced,
that arises from nose-contact,
is to be realized.

■

The tongue, Brethren,
is to be realized,
savours are to be realized,
tongue-consciousness is to be realized,
tongue-contact is to be realized

"That weal or woe or neutral state experienced,
that arises from tongue-contact,
is to be realized.

■

The body, Brethren,
is to be realized,
things tactile are to be realized,
body-consciousness is to be realized,
body-contact is to be realized

"That weal or woe or neutral state experienced,
that arises from body-contact,
is to be realized.

■

The mind, Brethren,
is to be realized,
mind-states are to be realized,
mind-consciousness is to be realized,
mind-contact is to be realized

"That weal or woe or neutral state experienced,
that arises from mind-contact,
is to be realized.

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 50

Abhiññāpariññeyya Suttaṃ

To Be Comprehended by Full Knowledge

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"The all, Brethren,
is to be comprehended by full knowledge.

What all?

The eye, Brethren,
is to be comprehended by full knowledge,
objects are to be comprehended by full knowledge,
eye-consciousness is to be comprehended by full knowledge,
eye-contact is to be comprehended by full knowledge

"That weal or woe or neutral state experienced,
that arises from eye-contact,
is to be comprehended by full knowledge.

■

The ear, Brethren,
is to be comprehended by full knowledge,
sounds are to be comprehended by full knowledge,
ear-consciousness is to be comprehended by full knowledge,
ear-contact is to be comprehended by full knowledge

"That weal or woe or neutral state experienced,
that arises from ear-contact,
is to be comprehended by full knowledge.

■

The nose, Brethren,
is to be comprehended by full knowledge,
scents are to be comprehended by full knowledge,
nose-consciousness is to be comprehended by full knowledge,
nose-contact is to be comprehended by full knowledge

"That weal or woe or neutral state experienced,
that arises from nose-contact,
is to be comprehended by full knowledge.

■

The tongue, Brethren,
is to be comprehended by full knowledge,
savours are to be comprehended by full knowledge,
tongue-consciousness is to be comprehended by full knowledge,
tongue-contact is to be comprehended by full knowledge

"That weal or woe or neutral state experienced,
that arises from tongue-contact,
is to be comprehended by full knowledge.

■

The body, Brethren,
is to be comprehended by full knowledge,
things tactile are to be comprehended by full knowledge,
body-consciousness is to be comprehended by full knowledge,
body-contact is to be comprehended by full knowledge

"That weal or woe or neutral state experienced,
that arises from body-contact,
is to be comprehended by full knowledge.

■

The mind, Brethren,
is to be comprehended by full knowledge,
mind-states are to be comprehended by full knowledge,
mind-consciousness is to be comprehended by full knowledge,
mind-contact is to be comprehended by full knowledge

"That weal or woe or neutral state experienced,
that arises from mind-contact,
is to be comprehended by full knowledge.

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 51

Upadduta Suttaṃ

Oppressed

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"The all, Brethren,
is oppressed.

What all?

The eye, Brethren,
is oppressed,
objects are oppressed,
eye-consciousness is oppressed,
eye-contact is oppressed

"That weal or woe or neutral state experienced,
that arises from eye-contact,
is oppressed.

■

The ear, Brethren,
is oppressed,
sounds are oppressed,
ear-consciousness is oppressed,
ear-contact is oppressed

"That weal or woe or neutral state experienced,
that arises from ear-contact,
is oppressed.

■

The nose, Brethren,
is oppressed,
scents are oppressed,
nose-consciousness is oppressed,
nose-contact is oppressed

"That weal or woe or neutral state experienced,
that arises from nose-contact,
is oppressed.

■

The tongue, Brethren,
is oppressed,
savours are oppressed,
tongue-consciousness is oppressed,
tongue-contact is oppressed

"That weal or woe or neutral state experienced,
that arises from tongue-contact,
is oppressed.

■

The body, Brethren,
is oppressed,
things tactile are oppressed,
body-consciousness is oppressed,
body-contact is oppressed

"That weal or woe or neutral state experienced,
that arises from body-contact,
is oppressed.

■

The mind, Brethren,
is oppressed,
mind-states are oppressed,
mind-consciousness is oppressed,
mind-contact is oppressed

"That weal or woe or neutral state experienced,
that arises from mind-contact,
is oppressed.

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 52

Upassaṭṭha Suttaṃ

Afflicted

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One said:

"The all, Brethren,
is afflicted.

What all?

The eye, Brethren,
is afflicted,
objects are afflicted,
eye-consciousness is afflicted,
eye-contact is afflicted

"That weal or woe or neutral state experienced,
that arises from eye-contact,
is afflicted.

■

The ear, Brethren,
is afflicted,
sounds are afflicted,
ear-consciousness is afflicted,
ear-contact is afflicted

"That weal or woe or neutral state experienced,
that arises from ear-contact,
is afflicted.

■

The nose, Brethren,
is afflicted,
scents are afflicted,
nose-consciousness is afflicted,
nose-contact is afflicted

"That weal or woe or neutral state experienced,
that arises from nose-contact,
is afflicted.

■

The tongue, Brethren,
is afflicted,
savours are afflicted,
tongue-consciousness is afflicted,
tongue-contact is afflicted

"That weal or woe or neutral state experienced,
that arises from tongue-contact,
is afflicted.

■

The body, Brethren,
is afflicted,
things tactile are afflicted,
body-consciousness is afflicted,
body-contact is afflicted

"That weal or woe or neutral state experienced,
that arises from body-contact,
is afflicted.

■

The mind, Brethren,
is afflicted,
mind-states are afflicted,
mind-consciousness is afflicted,
mind-contact is afflicted

"That weal or woe or neutral state experienced,
that arises from mind-contact,
is afflicted.

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
1. Avijjā Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

1. The Chapter on Ignorance

Sutta 53

Avijjā-Pahāna Suttaṃ

Ignorance

---

[15]

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and on coming to him saluted him
and sat down at one side.

So seated that brother said this:

"By how knowing, lord,
by how seeing
does ignorance vanish
and knowledge arise?"

"In him that knows and sees the eye as impermanent, brother,
ignorance vanishes
and knowledge arises.

In him that knows and sees objects as impermanent, brother,
ignorance vanishes
and knowledge arises.

In him that knows and sees eye-consciousness as impermanent, brother,
ignorance vanishes
and knowledge arises.

In him that knows and sees eye-contact as impermanent, brother,
ignorance vanishes
and knowledge arises.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through eye-contact
as impermanent, brother,
ignorance vanishes
and knowledge arises.

■

In him that knows and sees the ear as impermanent, brother,
ignorance vanishes
and knowledge arises.

In him that knows and sees sounds as impermanent, brother,
ignorance vanishes
and knowledge arises.

In him that knows and sees ear-consciousness as impermanent, brother,
ignorance vanishes
and knowledge arises.

In him that knows and sees ear-contact as impermanent, brother,
ignorance vanishes
and knowledge arises.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through ear-contact
as impermanent, brother,
ignorance vanishes
and knowledge arises.

■

In him that knows and sees the nose as impermanent, brother,
ignorance vanishes
and knowledge arises.

In him that knows and sees scents as impermanent, brother,
ignorance vanishes
and knowledge arises.

In him that knows and sees nose-consciousness as impermanent, brother,
ignorance vanishes
and knowledge arises.

In him that knows and sees nose-contact as impermanent, brother,
ignorance vanishes
and knowledge arises.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through nose-contact
as impermanent, brother,
ignorance vanishes
and knowledge arises.

■

In him that knows and sees the tongue as impermanent, brother,
ignorance vanishes
and knowledge arises.

In him that knows and sees savours as impermanent, brother,
ignorance vanishes
and knowledge arises.

In him that knows and sees tongue-consciousness as impermanent, brother,
ignorance vanishes
and knowledge arises.

In him that knows and sees tongue-contact as impermanent, brother,
ignorance vanishes
and knowledge arises.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through tongue-contact
as impermanent, brother,
ignorance vanishes
and knowledge arises.

■

In him that knows and sees the body as impermanent, brother,
ignorance vanishes
and knowledge arises.

In him that knows and sees things tactile as impermanent, brother,
ignorance vanishes
and knowledge arises.

In him that knows and sees body-consciousness as impermanent, brother,
ignorance vanishes
and knowledge arises.

In him that knows and sees body-contact as impermanent, brother,
ignorance vanishes
and knowledge arises.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through body-contact
as impermanent, brother,
ignorance vanishes
and knowledge arises.

■

In him that knows and sees the mind as impermanent, brother,
ignorance vanishes
and knowledge arises.

In him that knows and sees mind-states as impermanent, brother,
ignorance vanishes
and knowledge arises.

In him that knows and sees mind-consciousness as impermanent, brother,
ignorance vanishes
and knowledge arises.

In him that knows and sees mind-contact as impermanent, brother,
ignorance vanishes
and knowledge arises.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through mind-contact
as impermanent, brother,
ignorance vanishes
and knowledge arises.

This is how knowing,
how seeing
that ignorance vanish
and knowledge arises."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
1. Avijjā Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

1. The Chapter on Ignorance

Sutta 54

Saṇyojana-Pahāna Suttaṃ

Fetters (i)

---

[15]

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and on coming to him saluted him
and sat down at one side.

So seated that brother said this:

"By how knowing, lord,
by how seeing
are the fetters abandoned?"

"In him that knows and sees the eye as impermanent, brother,
are the fetters abandoned.

In him that knows and sees objects as impermanent, brother,
are the fetters abandoned.

In him that knows and sees eye-consciousness as impermanent, brother,
are the fetters abandoned.

In him that knows and sees eye-contact as impermanent, brother,
are the fetters abandoned.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through eye-contact
as impermanent, brother,
are the fetters abandoned.

■

In him that knows and sees the ear as impermanent, brother,
are the fetters abandoned.

In him that knows and sees sounds as impermanent, brother,
are the fetters abandoned.

In him that knows and sees ear-consciousness as impermanent, brother,
are the fetters abandoned.

In him that knows and sees ear-contact as impermanent, brother,
are the fetters abandoned.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through ear-contact
as impermanent, brother,
are the fetters abandoned.

■

In him that knows and sees the nose as impermanent, brother,
are the fetters abandoned.

In him that knows and sees scents as impermanent, brother,
are the fetters abandoned.

In him that knows and sees nose-consciousness as impermanent, brother,
are the fetters abandoned.

In him that knows and sees nose-contact as impermanent, brother,
are the fetters abandoned.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through nose-contact
as impermanent, brother,
are the fetters abandoned.

■

In him that knows and sees the tongue as impermanent, brother,
are the fetters abandoned.

In him that knows and sees savours as impermanent, brother,
are the fetters abandoned.

In him that knows and sees tongue-consciousness as impermanent, brother,
are the fetters abandoned.

In him that knows and sees tongue-contact as impermanent, brother,
are the fetters abandoned.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through tongue-contact
as impermanent, brother,
are the fetters abandoned.

■

In him that knows and sees the body as impermanent, brother,
are the fetters abandoned.

In him that knows and sees things tactile as impermanent, brother,
are the fetters abandoned.

In him that knows and sees body-consciousness as impermanent, brother,
are the fetters abandoned.

In him that knows and sees body-contact as impermanent, brother,
are the fetters abandoned.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through body-contact
as impermanent, brother,
are the fetters abandoned.

■

In him that knows and sees the mind as impermanent, brother,
are the fetters abandoned.

In him that knows and sees mind-states as impermanent, brother,
are the fetters abandoned.

In him that knows and sees mind-consciousness as impermanent, brother,
are the fetters abandoned.

In him that knows and sees mind-contact as impermanent, brother,
are the fetters abandoned.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through mind-contact
as impermanent, brother,
are the fetters abandoned.

This is how knowing,
how seeing
that the fetters are abandoned."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
1. Avijjā Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

1. The Chapter on Ignorance

Sutta 55

Saṇyojana Samugghāta Suttaṃ

Fetters (ii)

---

[15]

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and on coming to him saluted him
and sat down at one side.

So seated that brother said this:

"By how knowing, lord,
by how seeing
do the fetters come to be uprooted?"

"In him that knows and sees the eye as impermanent, brother,
do the fetters come to be uprooted.

In him that knows and sees objects as impermanent, brother,
do the fetters come to be uprooted.

In him that knows and sees eye-consciousness as impermanent, brother,
do the fetters come to be uprooted.

In him that knows and sees eye-contact as impermanent, brother,
do the fetters come to be uprooted.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through eye-contact
as impermanent, brother,
do the fetters come to be uprooted.

■

In him that knows and sees the ear as impermanent, brother,
do the fetters come to be uprooted.

In him that knows and sees sounds as impermanent, brother,
do the fetters come to be uprooted.

In him that knows and sees ear-consciousness as impermanent, brother,
do the fetters come to be uprooted.

In him that knows and sees ear-contact as impermanent, brother,
do the fetters come to be uprooted.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through ear-contact
as impermanent, brother,
do the fetters come to be uprooted.

■

In him that knows and sees the nose as impermanent, brother,
do the fetters come to be uprooted.

In him that knows and sees scents as impermanent, brother,
do the fetters come to be uprooted.

In him that knows and sees nose-consciousness as impermanent, brother,
do the fetters come to be uprooted.

In him that knows and sees nose-contact as impermanent, brother,
do the fetters come to be uprooted.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through nose-contact
as impermanent, brother,
do the fetters come to be uprooted.

■

In him that knows and sees the tongue as impermanent, brother,
do the fetters come to be uprooted.

In him that knows and sees savours as impermanent, brother,
do the fetters come to be uprooted.

In him that knows and sees tongue-consciousness as impermanent, brother,
do the fetters come to be uprooted.

In him that knows and sees tongue-contact as impermanent, brother,
do the fetters come to be uprooted.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through tongue-contact
as impermanent, brother,
do the fetters come to be uprooted.

■

In him that knows and sees the body as impermanent, brother,
do the fetters come to be uprooted.

In him that knows and sees things tactile as impermanent, brother,
do the fetters come to be uprooted.

In him that knows and sees body-consciousness as impermanent, brother,
do the fetters come to be uprooted.

In him that knows and sees body-contact as impermanent, brother,
do the fetters come to be uprooted.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through body-contact
as impermanent, brother,
do the fetters come to be uprooted.

■

In him that knows and sees the mind as impermanent, brother,
do the fetters come to be uprooted.

In him that knows and sees mind-states as impermanent, brother,
do the fetters come to be uprooted.

In him that knows and sees mind-consciousness as impermanent, brother,
do the fetters come to be uprooted.

In him that knows and sees mind-contact as impermanent, brother,
do the fetters come to be uprooted.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through mind-contact
as impermanent, brother,
do the fetters come to be uprooted.

This is how knowing,
how seeing
that the fetters come to be uprooted."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
1. Avijjā Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

1. The Chapter on Ignorance

Sutta 56

Āsava-Pahāna Suttaṃ

The Āsavas (i)

---

[15]

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and on coming to him saluted him
and sat down at one side.

So seated that brother said this:

"By how knowing, lord,
by how seeing
do the āsavas come to be abandoned?"

"In him that knows and sees the eye as impermanent, brother,
do the āsavas come to be abandoned.

In him that knows and sees objects as impermanent, brother,
do the āsavas come to be abandoned.

In him that knows and sees eye-consciousness as impermanent, brother,
do the āsavas come to be abandoned.

In him that knows and sees eye-contact as impermanent, brother,
do the āsavas come to be abandoned.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through eye-contact
as impermanent, brother,
do the āsavas come to be abandoned.

■

In him that knows and sees the ear as impermanent, brother,
do the āsavas come to be abandoned.

In him that knows and sees sounds as impermanent, brother,
do the āsavas come to be abandoned.

In him that knows and sees ear-consciousness as impermanent, brother,
do the āsavas come to be abandoned.

In him that knows and sees ear-contact as impermanent, brother,
do the āsavas come to be abandoned.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through ear-contact
as impermanent, brother,
do the āsavas come to be abandoned.

■

In him that knows and sees the nose as impermanent, brother,
do the āsavas come to be abandoned.

In him that knows and sees scents as impermanent, brother,
do the āsavas come to be abandoned.

In him that knows and sees nose-consciousness as impermanent, brother,
do the āsavas come to be abandoned.

In him that knows and sees nose-contact as impermanent, brother,
do the āsavas come to be abandoned.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through nose-contact
as impermanent, brother,
do the āsavas come to be abandoned.

■

In him that knows and sees the tongue as impermanent, brother,
do the āsavas come to be abandoned.

In him that knows and sees savours as impermanent, brother,
do the āsavas come to be abandoned.

In him that knows and sees tongue-consciousness as impermanent, brother,
do the āsavas come to be abandoned.

In him that knows and sees tongue-contact as impermanent, brother,
do the āsavas come to be abandoned.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through tongue-contact
as impermanent, brother,
do the āsavas come to be abandoned.

■

In him that knows and sees the body as impermanent, brother,
do the āsavas come to be abandoned.

In him that knows and sees things tactile as impermanent, brother,
do the āsavas come to be abandoned.

In him that knows and sees body-consciousness as impermanent, brother,
do the āsavas come to be abandoned.

In him that knows and sees body-contact as impermanent, brother,
do the āsavas come to be abandoned.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through body-contact
as impermanent, brother,
do the āsavas come to be abandoned.

■

In him that knows and sees the mind as impermanent, brother,
do the āsavas come to be abandoned.

In him that knows and sees mind-states as impermanent, brother,
do the āsavas come to be abandoned.

In him that knows and sees mind-consciousness as impermanent, brother,
do the āsavas come to be abandoned.

In him that knows and sees mind-contact as impermanent, brother,
do the āsavas come to be abandoned.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through mind-contact
as impermanent, brother,
do the āsavas come to be abandoned.

This is how knowing,
how seeing
that the āsavas come to be abandoned."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
1. Avijjā Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

1. The Chapter on Ignorance

Sutta 57

Āsava Samugghāta Suttaṃ

The Āsavas (ii)

---

[15]

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and on coming to him saluted him
and sat down at one side.

So seated that brother said this:

"By how knowing, lord,
by how seeing
do the āsavas come to be uprooted?"

"In him that knows and sees the eye as impermanent, brother,
do the āsavas come to be uprooted.

In him that knows and sees objects as impermanent, brother,
do the āsavas come to be uprooted.

In him that knows and sees eye-consciousness as impermanent, brother,
do the āsavas come to be uprooted.

In him that knows and sees eye-contact as impermanent, brother,
do the āsavas come to be uprooted.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through eye-contact
as impermanent, brother,
do the āsavas come to be uprooted.

■

In him that knows and sees the ear as impermanent, brother,
do the āsavas come to be uprooted.

In him that knows and sees sounds as impermanent, brother,
do the āsavas come to be uprooted.

In him that knows and sees ear-consciousness as impermanent, brother,
do the āsavas come to be uprooted.

In him that knows and sees ear-contact as impermanent, brother,
do the āsavas come to be uprooted.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through ear-contact
as impermanent, brother,
do the āsavas come to be uprooted.

■

In him that knows and sees the nose as impermanent, brother,
do the āsavas come to be uprooted.

In him that knows and sees scents as impermanent, brother,
do the āsavas come to be uprooted.

In him that knows and sees nose-consciousness as impermanent, brother,
do the āsavas come to be uprooted.

In him that knows and sees nose-contact as impermanent, brother,
do the āsavas come to be uprooted.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through nose-contact
as impermanent, brother,
do the āsavas come to be uprooted.

■

In him that knows and sees the tongue as impermanent, brother,
do the āsavas come to be uprooted.

In him that knows and sees savours as impermanent, brother,
do the āsavas come to be uprooted.

In him that knows and sees tongue-consciousness as impermanent, brother,
do the āsavas come to be uprooted.

In him that knows and sees tongue-contact as impermanent, brother,
do the āsavas come to be uprooted.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through tongue-contact
as impermanent, brother,
do the āsavas come to be uprooted.

■

In him that knows and sees the body as impermanent, brother,
do the āsavas come to be uprooted.

In him that knows and sees things tactile as impermanent, brother,
do the āsavas come to be uprooted.

In him that knows and sees body-consciousness as impermanent, brother,
do the āsavas come to be uprooted.

In him that knows and sees body-contact as impermanent, brother,
do the āsavas come to be uprooted.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through body-contact
as impermanent, brother,
do the āsavas come to be uprooted.

■

In him that knows and sees the mind as impermanent, brother,
do the āsavas come to be uprooted.

In him that knows and sees mind-states as impermanent, brother,
do the āsavas come to be uprooted.

In him that knows and sees mind-consciousness as impermanent, brother,
do the āsavas come to be uprooted.

In him that knows and sees mind-contact as impermanent, brother,
do the āsavas come to be uprooted.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through mind-contact
as impermanent, brother,
do the āsavas come to be uprooted.

This is how knowing,
how seeing
that the āsavas come to be uprooted."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
1. Avijjā Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

1. The Chapter on Ignorance

Sutta 58

Anusaya-Pahāna Suttaṃ

Lurking Tendency (i)

---

[15]

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and on coming to him saluted him
and sat down at one side.

So seated that brother said this:

"By how knowing, lord,
by how seeing
do the lurking tendencies come to be abandoned?"

"In him that knows and sees the eye as impermanent, brother,
do the lurking tendencies come to be abandoned.

In him that knows and sees objects as impermanent, brother,
do the lurking tendencies come to be abandoned.

In him that knows and sees eye-consciousness as impermanent, brother,
do the lurking tendencies come to be abandoned.

In him that knows and sees eye-contact as impermanent, brother,
do the lurking tendencies come to be abandoned.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through eye-contact
as impermanent, brother,
do the lurking tendencies come to be abandoned.

■

In him that knows and sees the ear as impermanent, brother,
do the lurking tendencies come to be abandoned.

In him that knows and sees sounds as impermanent, brother,
do the lurking tendencies come to be abandoned.

In him that knows and sees ear-consciousness as impermanent, brother,
do the lurking tendencies come to be abandoned.

In him that knows and sees ear-contact as impermanent, brother,
do the lurking tendencies come to be abandoned.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through ear-contact
as impermanent, brother,
do the lurking tendencies come to be abandoned.

■

In him that knows and sees the nose as impermanent, brother,
do the lurking tendencies come to be abandoned.

In him that knows and sees scents as impermanent, brother,
do the lurking tendencies come to be abandoned.

In him that knows and sees nose-consciousness as impermanent, brother,
do the lurking tendencies come to be abandoned.

In him that knows and sees nose-contact as impermanent, brother,
do the lurking tendencies come to be abandoned.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through nose-contact
as impermanent, brother,
do the lurking tendencies come to be abandoned.

■

In him that knows and sees the tongue as impermanent, brother,
do the lurking tendencies come to be abandoned.

In him that knows and sees savours as impermanent, brother,
do the lurking tendencies come to be abandoned.

In him that knows and sees tongue-consciousness as impermanent, brother,
do the lurking tendencies come to be abandoned.

In him that knows and sees tongue-contact as impermanent, brother,
do the lurking tendencies come to be abandoned.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through tongue-contact
as impermanent, brother,
do the lurking tendencies come to be abandoned.

■

In him that knows and sees the body as impermanent, brother,
do the lurking tendencies come to be abandoned.

In him that knows and sees things tactile as impermanent, brother,
do the lurking tendencies come to be abandoned.

In him that knows and sees body-consciousness as impermanent, brother,
do the lurking tendencies come to be abandoned.

In him that knows and sees body-contact as impermanent, brother,
do the lurking tendencies come to be abandoned.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through body-contact
as impermanent, brother,
do the lurking tendencies come to be abandoned.

■

In him that knows and sees the mind as impermanent, brother,
do the lurking tendencies come to be abandoned.

In him that knows and sees mind-states as impermanent, brother,
do the lurking tendencies come to be abandoned.

In him that knows and sees mind-consciousness as impermanent, brother,
do the lurking tendencies come to be abandoned.

In him that knows and sees mind-contact as impermanent, brother,
do the lurking tendencies come to be abandoned.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through mind-contact
as impermanent, brother,
do the lurking tendencies come to be abandoned.

This is how knowing,
how seeing
that the lurking tendencies come to be abandoned."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
1. Avijjā Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

1. The Chapter on Ignorance

Sutta 59

Anusaya-Samugghāta Suttaṃ

Lurking Tendency (ii)

---

[15]

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then a certain brother came to the Exalted One,
and on coming to him saluted him
and sat down at one side.

So seated that brother said this:

"By how knowing, lord,
by how seeing
do the lurking tendencies come to be uprooted?"

"In him that knows and sees the eye as impermanent, brother,
do the lurking tendencies come to be uprooted.

In him that knows and sees objects as impermanent, brother,
do the lurking tendencies come to be uprooted.

In him that knows and sees eye-consciousness as impermanent, brother,
do the lurking tendencies come to be uprooted.

In him that knows and sees eye-contact as impermanent, brother,
do the lurking tendencies come to be uprooted.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through eye-contact
as impermanent, brother,
do the lurking tendencies come to be uprooted.

■

In him that knows and sees the ear as impermanent, brother,
do the lurking tendencies come to be uprooted.

In him that knows and sees sounds as impermanent, brother,
do the lurking tendencies come to be uprooted.

In him that knows and sees ear-consciousness as impermanent, brother,
do the lurking tendencies come to be uprooted.

In him that knows and sees ear-contact as impermanent, brother,
do the lurking tendencies come to be uprooted.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through ear-contact
as impermanent, brother,
do the lurking tendencies come to be uprooted.

■

In him that knows and sees the nose as impermanent, brother,
do the lurking tendencies come to be uprooted.

In him that knows and sees scents as impermanent, brother,
do the lurking tendencies come to be uprooted.

In him that knows and sees nose-consciousness as impermanent, brother,
do the lurking tendencies come to be uprooted.

In him that knows and sees nose-contact as impermanent, brother,
do the lurking tendencies come to be uprooted.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through nose-contact
as impermanent, brother,
do the lurking tendencies come to be uprooted.

■

In him that knows and sees the tongue as impermanent, brother,
do the lurking tendencies come to be uprooted.

In him that knows and sees savours as impermanent, brother,
do the lurking tendencies come to be uprooted.

In him that knows and sees tongue-consciousness as impermanent, brother,
do the lurking tendencies come to be uprooted.

In him that knows and sees tongue-contact as impermanent, brother,
do the lurking tendencies come to be uprooted.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through tongue-contact
as impermanent, brother,
do the lurking tendencies come to be uprooted.

■

In him that knows and sees the body as impermanent, brother,
do the lurking tendencies come to be uprooted.

In him that knows and sees things tactile as impermanent, brother,
do the lurking tendencies come to be uprooted.

In him that knows and sees body-consciousness as impermanent, brother,
do the lurking tendencies come to be uprooted.

In him that knows and sees body-contact as impermanent, brother,
do the lurking tendencies come to be uprooted.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through body-contact
as impermanent, brother,
do the lurking tendencies come to be uprooted.

■

In him that knows and sees the mind as impermanent, brother,
do the lurking tendencies come to be uprooted.

In him that knows and sees mind-states as impermanent, brother,
do the lurking tendencies come to be uprooted.

In him that knows and sees mind-consciousness as impermanent, brother,
do the lurking tendencies come to be uprooted.

In him that knows and sees mind-contact as impermanent, brother,
do the lurking tendencies come to be uprooted.

In him that knows and sees
whatever weal or woe or neutral state
that arises experienced through mind-contact
as impermanent, brother,
do the lurking tendencies come to be uprooted.

This is how knowing,
how seeing
that the lurking tendencies come to be uprooted."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
1. Avijjā Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

1. The Chapter on Ignorance

Sutta 60

Sabb'Ūpādāna-Pariññā Suttaṃ

Comprehension

---

[16]

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will show you, Brethren, a teaching for the comprehension of all attachment.

Listen to it.

What is that teaching for the comprehension of all attachment?

Dependent on the eye and object
arises eye-consciousness.

The union of these three is contact.

Dependent on contact is feeling.

So seeing, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by feeling.

Being repelled by them
he lusts not for them.

Not lusting
he is set free.

By freedom he realizes:

'Attachment has been comprehended by me.'

■

Dependent on the ear and sounds
arises ear-consciousness.

The union of these three is contact.

Dependent on contact is feeling.

So seeing, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by feeling.

Being repelled by them
he lusts not for them.

Not lusting
he is set free.

By freedom he realizes:

'Attachment has been comprehended by me.'

■

Dependent on the nose and scents
arises the sense of smell.

The union of these three is contact.

Dependent on contact is feeling.

So seeing, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,

is repelled by nose-contact,
is repelled by feeling.

Being repelled by them
he lusts not for them.

Not lusting
he is set free.

By freedom he realizes:

'Attachment has been comprehended by me.'

■

Dependent on the tongue and savours
arises the sense of taste.

The union of these three is contact.

Dependent on contact is feeling.

So seeing, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by feeling.

Being repelled by them
he lusts not for them.

Not lusting
he is set free.

By freedom he realizes:

'Attachment has been comprehended by me.'

■

Dependent on the body and tangibles
arises the sense of touch.

The union of these three is contact.

Dependent on contact is feeling.

So seeing, the well-taught Ariyan disciple
is repelled by the body,
is repelled by tangibles,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by feeling.

Being repelled by them
he lusts not for them.

Not lusting
he is set free.

By freedom he realizes:

'Attachment has been comprehended by me.'

■

Dependent on the mind and mind-states
arises mind-consciousness.

The union of these three is contact.

Dependent on contact is feeling.

So seeing, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,

is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by feeling.

Being repelled by them
he lusts not for them.

Not lusting
he is set free.

By freedom he realizes:

'Attachment has been comprehended by me.'

This, Brethren, is the teaching for the comprehension of all attachment."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
1. Avijjā Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

1. The Chapter on Ignorance

Sutta 61

Paṭhama Sabb'Ūpādāna-Pariyādinna Suttaṃ

Exhausting (i)

---

[16]

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will show you, Brethren, a teaching
for the exhausting of all attachment.

Listen to it.

What is that teaching for the exhausting of all attachment?

Dependent on the eye and object
arises eye-consciousness.

The union of these three is contact.

Dependent on contact is feeling.

So seeing, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by feeling.

Being repelled by them
he lusts not for them.

Not lusting
he is set free.

By freedom he realizes:

'Attachment has been comprehended by me.'

■

Dependent on the ear and sounds
arises ear-consciousness.

The union of these three is contact.

Dependent on contact is feeling.

So seeing, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by feeling.

Being repelled by them
he lusts not for them.

Not lusting
he is set free.

By freedom he realizes:

'Attachment has been comprehended by me.'

■

Dependent on the nose and scents
arises the sense of smell.

The union of these three is contact.

Dependent on contact is feeling.

So seeing, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,

is repelled by nose-contact,
is repelled by feeling.

Being repelled by them
he lusts not for them.

Not lusting
he is set free.

By freedom he realizes:

'Attachment has been comprehended by me.'

■

Dependent on the tongue and savours
arises the sense of taste.

The union of these three is contact.

Dependent on contact is feeling.

So seeing, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by feeling.

Being repelled by them
he lusts not for them.

Not lusting
he is set free.

By freedom he realizes:

'Attachment has been comprehended by me.'

■

Dependent on the body and tangibles
arises the sense of touch.

The union of these three is contact.

Dependent on contact is feeling.

So seeing, the well-taught Ariyan disciple
is repelled by the body,
is repelled by tangibles,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by feeling.

Being repelled by them
he lusts not for them.

Not lusting
he is set free.

By freedom he realizes:

'Attachment has been comprehended by me.'

■

Dependent on the mind and mind-states
arises mind-consciousness.

The union of these three is contact.

Dependent on contact is feeling.

So seeing, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,

is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by feeling.

Being repelled by them
he lusts not for them.

Not lusting
he is set free.

By freedom he realizes:

'Attachment has been comprehended by me.'

This, Brethren, is the teaching for the exhausting of all attachment."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
1. Avijjā Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

1. The Chapter on Ignorance

Sutta 62

Dutiya Sabb'ūpādāna-Pariyādinna Suttaṃ

Exhausting (ii)

---

[16]

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will show you, Brethren,
a way that is helpful
for exhausting of all attachments.

Do ye listen to it.

What is that way
that is helpful
for exhausting of all attachments?

Now what think ye, brethren?

Is the eye permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are objects
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is eye-consciousness
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is eye-contact
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from eye-contact,
-
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

"Is the ear permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are sounds
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is ear-consciousness
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is ear-contact
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from ear-contact,
-
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the nose permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are scents
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is nose-consciousness
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,

by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is nose-contact
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from nose-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the tongue permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are savours
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is tongue-consciousness
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is tongue-contact
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from tongue-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the body permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are things tactile
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is body-consciousness
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,

by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is body-contact
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from body-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the mind permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are mind-states
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is mind-consciousness
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is mind-contact
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from mind-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

---

[14] "So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight

that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

This, Brethren, is the way
helpful for the exhausting of all attachments.

References:

see § 32

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
2. Migajāla Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

2. The Chapter on Migajāla

Sutta 63

Paṭhama Migajālena Suttaṃ

By Migajāla (i)[1]

---

[35] **[16]**

Thus have I heard:[ed1]

The Exalted One was once staying near Sāvatthī.

Then the venerable Migajāla came to the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated at one side
he thus addressed the Exalted One: -

[17]"'Dwelling alone! Dwelling alone!' lord, is the saying.

Pray, lord, to what extent
is one a dweller alone,
and to wbat extent
is one a dweller with a mate?"[2]

"There are, Migajāla,
objects cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,[3]
if he welcome them,
if he persist in clinging to them,
so enamoured,
so persisting in clinging to them,
there comes a lure upon him.

Where there is a lure
there is infatuation.

Where there is infatuation
there is bondage.

Bound in the bondage of the lure, Migajāla,
a brother is called
'dweller with a mate.'

■

There are, Migajāla,
sounds cognizable by the ear,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
so enamoured,
so persisting in clinging to them,
there comes a lure upon him.

Where there is a lure
there is infatuation.

Where there is infatuation
there is bondage.

Bound in the bondage of the lure, Migajāla,
a brother is called
'dweller with a mate.'

■

There are, Migajāla,
scents cognizable by the nose,
objects desirable,

pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
so enamoured,
so persisting in clinging to them,
there comes a lure upon him.

Where there is a lure
there is infatuation.

Where there is infatuation
there is bondage.

Bound in the bondage of the lure, Migajāla,
a brother is called
'dweller with a mate.'

■

There are, Migajāla,
savours cognizable by the tongue,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,

so enamoured,
so persisting in clinging to them,
there comes a lure upon him.

Where there is a lure
there is infatuation.

Where there is infatuation
there is bondage.

Bound in the bondage of the lure, Migajāla,
a brother is called
'dweller with a mate.'

■

There are, Migajāla,
tangibles cognizable by the body,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
so enamoured,
so persisting in clinging to them,
there comes a lure upon him.

Where there is a lure
there is infatuation.

Where there is infatuation
there is bondage.

Bound in the bondage of the lure, Migajāla,
a brother is called
'dweller with a mate.'

■

There are, Migajāla,
mind-states cognizable by the mind,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
so enamoured,
so persisting in clinging to them,
there comes a lure upon him.

Where there is a lure
there is infatuation.

Where there is infatuation
there is bondage.

Bound in the bondage of the lure, Migajāla,
a brother is called
'dweller with a mate.'|| ||

A brother so dwelling, Migajāla,
though he frequent jungle glades,
hermitages
and lodgings in the forest,
remote from sound,

remote from uproar,
free from the breath of crowds,[4]
where one lodges far from human kind,
places meet for solitude, -
yet is he called
'dweller with a mate.'

Why so?

Craving is the mate he has not left behind.

Therefore is he called
'dweller with a mate.'

§

But, Migajāla, there are
objects cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
welcome them not,
persist not in clinging to them,
in him not so enamoured of them,
not welcoming them,
not so persisting in clinging to them,
the lure fades away.

Where there is no lure,
there is no infatuation.

Where there is no infatuation, **[18]** there is no bondage.

Freed from the bondage of the lure, Migajāla,
a brother is called
'dweller alone.'

■

There are, Migajāla, sounds cognizable by the ear,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
welcome them not,
persist not in clinging to them,
in him not so enamoured of them,
not welcoming them,
not so persisting in clinging to them,
the lure fades away.

Where there is no lure,
there is no infatuation.

Where there is no infatuation, there is no bondage.

Freed from the bondage of the lure, Migajāla,
a brother is called
'dweller alone.'

■

There are, Migajāla, scents cognizable by the nose,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
welcome them not,
persist not in clinging to them,
in him not so enamoured of them,
not welcoming them,
not so persisting in clinging to them,
the lure fades away.

Where there is no lure,
there is no infatuation.

Where there is no infatuation, there is no bondage.

Freed from the bondage of the lure, Migajāla,
a brother is called
'dweller alone.'

■

There are, Migajāla, savours cognizable by the tongue,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
welcome them not,

persist not in clinging to them,
in him not so enamoured of them,
not welcoming them,
not so persisting in clinging to them,
the lure fades away.

Where there is no lure,
there is no infatuation.

Where there is no infatuation, there is no bondage.

Freed from the bondage of the lure, Migajāla,
a brother is called
'dweller alone.'

■

There are, Migajāla, tangibles cognizable by the body,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
welcome them not,
persist not in clinging to them,
in him not so enamoured of them,
not welcoming them,
not so persisting in clinging to them,
the lure fades away.

Where there is no lure,
there is no infatuation.

Where there is no infatuation, there is no bondage.

Freed from the bondage of the lure, Migajāla,
a brother is called
'dweller alone.'

■

There are, Migajāla, mind-states cognizable by the mind,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
welcome them not,
persist not in clinging to them,
in him not so enamoured of them,
not welcoming them,
not so persisting in clinging to them,
the lure fades away.

Where there is no lure,
there is no infatuation.

Where there is no infatuation, there is no bondage.

Freed from the bondage of the lure, Migajāla,
a brother is called
'dweller alone.'

■

Thus dwelling, Migajāla, a brother,
though he dwell amid a village
crowded with brethren and sisters,
with lay-brethren and lay-sisters,

with rajahs and royal ministers,
with sectarians and their followers, -
yet is he called
'dweller alone.'

Why so?

Craving is the mate he has left behind.

Therefore is he called
'dweller alone.'"

---

[1] Lit. 'huntmg-net.' This brother, or one of the same name, is found in *Psalms of the Brethren,* p. 216 (*Theragāthā,* ccxvii). He was a son of the famous patroness of the Order, Visākhā, was ordained and became Arahant.

[2] *Sadutiya,* 'with a second' is often used as here of one's attendant craving. *Cf. K.S.* i, 35-6 *n.,* and below, § 88.

[3] *K.S.* iii, 15. This section is partly repeated to Punna at § 88.

[4] *Pantāni. Cf. M.* i, 16. *Vi-jana-vātāni. Cf. Vin.* ii, 158; *VibhA.* 251, 366; *V.M.* 72. *Comy.* says *saṇsaraṇa-janassa sarīravātavirahitāni* (free of the emanations of a crowd).

[ed1] Woodward notes that this sutta begins with: "Sāvatthinidānam," which he renders: "At Sāvatthī was the occasion (for this discourse" a common abridgment of the opening, here restored.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
2. Migajāla Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

2. The Chapter on Migajāla

Sutta 64

Dutiya Migajālena Suttaṃ

By Migajāla (ii)

---

[37] **[18]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the venerable Migajāla came to the Exalted One,
and on coming to him

saluted him
and sat down at one side.

So seated at one side
he thus addressed the Exalted One: -

"Well for me, lord, if the Exalted One
should teach me a teaching in brief,
hearing which I might dwell solitary,
secluded,
zealous,
ardent
and aspiring."

"There are objects, Migajāla,
cognizable by the eye,
desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
so enamoured,
so persisting in clinging to them,
there comes a lure upon him.

The arising of the lure, Migajala,
is the arising of ill,
so I declare.

■

There are, Migajāla,
sounds cognizable by the ear,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
so enamoured,
so persisting in clinging to them,
there comes a lure upon him.

The arising of the lure, Migajala,
is the arising of ill,
so I declare.

■

There are, Migajāla,
scents cognizable by the nose,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
so enamoured,

so persisting in clinging to them,
there comes a lure upon him.

The arising of the lure, Migajala,
is the arising of ill,
so I declare.

■

There are, Migajāla,
savours cognizable by the tongue,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
so enamoured,
so persisting in clinging to them,
there comes a lure upon him.

The arising of the lure, Migajala,
is the arising of ill,
so I declare.

■

There are, Migajāla,
tangibles cognizable by the body,
objects desirable,
pleasant,
delightful
and dear,

passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
so enamoured,
so persisting in clinging to them,
there comes a lure upon him.

The arising of the lure, Migajala,
is the arising of ill,
so I declare.

■

There are, Migajāla,
mind-states cognizable by the mind,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
so enamoured,
so persisting in clinging to them,
there comes a lure upon him.

The arising of the lure, Migajala,
is the arising of ill,
so I declare.

§

There are objects, Migajāla,
cognizable by the eye,
desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
welcome them not,
persist not in clinging to them,
in him not so enamoured of them,
not welcoming them,
not so persisting in clinging to them,
the lure fades away.

The fading away of the lure, Migajāla,
is the fading away of ill,
so I declare.

■

There are, Migajāla, sounds cognizable by the ear,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
welcome them not,

persist not in clinging to them,
in him not so enamoured of them,
not welcoming them,
not so persisting in clinging to them,
the lure fades away.

The fading away of the lure, Migajāla,
is the fading away of ill,
so I declare.

■

There are, Migajāla, scents cognizable by the nose,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
welcome them not,
persist not in clinging to them,
in him not so enamoured of them,
not welcoming them,
not so persisting in clinging to them,
the lure fades away.

The fading away of the lure, Migajāla,
is the fading away of ill,
so I declare.

■

There are, Migajāla, savours cognizable by the tongue,
objects desirable,
pleasant,

delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
welcome them not,
persist not in clinging to them,
in him not so enamoured of them,
not welcoming them,
not so persisting in clinging to them,
the lure fades away.

The fading away of the lure, Migajāla,
is the fading away of ill,
so I declare.

■

There are, Migajāla, tangibles cognizable by the body,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
welcome them not,
persist not in clinging to them,
in him not so enamoured of them,
not welcoming them,
not so persisting in clinging to them,
the lure fades away.

The fading away of the lure, Migajāla,
is the fading away of ill,

so I declare.

■

There are, Migajāla, mind-states cognizable by the mind,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
welcome them not,
persist not in clinging to them,
in him not so enamoured of them,
not welcoming them,
not so persisting in clinging to them,
the lure fades away.

The fading away of the lure, Migajāla,
is the fading away of ill,
so I declare."

Thereupon the venerable Migajāla
welcomed the words of the Exalted One,
and took delight in them,
rose from his seat,
saluted the Exalted One by the right
and went away.

Thereafter the venerable Migajāla,
dwelling solitary,
secluded,
zealous,
ardent
and aspiring,

in no long time attained **[19]** that goal
for which the clansmen rightly leave home
for the homeless life,
even that unrivalled goal of righteous living:
attained it even in that very life,
and knowing it for himself,
realizing it for himself,
abode therein,
so that he came to know:

"Destroyed is rebirth,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter."

And the venerable Migajāla was yet another of the Arahants.

References:

SN 4.35.63
Psalms of the Brethren, p. 216
(*Theragāthā,* ccxvii).
Personalities: Visākhā

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
2. Migajāla Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

2. The Chapter on Migajāla

Sutta 65

Samiddhi-Māra-Pañha Suttaṃ

Samiddhi (i)

---

[19]

Thus have I heard:

Once the Exalted One was staying near Rājagaha,
in Bamboo Grove,
at the Squirrels' Feeding-ground.

Then the venerable Samiddhi[1] came to the Exalted One and thus addressed him: -

"'Māra! Māra!'
is the saying, lord.

Pray, lord, to what extent is there Māra[2]
or the symptoms[3] of Māra?"

"Where there is eye, Samiddhi,
objects,
eye-consciousness,
and things cognizable by the eye,
there is Māra
or symptoms of Māra.

Where there is ear, Samiddhi,
sounds,
ear-consciousness,
and things cognizable by the ear,
there is Māra
or symptoms of Māra.

Where there is nose, Samiddhi,
scents,
nose-consciousness,
and things cognizable by the nose,
there is Māra
or symptoms of Māra.

Where there is tongue, Samiddhi,
savours,
tongue-consciousness,
and things cognizable by the tongue,
there is Māra
or symptoms of Māra.

Where there is body, Samiddhi,
tangibles,
body-consciousness,
and things cognizable by the body,
there is Māra
or symptoms of Māra.

Where there is mind, Samiddhi,
mind-states,
mind-consciousness,
and things cognizable by the mind,
there is Māra
or symptoms of Māra.

§

But where there is no eye, Samiddhi,
no objects,
no eye-consciousness,
and no things cognizable by the eye,
there is no Māra
or symptoms of Māra.

Where there is no ear, Samiddhi,
no sounds,
no ear-consciousness,
and no things cognizable by the ear,
there is no Māra
or symptoms of Māra.

Where there is no nose, Samiddhi,
no scents,
no nose-consciousness,

and no things cognizable by the nose,
there is no Māra
or symptoms of Māra.

Where there is no tongue, Samiddhi,
no savours,
no tongue-consciousness,
and no things cognizable by the tongue,
there is no Māra
or symptoms of Māra.

Where there is no body, Samiddhi,
no tangibles,
no body-consciousness,
and no things cognizable by the body,
there is no Māra
or symptoms of Māra.

Where there is no mind, Samiddhi,
no mind-states,
no mind-consciousness,
and no things cognizable by the mind,
there is no Māra
or symptoms of Māra."

---

[1] *Cf. K.S.* i, 14, 148; *Psalms of the Brethren,* 51; *Jāt.* ii, No. 167 (*Jāt.,* text ii, pp. 56 and *ff.*). The name means 'prosperous' or 'lucky.' He was, says *Comy.,* very beautiful, 'like a flower that has just bloomed.' His temptation by a *devatā* or nymph is described in the passage of Jātaka and *S.* i quoted.

[2] For Māra see *K.S.* iii, 155, 160. Māraṇaṇ. *Comy.*

[3] *Paññatti,* 'The realm of Māra.' *Comy.*

References:

SN 1.1.20
SN 1.4.22
Psalms of the Brethren, 51;
Jāt. ii, No. 167
K.S. iii, 155, 160.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
2. Migajāla Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

2. The Chapter on Migajāla

Sutta 66

Samiddhi-Satta-Pañha Suttaṃ

Samiddhi (ii)

---

[20]

Thus have I heard:

Once the Exalted One was staying near Rājagaha,
in Bamboo Grove,
at the Squirrels' Feeding-ground.

Then the venerable Samiddhi came to the Exalted One and thus addressed him: -

"'A being! A being!'
is the saying, lord.

Pray, lord, to what extent is there a being,
or the symptoms of a being?"

"Where there is eye, Samiddhi,
objects,
eye-consciousness,
and things cognizable by the eye,
there is a being
or symptoms of a being.

Where there is ear, Samiddhi,
sounds,
ear-consciousness,
and things cognizable by the ear,
there is a being
or symptoms of a being.

Where there is nose, Samiddhi,
scents,
nose-consciousness,
and things cognizable by the nose,
there is a being
or symptoms of a being.

Where there is tongue, Samiddhi,
savours,
tongue-consciousness,
and things cognizable by the tongue,
there is a being
or symptoms of a being.

Where there is body, Samiddhi,
tangibles,
body-consciousness,
and things cognizable by the body,
there is a being
or symptoms of a being.

Where there is mind, Samiddhi,
mind-states,
mind-consciousness,
and things cognizable by the mind,
there is a being
or symptoms of a being.

§

"But where there is no eye, Samiddhi,
no objects,
no eye-consciousness,
and no things cognizable by the eye,
there is no being
or symptoms of a being.

Where there is no ear, Samiddhi,
no sounds,
no ear-consciousness,
and no things cognizable by the ear,
there is no being
or symptoms of a being.

Where there is no nose, Samiddhi,
no scents,
no nose-consciousness,

and no things cognizable by the nose,
there is no being
or symptoms of a being.

Where there is no tongue, Samiddhi,
no savours,
no tongue-consciousness,
and no things cognizable by the tongue,
there is no being
or symptoms of a being.

Where there is no body, Samiddhi,
no tangibles,
no body-consciousness,
and no things cognizable by the body,
there is no being
or symptoms of a being.

Where there is no mind, Samiddhi,
no mind-states,
no mind-consciousness,
and no things cognizable by the mind,
there is no being
or symptoms of a being."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
2. Migajāla Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

2. The Chapter on Migajāla

Sutta 67

Samiddhi-Dukkha-Pañha Suttaṃ

Samiddhi (iii)

---

[20]

Thus have I heard:

Once the Exalted One was staying near Rājagaha,
in Bamboo Grove,
at the Squirrels' Feeding-ground.

Then the venerable Samiddhi came to the Exalted One and thus addressed him: -

"'Ill! Ill!'
is the saying, lord.

Pray, lord, to what extent is there ill,
or the symptoms of ill?"

"Where there is eye, Samiddhi,
objects,
eye-consciousness,
and things cognizable by the eye,
there is ill
or symptoms of ill.

Where there is ear, Samiddhi,
sounds,
ear-consciousness,
and things cognizable by the ear,
there is ill
or symptoms of ill.

Where there is nose, Samiddhi,
scents,
nose-consciousness,
and things cognizable by the nose,
there is ill
or symptoms of ill.

Where there is tongue, Samiddhi,
savours,
tongue-consciousness,
and things cognizable by the tongue,
there is ill
or symptoms of ill.

Where there is body, Samiddhi,
tangibles,
body-consciousness,
and things cognizable by the body,
there is ill
or symptoms of ill.

Where there is mind, Samiddhi,
mind-states,
mind-consciousness,
and things cognizable by the mind,
there is ill
or symptoms of ill.

§

"But where there is no eye, Samiddhi,
no objects,
no eye-consciousness,
and no things cognizable by the eye,
there is ill
or symptoms of ill.

Where there is no ear, Samiddhi,
no sounds,
no ear-consciousness,
and no things cognizable by the ear,
there is ill
or symptoms of ill.

Where there is no nose, Samiddhi,
no scents,
no nose-consciousness,

and no things cognizable by the nose,
there is ill
or symptoms of ill.

Where there is no tongue, Samiddhi,
no savours,
no tongue-consciousness,
and no things cognizable by the tongue,
there is ill
or symptoms of ill.

Where there is no body, Samiddhi,
no tangibles,
no body-consciousness,
and no things cognizable by the body,
there is ill
or symptoms of ill.

Where there is no mind, Samiddhi,
no mind-states,
no mind-consciousness,
and no things cognizable by the mind,
there is ill
or symptoms of ill."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
2. Migajāla Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

2. The Chapter on Migajāla

Sutta 68

Samiddhi-Loko-Pañha Suttaṃ

Samiddhi (iv)

---

[20]

Thus have I heard:

Once the Exalted One was staying near Rājagaha,
in Bamboo Grove,
at the Squirrels' Feeding-ground.

Then the venerable Samiddhi came to the Exalted One and thus addressed him: -

"'The world! The world!'[1]
is the saying, lord.

Pray, lord, to what extent is there the world,
or the symptoms of the world?"

"Where there is eye, Samiddhi,
objects,
eye-consciousness,
and things cognizable by the eye,
there is the world
or symptoms of the world.

Where there is ear, Samiddhi,
sounds,
ear-consciousness,
and things cognizable by the ear,
there is the world
or symptoms of the world.

Where there is nose, Samiddhi,
scents,
nose-consciousness,
and things cognizable by the nose,
there is the world
or symptoms of the world.

Where there is tongue, Samiddhi,
savours,
tongue-consciousness,
and things cognizable by the tongue,
there is the world
or symptoms of the world.

Where there is body, Samiddhi,
tangibles,
body-consciousness,
and things cognizable by the body,
there is the world
or symptoms of the world.

Where there is mind, Samiddhi,
mind-states,
mind-consciousness,
and things cognizable by the mind,
there is the world
or symptoms of the world.

§

"But where there is no eye, Samiddhi,
no objects,
no eye-consciousness,
and no things cognizable by the eye,
there is the world
or symptoms of the world.

Where there is no ear, Samiddhi,
no sounds,
no ear-consciousness,
and no things cognizable by the ear,
there is the world
or symptoms of the world.

Where there is no nose, Samiddhi,
no scents,
no nose-consciousness,

and no things cognizable by the nose,
there is the world
or symptoms of the world.

Where there is no tongue, Samiddhi,
no savours,
no tongue-consciousness,
and no things cognizable by the tongue,
there is the world
or symptoms of the world.

Where there is no body, Samiddhi,
no tangibles,
no body-consciousness,
and no things cognizable by the body,
there is the world
or symptoms of the world.

Where there is no mind, Samiddhi,
no mind-states,
no mind-consciousness,
and no things cognizable by the mind,
there is the world
or symptoms of the world."

---

[1] *Loka*. *Lujjana palujjanaṭṭhena*. *Comy*. (The usual commentarial derivation, of the word, as meaning 'that which crumbles away.')

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
2. Migajāla Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

2. The Chapter on Migajāla

Sutta 69

Upasena Suttaṃ

Upasena

---

[40] **[20]**

Thus have I heard:

Once the venerable Sāriputta and the venerable Upasena were staying near Rājagaha, in Cool Grove,
at Snakeshood Grotto.[1]

Now at that time a snake had fallen on the venerable Upasena's body.

Then the venerable Upasena called to the Brethren, saying:

"Come hither, friends,
lift this body of mine on to a couch
and take it outside
before it be scattered here and now,
just like a handful of chaff."

At these words the venerable Sāriputta said to the venerable Upasena:

"But we see no change in the venerable Upasena's body,
no change for the worse in his faculties."

Then the venerable Upasena repeated what he had said, adding:

"Friend Sāriputta, he who should think,
'I am the eye,' or
'the eye is mine,' or
'I am the ear,' or
'the ear is mine,' or
'I am the nose,' or
'the nose is mind,' or
'I am the tongue,' or
'the tongue is mine,' or
'I am the body,' or
'the body is mine,' or
'I am the mind,' or
'the mind is mine,' -
in him there would be a change in his body,
there would be a change for the worse in his faculties.

But I, friend, have no such ideas as:
'I am the eye,' or
'the eye is mine,' or
'I am the ear,' or,

'the ear is mine,' or
'I am the nose,' or
'the nose is mind,' or
'I am the tongue,' or
'the tongue is mine,' or
'I am the body,' or
'the body is mine,' or
'I am the mind,' or
'the mind is mine.'

How then could there be any change in my body,
any change for the worse in my faculties?"

■

"The venerable Upasena has long since quelled
the lurking tendencies
that make for 'I' and 'mine.'

Therefore the venerable Upasena has[ed1] no such ideas as,
'I am the eye,' or
'the **[21]** eye is mine,' or
'I am the ear,' or
'the ear is mine,' or
'I am the nose,' or
'the nose is mind,' or
'I am the tongue,' or
'the tongue is mine,' or
'I am the body,' or
'the body is mine,' or
'I am the mind,' or
'the mind is mine.'"

■

So those brethren put the venerable Upasena's body on a couch
and bore it outside.

And the venerable Upasena's body
there and then
was scattered just like a handful of chaff.

---

[1] *Sappa-sondika-pabbhāra*. *Cf*. *Vin*. ii, 76; *D*. ii, 116. *Comy*. says it was shaped like a snake's hood. Upasena was Sāriputta's younger brother. After his meal he was sitting in the shadow of the grotto, fanned by the gentle breeze, mending his outer robe. Two young snakes were sporting in the tendrils overhanging the cave. One fell on the elder's shoulder. He was bitten and the venom spread rapidly through his body.

---

ed1 Woodward has worded this: "Now the venerable Upasena had ... Therefore the venerable Upasena had..." giving the impression that this is a comment being made by the narrator, but it is a comment being made in response to Upasena by Sāriputta so I have altered it slightly to make that point clearer. Bhk. Bodhi in his translation puts this more clearly.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
2. Migajāla Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

2. The Chapter on Migajāla

Sutta 70

Upavāna Suttaṃ

Upavāṇa

---

[41] **[21]**

Then[ed1] the venerable Upavāṇa[1] came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he sat at one side he said to the Exalted One: -

"'Of immediate use is the Norm!

Of immediate use is the Norm!' is the saying, lord.

Pray, lord, to what extent
is the Norm of immediate use,[2]
apart from time,
bidding one come and see,
leading on (to the Goal),
to be experienced,
each for himself,
by the wise?"

§

"Now here (under my teaching), Upavāṇa,
when a brother sees an object with the eye,
he experiences objects,
conceives a passion for objects,
and of that passion for objects
which exists for him personally
he is aware:

'I have personally a passion for objects.'

Now, Upavāṇa,
in so far as when a brother sees an object with the eye,
he experiences objects,
conceives a passion for objects,
and of that passion for objects
which exists for him personally
he is aware,
'I have personally a passion for objects,'

I say the Norm is of immediate use,
apart from time,
bidding one come to see,
leading on,
to be experienced,
each for himself,
by the wise.[ed2]

■

"Then again, Upavāṇa,
when a brother hears a sound with the ear,
he experiences sounds,
conceives a passion for sounds,
and of that passion for sounds
which exists for him personally
he is aware,

'I have personally a passion for sounds.'

Now, Upavāṇa,
in so far as when a brother hears a sound with the ear,
he experiences sounds,
conceives a passion for sounds,
and of that passion for sounds
which exists for him personally
he is aware,
'I have personally a passion for sounds,'
I say the Norm is of immediate use,
apart from time,
bidding one come to see,
leading on,
to be experienced,
each for himself,
by the wise.

■

"Then again, Upavāṇa,
when a brother smells a scent with the nose,
he experiences scents,
conceives a passion for scents,
and of that passion for scents
which exists for him personally
he is aware,

'I have personally a passion for scents.'

Now, Upavāṇa,
in so far as when a brother smells a scent with the nose,
he experiences scents,
conceives a passion for scents,
and of that passion for scents
which exists for him personally
he is aware,
'I have personally a passion for scents,'
I say the Norm is of immediate use,
apart from time,
bidding one come to see,
leading on,
to be experienced,
each for himself,
by the wise.

■

"Then again, Upavāṇa,
when a brother tastes a savour with the tongue,
he experiences savours,
conceives a passion for savours,
and of that passion for savours

which exists for him personally
he is aware,

'I have personally a passion for savours.'

Now, Upavāṇa,
in so far as when a brother tastes a savour with the tongue,
he experiences savours,
conceives a passion for savours,
and of that passion for savours
which exists for him personally
he is aware,
'I have personally a passion for savours,'
I say the Norm is of immediate use,
apart from time,
bidding one come to see,
leading on,
to be experienced,
each for himself,
by the wise.

■

"Then again, Upavāṇa,
when a brother contacts a tangible with the body,
he experiences tangibles,
conceives a passion for tangibles,
and of that passion for tangibles
which exists for him personally
he is aware,

'I have personally a passion for tangibles.'

Now, Upavāṇa,
in so far as when a brother contacts a tangible with the body,
he experiences tangibles,
conceives a passion for tangibles,

and of that passion for tangibles
which exists for him personally
he is aware,
'I have personally a passion for tangibles,'
I say the Norm is of immediate use,
apart from time,
bidding one come to see,
leading on,
to be experienced,
each for himself,
by the wise.

■

"Then again, Upavāṇa,
when a brother is conscious of a mind-state with mind,
he experiences mind-states,
conceives a passion for mind-states,
and of that passion for mind-states
which exists for him personally
he is aware,

'I have personally a passion for tangibles.'

Now, Upavāṇa,
in so far as when a brother is conscious of a mind-state with mind,
he experiences mind-states,
conceives a passion for mind-states,
and of that passion for mind-states
which exists for him personally
he is aware,
'I have personally a passion for mind-states,'
I say the Norm is of immediate use,
apart from time,
bidding one come to see,
leading on,

to be experienced,
each for himself,
by the wise.

§

But herein, Upavāṇa,
when a brother sees an object with the eye,
he experiences objects,
but he does not conceive a **[22]** passion for objects.

As there is no passion for objects
existing for him personally,
he is aware,

'I have personally no passion for objects.'

Now, Upavāṇa,
in so far as when a brother sees an object with the eye,
he experiences objects,
but he does not conceive a passion for objects,
and of that passion for objects
which exists not for him personally
he is aware,
'I have personally no passion for objects,'
I say the Norm is of immediate use,
apart from time,
bidding one come to see,
leading on,
to be experienced,
each for himself,
by the wise.

■

"Then again, Upavāṇa,
when a brother hears a sound with the ear,
he experiences sounds,
but he does not conceive a passion for sounds.

As there is no passion for sounds
existing for him personally,
he is aware,

'I have personally no passion for sounds.'

Now, Upavāṇa,
in so far as when a brother hears a sound with the ear,
he experiences sounds,
but he does not conceive a passion for sounds,
and of that passion for sounds
which exists not for him personally
he is aware,
'I have personally no passion for sounds,'
I say the Norm is of immediate use,
apart from time,
bidding one come to see,
leading on,
to be experienced,
each for himself,
by the wise.

■

"Then again, Upavāṇa,
when a brother smells a scent with the nose,
he experiences scents,
but he does not conceive a passion for scents.

As there is no passion for scents
existing for him personally,
he is aware,

'I have personally no passion for scents.'

Now, Upavāṇa,
in so far as when a brother smells a scent with the nose,
he experiences scents,
but he does not conceive a passion for scents,
and of that passion for scents
which exists not for him personally
he is aware,
'I have personally no passion for scents,'
I say the Norm is of immediate use,
apart from time,
bidding one come to see,
leading on,
to be experienced,
each for himself,
by the wise.

■

"Then again, Upavāṇa,
when a brother tastes a savour with the tongue,
he experiences savours,
but he does not conceive a passion for savours.

As there is no passion for savours
existing for him personally,
he is aware,

'I have personally no passion for savours.'

Now, Upavāṇa,
in so far as when a brother tastes a savour with the tongue,

he experiences savours,
but he does not conceive a passion for savours,
and of that passion for savours
which exists not for him personally
he is aware,
'I have personally no passion for savours,'
I say the Norm is of immediate use,
apart from time,
bidding one come to see,
leading on,
to be experienced,
each for himself,
by the wise.

■

"Then again, Upavāṇa,
when a brother contacts a tangible with the body,
he experiences tangibles,
but he does not conceive a passion for tangibles.

As there is no passion for tangibles
existing for him personally,
he is aware,

'I have personally no passion for tangibles.'

Now, Upavāṇa,
in so far as when a brother contacts a tangible with the body,
he experiences tangibles,
but he does not conceive a passion for tangibles,
and of that passion for tangibles
which exists not for him personally
he is aware,
'I have personally no passion for tangibles,'
I say the Norm is of immediate use,

apart from time,
bidding one come to see,
leading on,
to be experienced,
each for himself,
by the wise.

■

"Then again, Upavāṇa,
when a brother is conscious of a mind-state with mind,
he experiences mind-states,
but he does not conceive a passion for mind-states.

As there is no passion for mind-states
existing for him personally,
he is aware,

'I have personally no passion for tangibles.'

Now, Upavāṇa,
in so far as when a brother is conscious of a mind-state with mind,
he experiences mind-states,
but he does not conceive a passion for mind-states,
and of that passion for mind-states
which exists not for him personally
he is aware,
'I have personally no passion for mind-states,'
I say the Norm is of immediate use,
apart from time,
bidding one come to see,
leading on,
to be experienced,
each for himself,
by the wise.[3]

---

[1] *Cf. K.S.* i, 220, *S.* v, 76. He was the personal attendant of the Buddha before Ānanda.

[2] The well-known epithets of the Dhamma. *Cf. S.* 1, 9; *Dialog.,* iii, 10 n.; *V.M.* 215. *Cf. K.S.* i, 16: 'a thing of the present' *(sandiṭṭiko)*.

[3] In this *sutta,* says *Comy.,* the *sekha* (pupil) and his experiences are discussed.

[ed1] This sutta has no nidana and D.P.P.N. gives no clue as to where it might have been given. The opening line: "There then" would indicate the previous sutta which took place between Sāriputta and Upasena in *Rājagaha*.

[ed2] Woodward abridges thus:

Now, Upavāṇa,
in so far as a brother is thus aware
of his personal passion for objects,
I say the Norm is of immediate use,
apart from time,
bidding one come to see,
leading on,
to be experienced,
each for himself,
by the wise.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
2. Migajāla Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

2. The Chapter on Migajāla

Sutta 71

Paṭhama Cha-Phass'Āyatana Suttaṃ

Concerning the Sixfold Sphere of Contact (i)

---

[43] **[22]**

"Whatsoever[ed1] brother, Brethren, understands not,
as they really are,
the arising and destruction,
the satisfaction and misery,
and the escape

from the sixfold sphere of contact, -
not lived by such an one
is the righteous life.

Far is he
from this Norm and Discipline."

At these words a certain brother addressed the Exalted One, saying: -

"Herein, lord, I am in despair; -
for I, lord, do not understand these things
as they really are."

"Now what think you, brother?

Do you regard the eye thus:

'This is mine.

This am I.

This is my self'?"

"No indeed, lord."

"Well said, brother.

And herein, brother,
by right understanding
as it really is:

'This eye is not mine.

This am I not.

This is not my self,'

the eye will have been rightly seen.

That is the end of ill.

■

Now what think you, brother?

Do you regard the ear thus:

'This is mine.

This am I.

This is my self'?"

"No indeed, lord."

"Well said, brother.

And herein, brother,
by right understanding
as it really is:

'This ear is not mine.

This am I not.

This is not my self,'

the ear will have been rightly seen.

That is the end of ill.

■

Now what think you, brother?

Do you regard the nose thus:

'This is mine.

This am I.

This is my self'?"

"No indeed, lord."

"Well said, brother.

And herein, brother,
by right understanding
as it really is:

'This nose is not mine.

This am I not.

This is not my self,'

the nose will have been rightly seen.

That is the end of ill.

■

Now what think you, brother?

Do you regard the tongue thus:

'This is mine.

This am I.

This is my self'?"

"No indeed, lord."

"Well said, brother.

And herein, brother,
by right understanding
as it really is:

'This tongue is not mine.

This am I not.

This is not my self,'

the tongue will have been rightly seen.

That is the end of ill.

■

Now what think you, brother?

Do you regard the body thus:

'This is mine.

This am I.

This is my self'?"

"No indeed, lord."

"Well said, brother.

And herein, brother,
by right understanding
as it really is:

'This body is not mine.

This am I not.

This is not my self,'

the body will have been rightly seen.

That is the end of ill.

■

Now what think you, brother?

Do you regard the mind thus:

'This is mine.

This am I.

This is my self'?"

"No indeed, lord."

"Well said, brother.

And herein, brother,
by right understanding
as it really is:

'This mind is not mine.

This am I not.

This is not my self,'

the mind will have been rightly seen.

That is the end of ill."

[ed1] This sutta has no nidana.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
2. Migajāla Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

2. The Chapter on Migajāla

Sutta 72

Dutiya Cha-Phass'Āyatana Suttaṃ

Concerning the Sixfold Sphere of Contact (ii)

---

[22]

"Whatsoever[ed1] brother, Brethren, understands not,
as they really are,
the arising and destruction,
the satisfaction and misery,
and the escape

from the sixfold sphere of contact, -
not lived by such an one
is the righteous life.

Far is he
from this Norm and Discipline."

At these words a certain brother addressed the Exalted One, saying: -

"Herein, lord, I am in despair; -
for I, lord, do not understand these things
as they really are."

"Now what think you, brother?

Do you regard the eye thus:[ed2]

'This is not mine.

This am I not.

This is not my self'?"

"Yes, lord."

"Well said, brother.

And herein, brother,
by right understanding
as it really is:

'This eye is not mine.

This am I not.

This is not my self,'

the eye will have been rightly seen.

Thus the first sphere of contact will have been abandoned by you,
so as to become again no more in future time.

■

"Now what think you, brother?

Do you regard the ear thus:

'This is not mine.

This am I not.

This is not my self'?"

"Yes, lord."

"Well said, brother.

And herein, brother,
by right understanding
as it really is:

'This ear is not mine.

This am I not.

This is not my self,'

the ear will have been rightly seen.

Thus the second sphere of contact will have been abandoned by you,
so as to become again no more in future time.

■

"Now what think you, brother?

Do you regard the nose thus:

'This is not mine.

This am I not.

This is not my self'?"

"Yes, lord."

"Well said, brother.

And herein, brother,
by right understanding
as it really is:

'This nose is not mine.

This am I not.

This is not my self,'

the nose will have been rightly seen.

Thus the third sphere of contact will have been abandoned by you,
so as to become again no more in future time.

■

"Now what think you, brother?

Do you regard the tongue thus:

'This is not mine.

This am I not.

This is not my self'?"

"Yes, lord."

"Well said, brother.

And herein, brother,
by right understanding
as it really is:

'This tongue is not mine.

This am I not.

This is not my self,'

the tongue will have been rightly seen.

Thus the fourth sphere of contact will have been abandoned by you,
so as to become again no more in future time.

■

"Now what think you, brother?

Do you regard the body thus:

'This is not mine.

This am I not.

This is not my self'?"

"Yes, lord."

"Well said, brother.

And herein, brother,
by right understanding
as it really is:

'This body is not mine.

This am I not.

This is not my self,'

the body will have been rightly seen.

Thus the fifth sphere of contact will have been abandoned by you,
so as to become again no more in future time.

■

"Now what think you, brother?

Do you regard the mind thus:

'This is not mine.

This am I not.

This is not my self'?"

"Yes, lord."

"Well said, brother.

And herein, brother,
by right understanding
as it really is:

'This mind is not mine.

This am I not.

This is not my self,'

the mind will have been rightly seen.

Thus the sixth sphere of contact will have been abandoned by you,
so as to become again no more in future time.

---

ed1 This sutta has no nidana.

ed2 Woodward has misread the Pali of this sutta, stating: (The same as the above with the addition, after 'rightly seen' of: 'Thus the first sphere ...). But this sutta does not follow the previous sutta, but is constructed as given. Woodward's construction is:

Do you regard the eye thus:

'This is mine.

This am I.

This is my self'?"

"No indeed, lord."

"Well said, brother.

And herein, brother,
by right understanding
as it really is:

'This eye is not mine.

This am I not.

This is not my self,'

the eye will have been rightly seen.

Thus the first sphere of contact will have been abandoned by you,
so as to become again no more in future time.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
2. Migajāla Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

2. The Chapter on Migajāla

Sutta 73

Tatiya Cha-Phass'Āyatana Suttaṃ

Concerning the Sixfold Sphere of Contact (iii)

---

[23]

"Whatsoever[ed1] brother, Brethren, understands not,
as they really are,
the arising and destruction,
the satisfaction and misery,
and the escape

from the sixfold sphere of contact, -
not lived by such an one
is the righteous life.

Far is he
from this Norm and Discipline."

At these words a certain brother addressed the Exalted One, saying: -

"Herein, lord, I am in despair; -
for I, lord, do not understand these things
as they really are."

Now what think ye, brother?

Is the eye permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are objects permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is eye-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

Is eye-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from eye-contact,
-
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

"Is the ear permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are sounds permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is ear-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is ear-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from ear-contact,
-
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the nose permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are scents permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is nose-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,

by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is nose-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from nose-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the tongue permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are savours permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is tongue-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is tongue-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from tongue-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the body permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are things tactile permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is body-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,

by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is body-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from body-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the mind permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are mind-states permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is mind-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

Is mind-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from mind-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"So seeing, brother, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brother, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brother, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brother, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brother, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brother, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

---

ed1 This sutta has no nidana.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
3. Gilāna Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

3. The Chapter on the Sick Man

Sutta 74

Paṭhama Gilāna Suttaṃ

Sick (i)[1]

---

[23]

At Sāvatthī was the occasion (for this discourse)

Then a certain brother came to see the Exalted One,
and on coming to him

saluted him
and sat down at one side.

As he sat at one side he said to the Exalted One: -

"Lord, in such and such a lodging
there is a brother,
a novice,
of no reputation.[2]

He is sick,
afflicted,
stricken with a sore disease.

Well were it, lord,
if the Exalted One should visit that brother,
out of compassion for him."

■

Then the Exalted One,
on hearing the words 'novice'
and 'sick,'
and finding that he was of no reputation,
went to where that brother was.

Now that brother saw the Exalted One coming,
while yet he was far off,
and seeing him he stirred upon his bed.

Then the Exalted One (on coming to him) said:

"Enough, brother!

Stir not on your bed.

There are these seats made ready.

I will sit there."

And he sat on a seat made ready.

So the Exalted One sat down
and said to that brother: -

"Well, brother!

I hope you are bearing up.

I hope you are enduring.

Do your pains abate and not increase?

Are there signs of their abating
and not increasing?"[3]

"No, lord.

I am not bearing up.

I am not enduring.

[24] Strong pains come upon me.

They do not abate.

There is no sign of their abating,
but of their increasing."

"I hope, brother, you have no doubt,
no remorse."

"Indeed, lord, I have no little doubt.

I have no little remorse."

"But I hope that as to morals
you yourself make no reproach."

"No indeed, lord."

"Then, brother, if that is so,
you must have some doubt,
you must have some regret."

"Lord, I do not understand
the meaning of the purity of life
in the Norm taught by the Exalted One."

"Well, brother, if you do not understand the meaning
of the purity of life
in the Norm taught by me,
in what sense do you understand it?"

"Passion and the destruction of passion, lord, -
that is what I understand
to be the Norm taught by the Exalted One."

"Well said, brother!

Well said!

Well indeed do you understand
the meaning of the Norm taught by me.

Indeed it means passion
and the destruction of passion.

Now what think ye, brother?

Is the eye permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are objects permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is eye-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is eye-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from eye-contact,
-
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

"Is the ear permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are sounds permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is ear-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,

by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is ear-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from ear-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the nose permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are scents permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is nose-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is nose-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from nose-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the tongue permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are savours permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is tongue-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,

by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is tongue-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from tongue-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the body permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are things tactile permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is body-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is body-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from body-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the mind permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are mind-states permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is mind-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,

by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is mind-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from mind-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

[14] "So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,

is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

■

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'

Thus spake the Exalted One.

And that brother was delighted and welcomed the words of the Exalted One.

More- **[25]** over,
when this discourse was uttered,
in that brother arose the pure and flawless eye of the Norm,
(so that he saw):

"Whatsoever is of a nature to arise,
all that is of a nature to cease."

---

[1] The substance of this section occurs at *S*. iii, 119 (*K.S*. iii, 101), where see *n*. and *Brethren,* pp. 197-200.

[2] *Appaññata*. 'Not well known like Rāhula or Sumaṇa, for instance.' *Comy.*

[3] *Cf*. *K.S*. iii, 102, 106. The usual formula of greeting to a sick man. But we are not to suppose the Master always used these same words, or got the same reply. It is a good example of the basis on which the whole Scriptures are composed, for the purpose of learning by heart. But here and there we may get *ipsissima verba*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
3. Gilāna Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

3. The Chapter on the Sick Man

Sutta 75

Dutiya Gilāna Suttaṃ

Sick (ii)

---

[25]

At Sāvatthī was the occasion (for this discourse)

Then a certain brother came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he sat at one side
he said to the Exalted One: -

"Lord, in such and such a lodging
there is a brother,
a novice,
of no reputation.

He is sick,
afflicted,
stricken with a sore disease.

Well were it, lord,
if the Exalted One should visit that brother,
out of compassion for him."

Then the Exalted One,
on hearing the words 'novice'
and 'sick,'
and finding that he was of no reputation,
went to where that brother was.

Now that brother saw the Exalted One coming,
while yet he was far off,
and seeing him he stirred upon his bed.

Then the Exalted One (on coming to him) said:

"Enough, brother!

Stir not on your bed.

There are these seats made ready.

I will sit there."

And he sat on a seat made ready.

So the Exalted One sat down
and said to that brother: -

"Well, brother!

I hope you are bearing up.

I hope you are enduring.

Do your pains abate and not increase?

Are there signs of their abating
and not increasing?"

"No, lord.

I am not bearing up.

I am not enduring.

Strong pains come upon me.

They do not abate.

There is no sign of their abating,
but of their increasing."

"I hope, brother, you have no doubt,
no remorse."

"Indeed, lord, I have no little doubt.

I have no little remorse."

"But I hope that as to morals
you yourself make no reproach."

"No indeed, lord."

"Then, brother, if that is so,
you must have some doubt,
you must have some regret."

"Lord, I do not understand
the meaning of the purity of life
in the Norm taught by the Exalted One."

"Well, brother, if you do not understand the meaning
of the purity of life
in the Norm taught by me,
in what sense do you understand it?"

"Final emancipation without grasping,[1] lord,
I take to be the meaning
of the Norm taught by the Exalted One."

"Well said, brother!

Well said!

Well indeed do you understand
the meaning of the Norm taught by me.

Indeed it means final emancipation without grasping.

Now what think ye, brother?

Is the eye permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are objects permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is eye-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is eye-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from eye-contact,
-
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

"Is the ear permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are sounds permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is ear-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is ear-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from ear-contact,
-
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the nose permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are scents permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is nose-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is nose-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from nose-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the tongue permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are savours permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is tongue-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is tongue-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from tongue-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the body permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are things tactile permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is body-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is body-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from body-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the mind permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are mind-states permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is mind-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is mind-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from mind-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

[14] "So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,

is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

■

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'

Thus spake the Exalted One.

And that brother was delighted and welcomed the words of the Exalted One.

Moreover, when this discourse was uttered,
the heart of that brother was released from the *āsavas*
without grasping.

[1] *Anupādā-parinibbāna*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
3. Gilāna Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

3. The Chapter on the Sick Man

Sutta 76

Anicca Suttaṃ (aka: Rādha Suttaṃ (i))

Rādha (i)

---

[48] **[25]**

At Sāvatthī was the occasion (for this discourse)

Then the venerable Rādha[1] came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he sat at one side he said to the Exalted One: -

"Well for me, lord, if the Exalted One would teach me a teaching in brief,
hearing which I might dwell
remote and earnest,
ardent and aspiring."

"What is impermanent, Rādha, -
for that you must abandon desire.

And what is impermanent, Radha?

The eye is impermanent,
for that you must abandon desire.

Objects are impermanent,
for them you must abandon desire.

Eye-consciousness is impermanent,
for that you must abandon desire.

Eye-contact is impermanent,
for that you must abandon desire.

"That weal or woe or neutral state experienced,
which arises owing to eye-contact is impermanent,
for that you must abandon desire.

■

The ear is impermanent,
for that you must abandon desire.

Sounds are impermanent,
for them you must abandon desire.

Ear-consciousness is impermanent,
for that you must abandon desire.

Ear-contact is impermanent,
for that you must abandon desire.

"That weal or woe or neutral state experienced,
which arises owing to ear-contact is impermanent,
for that you must abandon desire.

■

The nose is impermanent,
for that you must abandon desire.

Scents are impermanent,
for them you must abandon desire.

Nose-consciousness is impermanent,
for that you must abandon desire.

Nose-contact is impermanent,
for that you must abandon desire.

"That weal or woe or neutral state experienced,
which arises owing to nose-contact is impermanent,
for that you must abandon desire.

■

The tongue is impermanent,
for that you must abandon desire.

Savours are impermanent,
for them you must abandon desire.

Tongue-consciousness is impermanent,
for that you must abandon desire.

Tongue-contact is impermanent,
for that you must abandon desire.

"That weal or woe or neutral state experienced,
which arises owing to tongue-contact is impermanent,
for that you must abandon desire.

■

The body is impermanent,
for that you must abandon desire.

Tangibles are impermanent,
for them you must abandon desire.

Body-consciousness is impermanent,
for that you must abandon desire.

Body-contact is impermanent,
for that you must abandon desire.

"That weal or woe or neutral state experienced,
which arises owing to body-contact is impermanent,
for that you must abandon desire.

■

The mind is impermanent,
for that you must abandon desire.

Mind-states are impermanent,
for them you must abandon desire.

Mind-consciousness is impermanent,
for that you must abandon desire.

Mind-contact is impermanent,
for that you must abandon desire.

"That weal or woe or neutral state experienced,
which arises owing to mind-contact is impermanent,

for that you must abandon desire.

■

What is impermanent,
you must abandon desire for that."

---

[1] For Rādha *cf*. K.S. iii, 66, §§ 155-63; *Brethren,* 115.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
3. Gilāna Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

3. The Chapter on the Sick Man

Sutta 77

Dukkha Suttaṃ (aka: Rādha Suttaṃ (ii))

Rādha (ii)

---

[26]

At Sāvatthī was the occasion (for this discourse)

Then the venerable Rādha came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he sat at one side he said to the Exalted One: -

"Well for me, lord, if the Exalted One would teach me a teaching in brief,
hearing which I might dwell
remote and earnest,
ardent and aspiring."

"What is Ill, Rādha, -
for that you must abandon desire.

And what is Ill, Radha?

The eye is Ill,
for that you must abandon desire.

Objects are Ill,
for them you must abandon desire.

Eye-consciousness is Ill,
for that you must abandon desire.

Eye-contact is Ill,
for that you must abandon desire.

"That weal or woe or neutral state experienced,
which arises owing to eye-contact is Ill,
for that you must abandon desire.

■

The ear is Ill,
for that you must abandon desire.

Sounds are Ill,
for them you must abandon desire.

Ear-consciousness is Ill,
for that you must abandon desire.

Ear-contact is Ill,
for that you must abandon desire.

"That weal or woe or neutral state experienced,
which arises owing to ear-contact is Ill,
for that you must abandon desire.

■

The nose is Ill,
for that you must abandon desire.

Scents are Ill,
for them you must abandon desire.

Nose-consciousness is Ill,
for that you must abandon desire.

Nose-contact is Ill,
for that you must abandon desire.

"That weal or woe or neutral state experienced,
which arises owing to nose-contact is Ill,
for that you must abandon desire.

■

The tongue is Ill,
for that you must abandon desire.

Savours are Ill,
for them you must abandon desire.

Tongue-consciousness is Ill,
for that you must abandon desire.

Tongue-contact is Ill,
for that you must abandon desire.

"That weal or woe or neutral state experienced,
which arises owing to tongue-contact is Ill,
for that you must abandon desire.

■

The body is Ill,
for that you must abandon desire.

Tangibles are Ill,
for them you must abandon desire.

Body-consciousness is Ill,
for that you must abandon desire.

Body-contact is Ill,
for that you must abandon desire.

"That weal or woe or neutral state experienced,
which arises owing to body-contact is Ill,
for that you must abandon desire.

■

The mind is Ill,
for that you must abandon desire.

Mind-states are Ill,
for them you must abandon desire.

Mind-consciousness is Ill,
for that you must abandon desire.

Mind-contact is Ill,
for that you must abandon desire.

"That weal or woe or neutral state experienced,
which arises owing to mind-contact is Ill,

for that you must abandon desire.

■

What is Ill,
you must abandon desire for that."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
3. Gilāna Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

3. The Chapter on the Sick Man

Sutta 78

Anatta Suttaṃ (aka: Rādha Suttaṃ (iii))

Rādha (iii)

---

[26]

At Sāvatthī was the occasion (for this discourse)

Then the venerable Rādha came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he sat at one side he said to the Exalted One: -

"Well for me, lord, if the Exalted One would teach me a teaching in brief,
hearing which I might dwell
remote and earnest,
ardent and aspiring."

"What is void of self, Rādha, -
for that you must abandon desire.

And what is void of self, Radha?

The eye is void of self,
for that you must abandon desire.

Objects are void of self,
for them you must abandon desire.

Eye-consciousness is void of self,
for that you must abandon desire.

Eye-contact is void of self,
for that you must abandon desire.

"That weal or woe or neutral state experienced,
which arises owing to eye-contact is void of self,
for that you must abandon desire.

■

The ear is void of self,
for that you must abandon desire.

Sounds are void of self,
for them you must abandon desire.

Ear-consciousness is void of self,
for that you must abandon desire.

Ear-contact is void of self,
for that you must abandon desire.

"That weal or woe or neutral state experienced,
which arises owing to ear-contact is void of self,
for that you must abandon desire.

■

The nose is void of self,
for that you must abandon desire.

Scents are void of self,
for them you must abandon desire.

Nose-consciousness is void of self,
for that you must abandon desire.

Nose-contact is void of self,
for that you must abandon desire.

"That weal or woe or neutral state experienced,
which arises owing to nose-contact is void of self,
for that you must abandon desire.

■

The tongue is void of self,
for that you must abandon desire.

Savours are void of self,
for them you must abandon desire.

Tongue-consciousness is void of self,
for that you must abandon desire.

Tongue-contact is void of self,
for that you must abandon desire.

"That weal or woe or neutral state experienced,
which arises owing to tongue-contact is void of self,
for that you must abandon desire.

■

The body is void of self,
for that you must abandon desire.

Tangibles are void of self,
for them you must abandon desire.

Body-consciousness is void of self,
for that you must abandon desire.

Body-contact is void of self,
for that you must abandon desire.

"That weal or woe or neutral state experienced,
which arises owing to body-contact is void of self,
for that you must abandon desire.

■

The mind is void of self,
for that you must abandon desire.

Mind-states are void of self,
for them you must abandon desire.

Mind-consciousness is void of self,
for that you must abandon desire.

Mind-contact is void of self,
for that you must abandon desire.

"That weal or woe or neutral state experienced,
which arises owing to mind-contact is void of self,

for that you must abandon desire.

■

What is void of self,
you must abandon desire for that."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
3. Gilāna Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

3. The Chapter on the Sick Man

Sutta 79

Paṭhama Avijjā Suttaṃ

Ignorance (i)

---

[49] **[26]**

At Sāvatthī was the occasion (for this discourse)

Then a certain brother came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he sat at one side he said to the Exalted One: -

"Is there, lord, any one thing
which must be abandoned;
by abandoning which
ignorance is abandoned
and knowledge springs up in a brother?"

"There is indeed, brother, one thing
which must be abandoned;
by abandoning which
ignorance is abandoned
and knowledge springs up in a brother."

§

"What then lord, is that one thing
which must be abandoned;
by abandoning which
ignorance is abandoned
and knowledge springs up in a brother?"

"Ignorance, brother, is that one thing
which must be abandoned;
by abandoning which
ignorance is abandoned
and knowledge springs up in a brother."

§

"But how knowing, lord,
how seeing,
does a brother abandon ignorance
so that knowledge arises?"

"By knowing, by seeing eye as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

By knowing, by seeing objects as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

By knowing, by seeing eye-consciousness as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

By knowing, by seeing eye-contact as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

By knowing, by seeing that weal
or woe
or neutral state
arising owing to eye-contact as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

■

By knowing, by seeing ear as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

By knowing, by seeing sounds as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

By knowing, by seeing ear-consciousness as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

By knowing, by seeing ear-contact as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

By knowing, by seeing that weal
or woe
or neutral state
arising owing to ear-contact as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

■

By knowing, by seeing nose as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

By knowing, by seeing scents as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

By knowing, by seeing nose-consciousness as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

By knowing, by seeing nose-contact as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

By knowing, by seeing that weal
or woe
or neutral state
arising owing to nose-contact as impermanent, brother,

ignorance is abandoned
and knowledge arises in a brother.

■

By knowing, by seeing tongue as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

By knowing, by seeing savours as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

By knowing, by seeing tongue-consciousness as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

By knowing, by seeing tongue-contact as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

By knowing, by seeing that weal
or woe
or neutral state
arising owing to tongue-contact as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

■

By knowing, by seeing body as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

By knowing, by seeing tangibles as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

By knowing, by seeing body-consciousness as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

By knowing, by seeing body-contact as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

By knowing, by seeing that weal
or woe
or neutral state
arising owing to body-contact as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

■

By knowing, by seeing mind as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

By knowing, by seeing mind-states as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

By knowing, by seeing mind-consciousness as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

By knowing, by seeing mind-contact as impermanent, brother,
ignorance is abandoned
and knowledge arises in a brother.

By knowing, by seeing that weal
or woe
or neutral state
arising owing to mind-contact as impermanent, brother,

ignorance is abandoned
and knowledge arises in a brother.

So seeing, brother,
so knowing,
ignorance is abandoned
and knowledge arises in a brother."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
3. Gilāna Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

3. The Chapter on the Sick Man

Sutta 80

Dutiya Avijjā Suttaṃ

Ignorance (ii)

---

[26]

At Sāvatthī was the occasion (for this discourse)

Then a certain brother came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he sat at one side he said to the Exalted One: -

"Is there, lord, any one thing
which must be abandoned;
by abandoning which
ignorance is abandoned
and knowledge springs up in a brother?"

"There is indeed, brother, one thing
which must be abandoned;
by abandoning which
ignorance is abandoned
and knowledge springs up in a brother."

§

"What then lord, is that one thing
which must be abandoned;
by abandoning which
ignorance is abandoned
and knowledge springs up in a brother?"

§

"Herein, brother, it has been heard by a certain brother:

'All things ought not to be adhered to.'[1]

Then if that brother has heard,

'All things ought not to be adhered to,'

he fully understands the whole Norm.

Fully understanding it,
he **[27]** comprehends it.

Comprehending it,
he regards all phenomena[2] as changeable.

He regards the eye as changeable,
he regards objects as changeable,
he regards eye-consciousness as changeable,
he regards eye-contact as changeable,
he regards that weal
or woe
or neutral state
arising owing to eye-contact as changeable.

■

He regards the ear as changeable,
he regards sounds as changeable,
he regards ear-consciousness as changeable,
he regards ear-contact as changeable,
he regards that weal
or woe
or neutral state
arising owing to ear-contact as changeable.

■

He regards the nose as changeable,
he regards scents as changeable,
he regards nose-consciousness as changeable,
he regards nose-contact as changeable,
he regards that weal

or woe
or neutral state
arising owing to nose-contact as changeable.

■

He regards the tongue as changeable,
he regards savours as changeable,
he regards tongue-consciousness as changeable,
he regards tongue-contact as changeable,
he regards that weal
or woe
or neutral state
arising owing to tongue-contact as changeable.

■

He regards the body as changeable,
he regards tangibles as changeable,
he regards body-consciousness as changeable,
he regards body-contact as changeable,
he regards that weal
or woe
or neutral state
arising owing to body-contact as changeable.

■

He regards the mind as changeable,
he regards mind-states as changeable,
he regards mind-consciousness as changeable,
he regards mind-contact as changeable,
he regards that weal
or woe
or neutral state
arising owing to mind-contact as changeable.

So knowing,
so seeing,
a brother abandons ignorance
and knowledge arises in him."

---

[1] *Dhammā nāḷaṇ abhinivesāya*. *Comy*. '*Te-bhūmaka-dhammā* (belonging to the three worlds of existence): *na yuttā abhinivesatthaṇ parāmasā-gāhena ganhituṇ*' - *i.e.*, ought not to be taken hold of by way of mental bias, with wrongful view.

[2] *Sabba-nimittāni aññato*, by way of 'otherness.'

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
3. Gilāna Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

3. The Chapter on the Sick Man

Sutta 81

Sambahula-Bhikkhu Suttaṃ

A Brother[1]

---

[50] **[27]**

At Sāvatthī was the occasion (for this discourse)

Then a number of brethren came to see the Exalted One,
and on coming to him

saluted him
and sat down at one side.

As they sat at one side those brethren said to the Exalted One: -

"Now here, lord, the wandering sectarians thus question us:

'What is the object, friend,
for which the holy life is lived
under the rule of Gotama the recluse?'

Thus questioned, lord,
we thus make answer to those wandering sectarians:

'It is for the full knowledge of ill
that the holy life is lived
under the rule of the Exalted One.'

Pray, lord, when, thus questioned,[2]
we so make answer,
do we state the views of the Exalted One,
without misrepresenting the Exalted One
by stating an untruth?

Do we answer in accordance with his teaching,
so that no one who agrees with his teaching
and follows his views
could incur reproach?"

"Truly, Brethren, when thus questioned
you thus make answer,
ye do state my views
without misrepresenting me
by stating an untruth.

You do answer in accordance with my teaching,
so that no one who agrees with my teaching

and follows my views
could incur reproach
in stating that it is for the full knowledge of ill
that the holy life is lived under my rule.

But if, Brethren, the wandering sectarians should thus question you:

'But what, friend, is that ill,
for the full knowledge of which
the holy life is lived under the rule of Gotama the recluse?' -

thus questioned ye should answer thus:

'The eye, friend, is ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

Objects, friend, are ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

Eye-consciousness, friend, is ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

Eye-contact, friend, is ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

"That weal or woe or neutral state that arises through eye-contact,
that also, friend, is ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

■

The ear, friend, is ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

Sounds, friend, are ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

Ear-consciousness, friend, is ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

Ear-contact, friend, is ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

"That weal or woe or neutral state that arises through ear-contact,
that also, friend, is ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

■

The nose, friend, is ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

Scents, friend, are ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

Nose-consciousness, friend, is ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

Nose-contact, friend, is ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

"That weal or woe or neutral state that arises through nose-contact,
that also, friend, is ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

■

The tongue, friend, is ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

Savours, friend, are ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

Tongue-consciousness, friend, is ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

Tongue-contact, friend, is ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

"That weal or woe or neutral state that arises through tongue-contact,
that also, friend, is ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

■

The body, friend, is ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

Tangibles, friend, are ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

Body-consciousness, friend, is ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

Body-contact, friend, is ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

"That weal or woe or neutral state that arises through body-contact,
that also, friend, is ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

■

The mind, friend, is ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

Mind-states, friend, are ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

Mind-consciousness, friend, is ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

Mind-contact, friend, is ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.

"That weal or woe or neutral state that arises through mind-contact,
that also, friend, is ill.

For full knowledge of that
the holy life is lived under the rule of Gotama the recluse.'

■

Thus questioned, Brethren, by those wandering sectarians,
thus should ye make answer."

---

[1] *Cf*. § 151.

[2] *Cf*. *K.S*. ii, 28; iii, 100.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
3. Gilāna Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

3. The Chapter on the Sick Man

Sutta 82

Loka Suttaṃ

The World

---

[52] **[28]**

At Sāvatthī was the occasion (for this discourse)

Then a certain brother came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he sat at one side that brother said to the Exalted One: -

"'The world! The world!'[1] is the saying, lord.

How far, lord, does this saying go?"

It crumbles away, brother.

Therefore it is called "the world."

§

What crumbles away?

'The eye, brother, crumbles away,
objects crumble away,
eye-consciousness crumbles away,
eye-contact crumbles away,
that weal or woe or neutral state that arises through eye-contact, brother,
that also crumbles away.

■

The ear, brother, crumbles away,
sounds, crumble away,
ear-consciousness crumbles away,
ear-contact crumbles away,
that weal or woe or neutral state that arises through ear-contact,
that also crumbles away.

■

The nose, brother, crumbles away,
scents, crumble away,

nose-consciousness, crumbles away,
nose-contact, crumbles away,
that weal or woe or neutral state that arises through nose-contact,
that also crumbles away.

■

The tongue, brother, crumbles away,
savours, crumble away,
tongue-consciousness, crumbles away,
tongue-contact, crumbles away,
that weal or woe or neutral state that arises through tongue-contact,
that also crumbles away.

■

The body, brother, crumbles away,
tangibles, crumble away,
body-consciousness, crumbles away,
body-contact, crumbles away,
that weal or woe or neutral state that arises through body-contact,
that also crumbles away.

■

The mind, brother, crumbles away,
mind-states, crumble away,
mind-consciousness, crumbles away,
mind-contact, crumbles away,
that weal or woe or neutral state that arises through mind-contact,
that also crumbles away.

It crumbles away, brother.

Therefore it is called 'the world.'"

[1] *Loko, lujjati*. *Cf*. *K.S*. iii, 117, *n*. 4; *supra*. § 68; *infra*. § 116 (for Ānanda'a explanation).

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
3. Gilāna Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

3. The Chapter on the Sick Man

Sutta 83

Phagguna Suttaṃ

Phagguna

---

[52] **[28]**

At Sāvatthī was the occasion (for this discourse)

Then the venerable Phagguna[1] came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he sat at one side the venerable Phagguna said to the Exalted One: -

"Is there, lord, an eye,
by which seeing
one could recognize and proclaim the past Buddhas,
those who have passed away,
who have broken down the hindrances,[2]
cut off the road (of craving),
ended the round of rebirth,
escaped from all ill?

Is there, lord, an ear,
by which hearing
one could recognize and proclaim the past Buddhas,
those who have passed away,
who have broken down the hindrances,
cut off the road (of craving),
ended the round of rebirth,
escaped from all ill?

Is there, lord, a nose,
by which smelling
one could recognize and proclaim the past Buddhas,
those who have passed away,
who have broken down the hindrances,
cut off the road (of craving),
ended the round of rebirth,
escaped from all ill?

Is there, lord, a tongue,
by which tasting
one could recognize and proclaim the past Buddhas,
those who have passed away,
who have broken down the hindrances,
cut off the road (of craving),

ended the round of rebirth,
escaped from all ill?

Is there, lord, a body,
by which touching
one could recognize and proclaim the past Buddhas,
those who have passed away,
who have broken down the hindrances,
cut off the road (of craving),
ended the round of rebirth,
escaped from all ill?

Is there, lord, a mind,
by which cognizing
one could recognize and proclaim the past Buddhas,
those who have passed away,
who have broken down the hindrances,
cut off the road (of craving),
ended the round of rebirth,
escaped from all ill?"

§

"There is no such eye, Phagguna,
by which seeing
one could recognize and proclaim the past Buddhas,
those who have passed away,
who have broken down the hindrances,
cut off the road (of craving),
ended the round of rebirth,
escaped from all ill.

There is no such ear, Phagguna,
by which hearing
one could recognize and proclaim the past Buddhas,
those who have passed away,
who have broken down the hindrances,
cut off the road (of craving),
ended the round of rebirth,
escaped from all ill.

There is no such nose, Phagguna,
by which smelling
one could recognize and proclaim the past Buddhas,
those who have passed away,
who have broken down the hindrances,
cut off the road (of craving),
ended the round of rebirth,
escaped from all ill.

There is no such tongue, Phagguna,
by which tasting
one could recognize and proclaim the past Buddhas,
those who have passed away,
who have broken down the hindrances,
cut off the road (of craving),
ended the round of rebirth,
escaped from all ill.

There is no such body, Phagguna,
by which touching
one could recognize and proclaim the past Buddhas,
those who have passed away,
who have broken down the hindrances,
cut off the road (of craving),
ended the round of rebirth,
escaped from all ill.

There is no such mind, Phagguna,
by which cognizing
one could recognize and proclaim the past Buddhas,
those who have passed away,
who have broken down the hindrances,
cut off the road (of craving),
ended the round of rebirth,
escaped from all ill."

---

[1] *Cf. K.S.* ii, 9 for another of this name.

[2] *Chinna-papañca. Vaṭuma = taṇhā-vaṭuma. Comy.*

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
4. Channa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

4. The Chapter on Channa and Others

Sutta 84

Paloka-Dhamma Suttaṃ

Transitory

---

[53] **[28]**

At Sāvatthī was the occasion (for this discourse)

Then the venerable Ānanda came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he sat at one side the venerable Ānanda said to the Exalted One: -

"'The world! The world!' is the saying, lord.

Pray how far, lord, does this saying go?"

[29] "What is transitory[1] by nature, Ānanda,
is called 'the world' in the Ariyan discipline.

And what, Ānanda, is transitory by nature?

The eye, Ānanda, is transitory by nature,
objects are transitory by nature,
eye-consciousness is transitory by nature,
eye-contact is transitory by nature,
that weal or woe or neutral state that arises through eye-contact, brother,
that also is transitory by nature.

■

The ear, Ānanda, is transitory by nature,
sounds, are transitory by nature,
ear-consciousness is transitory by nature,
ear-contact is transitory by nature,
that weal or woe or neutral state that arises through ear-contact,
that also is transitory by nature.

■

The nose, Ānanda, is transitory by nature,
scents, are transitory by nature,
nose-consciousness, is transitory by nature,
nose-contact, is transitory by nature,
that weal or woe or neutral state that arises through nose-contact,
that also is transitory by nature.

■

The tongue, Ānanda, is transitory by nature,
savours, are transitory by nature,
tongue-consciousness, is transitory by nature,
tongue-contact, is transitory by nature,
that weal or woe or neutral state that arises through tongue-contact,
that also is transitory by nature.

■

The body, Ānanda, is transitory by nature,
tangibles, are transitory by nature,
body-consciousness, is transitory by nature,
body-contact, is transitory by nature,
that weal or woe or neutral state that arises through body-contact,
that also is transitory by nature.

■

The mind, Ānanda, is transitory by nature,
mind-states, are transitory by nature,
mind-consciousness, is transitory by nature,
mind-contact, is transitory by nature,
that weal or woe or neutral state that arises through mind-contact,
that also is transitory by nature.

What is thus transitory, Ānanda,
is called 'the world' in the Arivan discipline."

---

[1] *Paloka-dhamma = bhijjanaka, Comy.,* and at *Par. Jot., Comy.* 506, *palokinaṇ jara-maraṇehi palu-j-jana-dhammaṇ*. *Cf. S*. iii, 167 (*K.S*. iii, 143 *n*.).

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
4. Channa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

4. The Chapter on Channa and Others

Sutta 85

Suñña Loka Suttaṃ

Void

---

[54] **[29]**

At Sāvatthī was the occasion (for this discourse)

Then the venerable Ānanda came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he sat at one side the venerable Ānanda said to the Exalted One: -

"'Void[1] is the world! Void is the world!' is the saying, lord.

Pray how far, lord, does this saying go?"

"Because the world is void of the self, Ānanda,
or of what belongs to the self,[2] therefore is it said
'Void is the world.'

And what, Ānanda, is void of the self,
or of what belongs to the self?

'The eye, Ānanda, is void of the self,
or of what belongs to the self,
objects are void of the self,
or of what belongs to the self,
eye-consciousness is void of the self,
or of what belongs to the self,
eye-contact is void of the self,
or of what belongs to the self,
that weal or woe or neutral state that arises through eye-contact, brother,
that also is void of the self,
or of what belongs to the self.

■

The ear, Ānanda, is void of the self,
or of what belongs to the self,
sounds, are void of the self,
or of what belongs to the self,
ear-consciousness is void of the self,
or of what belongs to the self,
ear-contact is void of the self,
or of what belongs to the self,
that weal or woe or neutral state that arises through ear-contact,

that also is void of the self,
or of what belongs to the self.

■

The nose, Ānanda, is void of the self,
or of what belongs to the self,
scents, are void of the self,
or of what belongs to the self,
nose-consciousness, is void of the self,
or of what belongs to the self,
nose-contact, is void of the self,
or of what belongs to the self,
that weal or woe or neutral state that arises through nose-contact,
that also is void of the self,
or of what belongs to the self.

■

The tongue, Ānanda, is transitory by nature,
savours, are void of the self,
or of what belongs to the self,
tongue-consciousness, is void of the self,
or of what belongs to the self,
tongue-contact, is void of the self,
or of what belongs to the self,
that weal or woe or neutral state that arises through tongue-contact,
that also is void of the self,
or of what belongs to the self.

■

The body, Ānanda, is void of the self,
or of what belongs to the self,
tangibles, are void of the self,
or of what belongs to the self,
body-consciousness, is void of the self,

or of what belongs to the self,
body-contact, is void of the self,
or of what belongs to the self,
that weal or woe or neutral state that arises through body-contact,
that also is void of the self,
or of what belongs to the self.

■

The mind, Ānanda, is transitory by nature,
mind-states, is void of the self,
or of what belongs to the self,
mind-consciousness, is void of the self,
or of what belongs to the self,
mind-contact, is void of the self,
or of what belongs to the self,
that weal or woe or neutral state that arises through mind-contact,
that also is void of the self,
or of what belongs to the self.

Because the world is void of the self, Ānanda,
or of what belongs to the self,
therefore is it said
'Void is the world.'"

---

[1] *Cf. Pts. of Controv.,* 58, 62: *V.M.* ii, 653; *Buddhism* (Mrs. Rhys Davids), 52.

[2] *Attaniya. Comy. attano santkena parikkhārena - i.e.,* void of any property belonging to the self.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
4. Channa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

4. The Chapter on Channa and Others

Sutta 86

Sankhitta-Dhamma Suttaṃ

In Brief

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[54] **[29]**

At Sāvatthī was the occasion (for this discourse)

Then the venerable Ānanda came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he sat at one side the venerable Ānanda said to the Exalted One: -

"Well for me, lord, if the Exalted One would teach me a teaching in brief,
hearing which teaching from the Exalted One
I might dwell solitary,
remote,
earnest,
ardent
and aspiring."

"Now what think you, Ānanda?

Is the eye permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are objects permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is eye-consciousness
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,

by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is eye-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from eye-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, Ānanda?

"Is the ear permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are sounds permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is ear-consciousness
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is ear-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from ear-contact,
-
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, Ānanda?

Is the nose permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are scents permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is nose-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,

by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is nose-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from nose-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, Ānanda?

Is the tongue permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are savours permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is tongue-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is tongue-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from tongue-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, Ānanda?

Is the body permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are things tactile permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is body-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,

by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is body-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from body-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, Ānanda?

Is the mind permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are mind-states permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is mind-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is mind-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from mind-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

[14] "So seeing, Ānanda, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, Ānanda, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, Ānanda, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, Ānanda, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, Ānanda, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, Ānanda, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
4. Channa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

4. The Chapter on Channa and Others

Sutta 87

Channa Suttaṃ

Channa

---

[55] **[30]**

Thus have I heard:

Once the Exalted One was staying near Rājagaha
in Bamboo Grove,
at the Squirrels' Feeding-ground.

Now at that time the venerable Sāriputta the venerable Cunda, the Great[1]
and the venerable Channa,[2]
were staying on Vulture's Peak.

At that time the venerable Channa was sick,
afflicted,
stricken with a sore disease.

Then the venerable Sāriputta,
at eventide rising from his solitude,
went to visit the venerable Cunda,
and on coming to him said:

"Let us go, friend Cunda,
to visit the venerable Channa
and ask about his sickness."

And the venerable Cunda the Great assented, saying,

"Very well, friend."

So they two went to visit the venerable Channa,
and on reaching him sat down on a seat made ready.

On sitting down
the venerable Sāriputta said to the venerable Channa:

"Well, friend, I hope you are bearing up.

I hope you are enduring.

Do your pains abate and not increase?

Are there signs of their abating and not increasing?"[3]

"No, friend Sāriputta.

I am not bearing up.

I am not enduring.

Strong pains come upon me.

They do not abate.

There is no sign of their abating,
but of their increasing.

Just as if, friend,
a strong man[4] with a sharp-pointed sword
were crashing into my brain,
just so, friend, does the strong rush of vital air
torment my brain.

No, friend, I am not bearing up,
I am not enduring.

Just as if, friend,
a skilful butcher or butcher's 'prentice
with a sharp butcher's knife
were ripping up my belly,
even **[31]** so strong, friend,
are the winds that rack my belly.

No, friend, I am not bearing up,
I am not enduring.

Just as if, friend,
two strong men
should lay hold of some weaker man,
seizing him each by an arm,
and should scorch and burn him
in a pit of glowing charcoal,

even so scorching, friend,
is the burning in my body.

No, friend, I am not bearing up,
I am not enduring.

Strong pains come upon me.

They do not abate.

There is no sign of their abating,
but of their increasing.

I'll use the knife,[5] friend Sāriputta!

I wish to live no longer."

■

"Let not the venerable Channa use the knife.

Let the venerable Channa bear up.

We want the venerable Channa to bear up.

If the venerable Channa has no proper food,
I will search for proper food for him.

If the venerable Channa has no proper medicine,
I will search for proper medicine for him.

If he has no fit attendants,
I will wait on the venerable Channa.

Let not the venerable Channa use the knife.

Let him bear up.

We want the venerable Channa to bear up."

■

"No, friend Sāriputta.

I am not without proper food.

I have it.

I am not without proper medicine.

I have it.

I am not without fit attendants.

I have them.

I myself, friend, waited on the Master
for many a long day
with service that was delightful,
not tedious.

That, friend, is the proper thing for a disciple to do."

'In so far as he served the Master
with a service that was delightful,
not tedious,
blameless[6] (must be accounted)
the brother Channa's use of the knife':

so should you uphold, friend Sāriputta."

§

"We would ask a question of the venerable Channa
on a **[32]** certain point,
if the venerable Channa gives permission
for questioning and expounding."

"Ask, friend Sāriputta.

Hearing we shall understand."

"Now as to eye, friend Channa,
eye-consciousness
and states cognizable by eye-consciousness, -
do you regard it thus:

'This is mine.

This am I.

This is my self'?

■

As to ear, friend Channa,
ear-consciousness
and states cognizable by ear-consciousness, -
do you regard it thus:

'This is mine.

This am I.

This is my self'?

■

As to nose, friend Channa,
nose-consciousness

and states cognizable by nose-consciousness, -
do you regard it thus:

'This is mine.

This am I.

This is my self'?

■

As to tongue, friend Channa,
tongue-consciousness
and states cognizable by tongue-consciousness, -
do you regard it thus:

'This is mine.

This am I.

This is my self'?

■

As to body, friend Channa,
body-consciousness
and states cognizable by body-consciousness, -
do you regard it thus:

'This is mine.

This am I.

This is my self'?

■

As to mind, friend Channa,
mind-consciousness
and states cognizable by mind-consciousness, -
do you regard it thus:

'This is mine.

This am I.

This is my self'?"

■

"As to eye, friend Sāriputta,
eye-consciousness
and states cognizable by eye-consciousness, -
I regard it thus:

'This is not mine.

This is not I.

This is not my self'.

■

As to ear, friend Sāriputta,
ear-consciousness
and states cognizable by ear-consciousness, -
I regard it thus:

'This is not mine.

This is not I.

This is not my self'.

■

As to nose, friend Sāriputta,
nose-consciousness
and states cognizable by nose-consciousness, -
I regard it thus:

'This is not mine.

This is not I.

This is not my self'.

■

As to tongue, friend Sāriputta,
tongue-consciousness
and states cognizable by tongue-consciousness, -
I regard it thus:

'This is not mine.

This is not I.

This is not my self'.

■

As to body, friend Sāriputta,
body-consciousness
and states cognizable by body-consciousness, -
I regard it thus:

'This is not mine.

This is not I.

This is not my self'.

■

As to mind, friend Sāriputta,
mind-consciousness
and states cognizable by mind-consciousness, -
I regard it thus:

'This is not mine.

This is not I.

This is not my self'."

■

"Now, friend Channa,
as to eye,
eye-consciousness,
and states cognizable by eye-consciousness,[ed1]
seeing what,
comprehending what,
do you regard
eye,
eye-consciousness,
and states cognizable by eye-consciousness thus:

'This is not mine.

This is not I.

This is not my self'.

■

As to ear,
ear-consciousness,
and states cognizable by ear-consciousness,
seeing what,
comprehending what,

do you regard
ear,
ear-consciousness,
and states cognizable by ear-consciousness thus:

'This is not mine.

This is not I.

This is not my self'.

■

As to nose,
nose-consciousness,
and states cognizable by nose-consciousness,
seeing what,
comprehending what,
do you regard
nose,
nose-consciousness,
and states cognizable by nose-consciousness thus:

'This is not mine.

This is not I.

This is not my self'.

■

As to tongue,
tongue-consciousness,
and states cognizable by tongue-consciousness,
seeing what,
comprehending what,
do you regard

tongue,
tongue-consciousness,
and states cognizable by tongue-consciousness thus:

'This is not mine.

This is not I.

This is not my self'.

■

As to body,
body-consciousness,
and states cognizable by body-consciousness,
seeing what,
comprehending what,
do you regard
body,
body-consciousness,
and states cognizable by body-consciousness thus:

'This is not mine.

This is not I.

This is not my self'.

■

As to mind,
mind-consciousness,
and states cognizable by mind-consciousness,
seeing what,
comprehending what,
do you regard
mind,

mind-consciousness,
and states cognizable by mind-consciousness thus:

'This is not mine.

This is not I.

This is not my self'."

■

"As to eye, friend Sāriputta,
eye-consciousness,
and states cognizable by eye-consciousness,
seeing ceasing to be,
comprehending ceasing to be
do I regard
eye,
eye-consciousness,
and states cognizable by eye-consciousness thus:

'This is not mine.

This is not I.

This is not my self'.

■

As to ear,
ear-consciousness,
and states cognizable by ear-consciousness,
seeing ceasing to be,
comprehending ceasing to be
do I regard
ear,

ear-consciousness,
and states cognizable by ear-consciousness thus:

'This is not mine.

This is not I.

This is not my self'.

■

As to nose,
nose-consciousness,
and states cognizable by nose-consciousness,
seeing ceasing to be,
comprehending ceasing to be
do I regard
nose,
nose-consciousness,
and states cognizable by nose-consciousness thus:

'This is not mine.

This is not I.

This is not my self'.

■

As to tongue,
tongue-consciousness,
and states cognizable by tongue-consciousness,
seeing ceasing to be,
comprehending ceasing to be
do I regard
tongue,

tongue-consciousness,
and states cognizable by tongue-consciousness thus:

'This is not mine.

This is not I.

This is not my self'.

■

As to body,
body-consciousness,
and states cognizable by body-consciousness,
seeing ceasing to be,
comprehending ceasing to be
do I regard
body,
body-consciousness,
and states cognizable by body-consciousness thus:

'This is not mine.

This is not I.

This is not my self'.

■

As to mind,
mind-consciousness,
and states cognizable by mind-consciousness,
seeing ceasing to be,
comprehending ceasing to be
do I regard
mind,

mind-consciousness,
and states cognizable by mind-consciousness thus:

'This is not mine.

This is not I.

This is not my self'."

§

At these words the venerable Cunda the Great[7]
thus addressed the venerable Channa:

"Wherefore, friend Channa,
you ought to ever bear in mind
the teaching of that Exalted One,
to wit: -

'In him that clingeth,[8]
there is wavering.

In him that clingeth not,
wavering is not.

Where is no wavering,
there is calm.

Where is calm,
there is no bent.

Where is no bent,
there is no wrong practice.[9]

Where is no wrong practice,
there is no vanishing and reappearing.[10]

If there be no vanishing and reappearing,
there is no here
nor yonder
nor yet midway.

That is the end of ill.'"

[33] Thereupon the venerable Sāriputta
and the venerable Cunda the Great,
when this discourse was uttered,
rose from their seats and went away.

But the venerable Channa,
not long after the going of those venerable ones,
used the knife.[11]

§

Now the venerable Sāriputta came to see the Exalted One,
saluted him
and sat down at one side.

So seated
the venerable Sāriputta said to the Exalted One: -

"Lord, the venerable Channa has used the knife.

What is his rebirth?

What is his attainment?"

"Was it not face to face with you, Sāriputta,
that the brother Channa declared
that no blame attached to him?"

"Yes, lord.

But there is a village of the Vajjis
called Pubbavijjhanam,
and there dwell clansmen of the venerable Channa,
who are friends and dear comrades to him,
clansmen who are to be blamed."[12]

"True, Sāriputta.

There are these clansmen,
friends and dear comrades of the brother Channa,
who are to be blamed.

Nevertheless, Sāriputta,
I am not one to reproach him, saying

'He is to blame.'

For whoso, Sāriputta,
lays down one body
and takes up another body,
of him I say

'He is to blame.'

But it is not so with the brother Channa.

Without reproach was the knife used by the brother Channa.

So should you maintain, Sāriputta."

---

[1] Younger brother of Sāriputta and one of the chief elders. *Cf. Brethren,* 119.

[2] *Comy.* says it is not the Channa (master of his horse) of the Buddha's 'forthgoing' (*Cf. K.S.* iii, 11 (sic. 111) n.) but another. *Cf. M.*ii, 193; iii, 260.

[3] *Cf. supra*. § 74.

[4] The stock epithets for unbearable pain. *Cf.* M. i, 243 (trans. in my *Some Sayings of the Buddha,* p. 20 *ff.*).

[5] *Cf. K.S.* i, 150 *n.;* iii, 105 *n*. I have discussed the ethics of suicide at some length in an article in the *Buddhist Annual of Ceylon,* 1922, and with reference to this episode. *Cf.* in this connexion, Edmunds, *Buddhist and Christian Gospels,* ii, 58, where I think he is wrong in regarding the deed as a sacrifice, for he misses the point of the Master's reply.

[6] *Anupavajjaṇ*. Here *Comy.* says *anupavattikaṇ appaṭisandhikaṇ* (not irremediable). See the Master's pronouncement at the end of the section.

[7] *Comy.* remarks that Sāriputta was aware, in spite of this reply, of the fact that Channa was still unperfected, but made no remark thereon, while Cunda, with the intention of testing him, gave him this sermon.

[8] To *taṇhā-māna-diṭṭhi*. *Comy.* 'As you feel your pains you waver, therefore you are still unconverted,' says the elder.

[9] *Agati-gali*.

[10] *Cut'upapāto,* in successive rebirths.

[11] 'Severed his wind-pipe. But that very moment fear overcame him and warning of his doom *(gati-nimātaṇ)*. So, conscious of his unconverted state, he quickly applied insight, mastered the activities, attained Arahantship, and made an end of life and craving *(samasīsiṇ hutvā* and was so released.' The

facts could not have been known, and it seems a rather desperate effort to work up a satisfactory reason for this supposed attainment. *Cf*. *Comy*. on v. 381 of *Dhammapada*, the case of Vakkhali.

[12] *Upavajjana-kulāni*. *Comy*. explains by *upaaañ kamiabbakulāni*, they have to be visited, and the constant intercourse with laymen was forbidden. They are to blame for this, not the elder.

[ed1] Woodward alters his translation here to: "... things cognizable by eye-consciousness that is in the eye, -" but the Pali text is the same as above. I am altering his translation to conform to the repetition found in the Pali.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
4. Channa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

4. The Chapter on Channa and Others

Sutta 88

Puṇṇa Suttaṃ

Puṇṇa

---

[60] **[34]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's, Park.[ed1]

Then the venerable Puṇṇa[1] came to see the Exalted One,
saluted him,
and sat down at one side.

Seated at one side the venerable Puṇṇa said to the Exalted One: -

"Well for me, lord, if the Exalted One would teach me a teaching in brief,
hearing which teaching from the Exalted One
I might dwell solitary,
remote,
earnest,
ardent
and aspiring."

"There are objects,[2] Puṇṇa, cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of such,
if he welcome them,
persist in clinging to them,
so enamoured,
so persisting in clinging to them,
there comes a lure upon him.

The arising of the lure, Puṇṇa,
is the arising of ill.

So I declare.

■

There are sounds, Puṇṇa, cognizable by the ear,
sounds desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of such,
if he welcome them,
persist in clinging to them,
so enamoured,
so persisting in clinging to them,
there comes a lure upon him.

The arising of the lure, Puṇṇa,
is the arising of ill.

So I declare.

■

There are scents, Puṇṇa, cognizable by the nose,
scents desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of such,
if he welcome them,
persist in clinging to them,
so enamoured,
so persisting in clinging to them,
there comes a lure upon him.

The arising of the lure, Puṇṇa,
is the arising of ill.

So I declare.

■

There are savours, Puṇṇa, cognizable by the tongue,
savours desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of such,
if he welcome them,
persist in clinging to them,
so enamoured,
so persisting in clinging to them,
there comes a lure upon him.

The arising of the lure, Puṇṇa,
is the arising of ill.

So I declare.

■

There are things tangible, Puṇṇa, cognizable by the body,
tangibles desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of such,
if he welcome them,
persist in clinging to them,
so enamoured,
so persisting in clinging to them,
there comes a lure upon him.

The arising of the lure, Puṇṇa,
is the arising of ill.

So I declare.

■

There are mind-states, Puṇṇa, cognizable by the mind,
mind-states desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of such,
if he welcome them,
persist in clinging to them,
so enamoured,
so persisting in clinging to them,
there comes a lure upon him.

The arising of the lure, Puṇṇa,
is the arising of ill.

So I declare.

§

"There are objects, Puṇṇa, cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of such,
if he welcome them not,
persist not in clinging to them,
thus not enamoured,
thus not persisting in clinging to them,
the lure comes to cease.

The ceasing of the lure, Puṇṇa,
is the ceasing of ill.

So I declare.

■

There are sounds, Puṇṇa, cognizable by the ear,
sounds desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of such,
if he welcome them not,
persist not in clinging to them,
thus not enamoured,

thus not persisting in clinging to them,
the lure comes to cease.

The ceasing of the lure, Puṇṇa,
is the ceasing of ill.

So I declare.

■

There are scents, Puṇṇa, cognizable by the nose,
scents desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of such,
if he welcome them not,
persist not in clinging to them,
thus not enamoured,
thus not persisting in clinging to them,
the lure comes to cease.

The ceasing of the lure, Puṇṇa,
is the ceasing of ill.

So I declare.

■

There are savours, Puṇṇa, cognizable by the tongue,
savours desirable,
pleasant,
delightful
and dear,

passion-fraught,
inciting to lust.

If a brother be not enamoured of such,
if he welcome them not,
persist not in clinging to them,
thus not enamoured,
thus not persisting in clinging to them,
the lure comes to cease.

The ceasing of the lure, Puṇṇa,
is the ceasing of ill.

So I declare.

■

There are things tangible, Puṇṇa, cognizable by the body,
tangibles desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of such,
if he welcome them not,
persist not in clinging to them,
thus not enamoured,
thus not persisting in clinging to them,
the lure comes to cease.

The ceasing of the lure, Puṇṇa,
is the ceasing of ill.

So I declare.

■

There are mind-states, Puṇṇa, cognizable by the mind,
mind-states desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of such,
if he welcome them not,
persist not in clinging to them,
thus not enamoured,
thus not persisting in clinging to them,
the lure comes to cease.

The ceasing of the lure, Puṇṇa,
is the ceasing of ill.

So I declare.

§

Now, Puṇṇa,
after being instructed by me
with this teaching in brief,
tell me in what district you will be dwelling."

[35] "There is a district, lord, called Sunāparanta.[3]

That is where I shall be dwelling."|| ||

"Hotheaded, Puṇṇa, are the men of Sunāparanta.|| ||

Fierce, Puṇṇa, are the men of Sunāparanta.|| ||

If the men of Sunāparanta abuse and revile you, Puṇṇa, how will it be with you?"[4]|| ||

"If the men of Sunāparanta abuse and revile me, lord,
I shall feel thus of them:

'Kindly indeed are the men of Sunāparanta.

Very kindly are the men of Sunāparanta
in that they do not smite me a blow with their hands.'

That is how it will be with me, then, 0 Exalted One.

That is how it will be with me then, O Happy One."

■

"But if, Puṇṇa, those men of Sunāparanta
smite you a blow with their hands,
how will it be with you then, Puṇṇa?"

Why in such case, lord,
this is how it will be with me:

'Kindly indeed are the men of Sunāparanta.

Very kindly are the men of Sunāparanta
in that they do not throw clods of earth at me.'

That is how it will be with me, then, 0 Exalted One.

That is how it will be with me then, O Happy One."

■

"But suppose, Puṇṇa, that they throw clods at you,
how will it be with you then, Puṇṇa?"

"Why in such case, lord,
this is how it will be with me:

'Kindly indeed are the men of Sunāparanta.

Very kindly are the men of Sunāparanta in that they do not beat me with a stick'

That is how it will be with me, then, 0 Exalted One.

That is how it will be with me then, O Happy One."

■

"But if they do beat you with a stick, Puṇṇa.,
how will it be with you then, Puṇṇa?"

"Why in such case, lord,
this is how it will be with me:

'Kindly indeed are the men of Sunāparanta.

Very kindly are the men of Sunāparanta in that they do not strike me with a sword.'

That is how it will be with me, then, 0 Exalted One.

That is how it will be with me then, O Happy One."

■

"But if they do strike you with a sword, Puṇṇa,
how will it be with you then, Puṇṇa?"

"Why in such case, lord,
this is how it will be with me:

'Kindly indeed are the men of Sunāparanta.

Very kindly are the men of Sunāparanta in that they do not slay me with a sharp sword.'

That is how it will be with me, then, 0 Exalted One.

That is how it will be with me then, O Happy One."

■

[36] "But suppose they do slay you with a sharp sword, Puṇṇa,
how will it be with you then, Puṇṇa?"

"Then, lord, I shall think:

'There are disciples of that Exalted One
who, when tormented by,[5]
ashamed of,
disgusted with,
body and life,
have resort to stabbing themselves.[6]

Now I have come by a stabbing that I never sought.'|| ||

That is how it will be with me, then, 0 Exalted One.

That is how it will be with me then, O Happy One."

"Well said! Well said, Puṇṇa!

Possessed of such self control as this,
you will be well able to dwell
in the district of the folk of Sunāparanta.

So now, Puṇṇa,
do what you think it time for."[7]

§

Thereupon the venerable Puṇṇa welcomed the words of the Exalted One,
and took pleasure therein,
and rising from his seat
he saluted the Exalted One by the right.

Then he set his lodging in order,
and taking bowl and robe
went off on his wanderings
to the district of Sunāparanta.

And so wandering on,
reached it,
and there the venerable Puṇṇa stayed
in the district of Sunāparanta.

And during that rainy season
the venerable Puṇṇa established in the Norm
as many as five hundred devotees.

In that same rainy season
he realized the threefold knowledge.

In that same rainy season he passed finally away.

Now a number of brethren came to the Exalted One,
saluted him,
and sat down at one side.

Seated at one side those brethren said to the Exalted One: -

"Lord, that clansman named Puṇṇa,
who was taught with a teaching in brief by the Exalted One,
is dead.

What is his rebirth?

What is his attainment?"

"A sage, Brethren, was Puṇṇa the clansman.

He lived in accordance with the Norm.

He did not hurt me with disputings about the Norm.

Puṇṇa, Brethren, has passed finally away."[8]

---

[1] For Puṇṇa see *M*. iii, 267 (*J.P.T.S.,* 1887, p. 23): *Brethren,* 70-1; Poussin, *Bouddhisme,* p. 275 *ff*.; Bumouf, Introduction to *Bouddhisme Indien,* p. 235 *ff*. (*Légende de Purṇa*); *Divyāvadāna,* 37-9. It is possible he is the Puṇṇa Mantāni-putta who was one of the ten great disciples. *Cf*. *K.S*. iii, 89.

[2] *Cf*. supra, § 63.

[3] Bumouf, *op*. *cit*., p. 252 *n*. (who translates the whole *sutta*), discusses the situation of this place. Aparantaka is mentioned at *Mahāvaṇsa, P.T.S*. (Geiger), p. 85.

[4] *Tatra te kinti bhavissati*. We might translate 'what will you think?' *Cf*. *tatra me evaṇ ahosi,* 'thus it occurred to me.'
This graduated scale of ill-treatment follows the stock formula for such cases. *Cf*. the Buddha's advice to Phagguna at *M*. i, 124.

[5] *Aṭṭiyamānā*. Text has wrongly *atthiyamānā*.

[6] Contrary to the ordinances of Vinaya. The Sanskrit version which Bumouf (*Story of Purṇa*) translates has 'take poison, hang themselves, cast themselves down from precipices': but for the next sentence, 'I shall think them kind for delivering me from this "excrementitious" body.'

[7] *Yassa dāni tvaṇ kālaṇ maññasi*. The usual formula of dismissal.

[8] The same words are said of Suppabuddha, the leper, at *Udāna,* v, 3.

[ed1] The Pali begins "There then ..." which would indicate by reference to the previous sutta that this sutta was delevered in Rājagaha, but at MN 145 the same story is located here.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
4. Channa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

4. The Chapter on Channa and Others

Sutta 89

Bāhiya Suttaṃ

Bāhiya

---

[63] **[37]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's, Park.[ed1]

Then the venerable Bāiya[1] came to see the Exalted One,
saluted him,
and sat down at one side.

Seated at one side the venerable Bāiya said to the Exalted One: -

"Well for me, lord, if the Exalted One would teach me a teaching in brief,
hearing which teaching from the Exalted One
I might dwell solitary,
remote,
earnest,
ardent
and aspiring."

"Now what think you, Bāiya?

Is the eye permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are objects permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is eye-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is eye-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from eye-contact,
-
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

Now what think ye, Bāiya?

"Is the ear permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are sounds permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is ear-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is ear-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from ear-contact,
-
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

Now what think ye, Bāiya?

Is the nose permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are scents permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is nose-consciousness permanetn
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,

by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is nose-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from nose-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

Now what think ye, Bāiya?

Is the tongue permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are savours permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is tongue-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is tongue-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from tongue-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, Bāiya?

Is the body permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are things tactile permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is body-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,

by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is body-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from body-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, Bāiya?

Is the mind permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are mind-states permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is mind-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is mind-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from mind-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

---

[14] So seeing, Bāiya, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, Bāiya, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, Bāiya, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, Bāiya, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, Bāiya, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, Bāiya, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

§

Then the venerable Bāiya was delighted with the words of the Exalted One
welcomed the words of the Exalted One,
and took pleasure therein,
and rising from his seat
he saluted the Exalted One by the right.

Then the venerable Bāiya,
dwelling solitary,
remote,
earnest,
ardent
and aspiring,
in no long time attained that goal

for which the clansmen rightly leave home for the homeless life,
even that unrivalled goal of righteous living;
attained it even in that very life,
and knowing it for himself,
realizing it for himself,
abode therein,
so that he came to know:

"Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter."

And the venerable Bāiya was yet another of the Arahants.

---

[1] *Cf*. Uddna, i, 10, where a brother of this name was called Dārucīriya, because he wore a dress of bark.

[ed1] The Pali begins "There then ..." which would indicate by reference to the previous sutta which in the text has a similar nidana, that this sutta was delevered in Rājagaha, the location of the sutta prior to that one. But the previous sutta was, according to MN 145 actually delivered in Sāvatthi, so I take it that this "There..." indicates Sāvatthi, not Rājagaha.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
4. Channa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

4. The Chapter on Channa and Others

Sutta 90

Paṭhama Ejā Suttaṃ

Passion (i)

---

[64] **[37]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Passion,[1] Brethren, is a disease.

Passion is an imposthume.

Passion is a dart.

Therefore, Brethren, the Tathāgata abides passionless and unwounded.

Wherefore, Brethren, if one should so desire,
he also might abide passionless and unwounded.

He should have no conceit[2]
of being the eye,
in the eye,
or by way of the eye.

He **[38]** should not imagine:

'I have an eye.'

He should have no conceit
of being an object
or in an object
or by way of an object.

He should not imagine:

'I have an object.'

He should have no conceit
of being eye-consciousness

or in eye-consciousness
or by way of eye-consciousness.

He should not imagine:

'I have eye-consciousness.'

He should have no conceit
of being eye-contact
or in eye-contact
or by way of eye-contact.

He should not imagine:

'I have eye-contact.'

Whatever weal or woe or neutral state arises, experienced through eye-contact, -
he should have no conceit of being that,
or in that
or by way of that,
thinking:

'That is mine.'

■

He should have no conceit
of being the ear
or in the ear
or by way of the ear.

He should not imagine:

'I have an ear.'

He should have no conceit
of being a sound

or in a sound
or by way of a sound.

He should not imagine:

'I have a sound.'

He should have no conceit
of being ear-consciousness
or in ear-consciousness
or by way of ear-consciousness.

He should not imagine:

'I have ear-consciousness.'

He should have no conceit
of being ear-contact
or in ear-contact
or by way of ear-contact.

He should not imagine:

'I have ear-contact.'

Whatever weal or woe or neutral state arises, experienced through ear-contact, -
he should have no conceit of being that,
or in that
or by way of that,
thinking:

'That is mine.'

■

He should have no conceit
of being the nose

or in the nose
or by way of the nose.

He should not imagine:

'I have an nose.'

He should have no conceit
of being a scent
or in a scent
or by way of a scent.

He should not imagine:

'I have a scent.'

He should have no conceit
of being nose-consciousness
or in nose-consciousness
or by way of nose-consciousness.

He should not imagine:

'I have nose-consciousness.'

He should have no conceit
of being nose-contact
or in nose-contact
or by way of nose-contact.

He should not imagine:

'I have nose-contact.'

Whatever weal or woe or neutral state arises, experienced through nose-contact, -
he should have no conceit of being that,
or in that

or by way of that,
thinking:

'That is mine.'

■

He should have no conceit
of being the tongue
or in the tongue
or by way of the tongue.

He should not imagine:

'I have an tongue.'

He should have no conceit
of being a savour
or in a savour
or by way of a savour.

He should not imagine:

'I have a savour.'

He should have no conceit
of being tongue-consciousness
or in tongue-consciousness
or by way of tongue-consciousness.

He should not imagine:

'I have tongue-consciousness.'

He should have no conceit
of being tongue-contact
or in tongue-contact
or by way of tongue-contact.

He should not imagine:

'I have tongue-contact.'

Whatever weal or woe or neutral state arises, experienced through tongue-contact, -
he should have no conceit of being that,
or in that
or by way of that,
thinking:

'That is mine.'

■

He should have no conceit
of being the body
or in the body
or by way of the body.

He should not imagine:

'I have a body.'

He should have no conceit
of being a thing tactile
or in a thing tactile
or by way of a thing tactile.

He should not imagine:

'I have a thing tactile.'

He should have no conceit
of being body-consciousness
or in body-consciousness
or by way of body-consciousness.

He should not imagine:

'I have body-consciousness.'

He should have no conceit
of being body-contact
or in body-contact
or by way of body-contact.

He should not imagine:

'I have body-contact.'

Whatever weal or woe or neutral state arises, experienced through body-contact, -
he should have no conceit of being that,
or in that
or by way of that,
thinking:

'That is mine.'

■

He should have no conceit
of being the mind
or in the mind
or by way of the mind.

He should not imagine:

'I have a mind.'

He should have no conceit of being a mind-state
or in a mind-state
or by way of a mind-state.

He should not imagine:

'I have a mind-state.'

He should have no conceit
of being mind-consciousness
or in mind-consciousness
or by way of mind-consciousness.

He should not imagine:

'I have mind-consciousness.'

He should have no conceit
of being mind-contact
or in mind-contact
or by way of mind-contact.

He should not imagine:

'I have mind-contact.'

Whatever weal or woe or neutral state arises, experienced through mind-contact, -
he should have no conceit of being that,
or in that
or by way of that,
thinking:

'That is mine.'

■

He should have no conceit
of being the all
or in the all
or by way of the all.

He should not think:

'The all is mine'.

§

Thus having no conceits
he grasps at nothing in the world.

Being free from grasping
he is not troubled.

Being untroubled
he is himself
by himself
set free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

---

[1] Here *ejā*, says *Comy.*, is a name for *taṇhā* in its meaning of 'transience' *(cal'aṭṭhena), i.e*. as motion opposed to calm dispassion. It is *gaṇḍa* because of its corruption. It is *sallaṇ* because it slays.

[2] *Na maññeyya*. The whole as in § 30 supra.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
4. Channa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

4. The Chapter on Channa and Others

Sutta 91

Dutiya Ejā Suttaṃ

Passion (ii)[1]

---

[66] **[38]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Passion, Brethren, is a disease.

Passion is an imposthume.

Passion is a dart.

Therefore, Brethren, the Tathāgata abides passionless and unwounded.

Wherefore, Brethren, if one should so desire,
he also might abide passionless and unwounded.

He should have no conceit
of being the eye,
in the eye,
or by way of the eye.

He should not imagine:

'I have an eye.'

He should have no conceit
of being an object
or in an object
or by way of an object.

He should not imagine:

'I have an object.'

He should have no conceit
of being eye-consciousness

or in eye-consciousness
or by way of eye-consciousness.

He should not imagine:

'I have eye-consciousness.'

He should have no conceit
of being eye-contact
or in eye-contact
or by way of eye-contact.

He should not imagine:

'I have eye-contact.'

Whatever weal or woe or neutral state arises, experienced through eye-contact, -
he should have no conceit of being that,
or in that
or by way of that,
thinking:

'That is mine.'

Whatever conceit one has, Brethren,
and by whatsoever means
and in whatsoever way,
in thinking:
'It is mine', -
therein is instability.

The world delights in becoming
because it is based on change,
because it is entangled in becoming.

■

He should have no conceit
of being the ear
or in the ear
or by way of the ear.

He should not imagine:

'I have an ear.'

He should have no conceit
of being a sound
or in a sound
or by way of a sound.

He should not imagine:

'I have a sound.'

He should have no conceit
of being ear-consciousness
or in ear-consciousness
or by way of ear-consciousness.

He should not imagine:

'I have ear-consciousness.'

He should have no conceit
of being ear-contact
or in ear-contact
or by way of ear-contact.

He should not imagine:

'I have ear-contact.'

Whatever weal or woe or neutral state arises, experienced through ear-contact, -

he should have no conceit of being that,
or in that
or by way of that,
thinking:

'That is mine.'

Whatever conceit one has, Brethren,
and by whatsoever means
and in whatsoever way,
in thinking:
'It is mine', -
therein is instability.

The world delights in becoming
because it is based on change,
because it is entangled in becoming.

■

He should have no conceit
of being the nose
or in the nose
or by way of the nose.

He should not imagine:

'I have an nose.'

He should have no conceit
of being a scent
or in a scent
or by way of a scent.

He should not imagine:

'I have a scent.'

He should have no conceit
of being nose-consciousness
or in nose-consciousness
or by way of nose-consciousness.

He should not imagine:

'I have nose-consciousness.'

He should have no conceit
of being nose-contact
or in nose-contact
or by way of nose-contact.

He should not imagine:

'I have nose-contact.'

Whatever weal or woe or neutral state arises, experienced through nose-contact, -
he should have no conceit of being that,
or in that
or by way of that,
thinking:

'That is mine.'

Whatever conceit one has, Brethren,
and by whatsoever means
and in whatsoever way,
in thinking:
'It is mine', -
therein is instability.

The world delights in becoming
because it is based on change,
because it is entangled in becoming.

■

He should have no conceit
of being the tongue
or in the tongue
or by way of the tongue.

He should not imagine:

'I have an tongue.'

He should have no conceit
of being a savour
or in a savour
or by way of a savour.

He should not imagine:

'I have a savour.'

He should have no conceit
of being tongue-consciousness
or in tongue-consciousness
or by way of tongue-consciousness.

He should not imagine:

'I have tongue-consciousness.'

He should have no conceit
of being tongue-contact
or in tongue-contact
or by way of tongue-contact.

He should not imagine:

'I have tongue-contact.'

Whatever weal or woe or neutral state arises, experienced through tongue-contact, -
he should have no conceit of being that,
or in that
or by way of that,
thinking:

'That is mine.'

Whatever conceit one has, Brethren,
and by whatsoever means
and in whatsoever way,
in thinking:
'It is mine', -
therein is instability.

The world delights in becoming
because it is based on change,
because it is entangled in becoming.

■

He should have no conceit
of being the body
or in the body
or by way of the body.

He should not imagine:

'I have a body.'

He should have no conceit
of being a thing tactile
or in a thing tactile
or by way of a thing tactile.

He should not imagine:

'I have a thing tactile.'

He should have no conceit
of being body-consciousness
or in body-consciousness
or by way of body-consciousness.

He should not imagine:

'I have body-consciousness.'

He should have no conceit
of being body-contact
or in body-contact
or by way of body-contact.

He should not imagine:

'I have body-contact.'

Whatever weal or woe or neutral state arises, experienced through body-contact, -
he should have no conceit of being that,
or in that
or by way of that,
thinking:

'That is mine.'

§

Whatever conceit one has, Brethren,
and by whatsoever means

and in whatsoever way,
in thinking:

'It is mine', -

therein is instability.

The world delights in becoming
because it is based on change,
because it is entangled in becoming.

■

He should have no conceit
of being the mind
or in the mind
or by way of the mind.

He should not imagine:

'I have a mind.'

He should have no conceit of being a mind-state
or in a mind-state
or by way of a mind-state.

He should not imagine:

'I have a mind-state.'

He should have no conceit
of being mind-consciousness
or in mind-consciousness
or by way of mind-consciousness.

He should not imagine:

'I have mind-consciousness.'

He should have no conceit
of being mind-contact
or in mind-contact
or by way of mind-contact.

He should not imagine:

'I have mind-contact.'

Whatever weal or woe or neutral state arises, experienced through mind-contact, -
he should have no conceit of being that,
or in that
or by way of that,
thinking:

'That is mine.'

Whatever conceit one has, Brethren,
and by whatsoever means
and in whatsoever way,
in thinking:
'It is mine', -
therein is instability.

The world delights in becoming
because it is based on change,
because it is entangled in becoming.

■

Even up to the sphere
of the factors of existence
and the elements
one should have no conceit of being that,
or in that

or by way of that,
thinking:

'That is mine.'

Thus having no conceits
one grasps at nothing in the world.

Being free from grasping
he is not troubled.

Being untroubled
he is himself
by himself
set free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

---

[1] *Cf. supra,* § 31.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
4. Channa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

4. The Chapter on Channa and Others

Sutta 92

Paṭhama Dvaya Suttaṃ

Duality (i)

---

[67] **[38]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will show you a dual thing, brethren.

Do ye listen to it.

What is a dual thing, brethren?

Eye and object,
ear and sound,
nose and scent,
tongue **[39]** and savour,
body and tangibles,
mind and mind-states, -
that, Brethren, is called a dual.

He who should say:

'Rejecting this dual,
I will proclaim another dual,' -

it would be mere talk on his part,
and when questioned
he could not make good his boast,
and further would come to an ill pass.

Why so?

Because, Brethren, it would be beyond his scope.[1]

---

[1] *supra* §23

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
4. Channa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

4. The Chapter on Channa and Others

Sutta 93

Dutiya Dvaya Suttaṃ

Duality (ii)[1]

---

[67] **[39]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Owing to a dual (thing), Brethren,
consciousness comes into being.

And what, Brethren, is that dual
owing to which consciousness comes into being?

Owing to the eye and objects
arises eye-consciousness.

The eye is impermanent,
changing,
its state is 'becoming otherness.'[2]

Objects are impermanent,
changing,
their state is 'becoming otherness.'.

Thus this dual —
mobile
and transitory,
impermanent,
changing, -
its state is 'becoming otherness.'

Eye-consciousness is impermanent,
changing,
its state is 'becoming otherness.'

That condition,
that relation of the uprising of eye-consciousness, -
they also are impermanent,

changing,
their state is 'becoming otherness.'

This eye-consciousness,
arising as it does from an impermanent relation, -
how could it be permanent?

Now the striking together,
the falling together,
the meeting together
of these three things, -
this, Brethren, is called 'eye-contact.'

Eye-contact is impermanent,
changing,
its state is 'becoming otherness.'

That condition,
that relation of the uprising of eye-contact, -
they also are impermanent.

This eye-contact,
arising as it does from an impermanent relation, -
how could it be permanent?

Contacted, Brethren, one feels.

Contacted, one is aware.

Contacted, one perceives.

Thus these states also are
mobile
and transitory,
impermanent
and changing.

Their state is 'becoming otherness.'

■

Owing to the ear and sounds
arises ear-consciousness.

The ear is impermanent,
changing,
its state is 'becoming otherness.'

Sounds are impermanent,
changing,
their state is 'becoming otherness.'.

Thus this dual —
mobile
and transitory,
impermanent,
changing, -
its state is 'becoming otherness.'

Ear-consciousness is impermanent,
changing,
its state is 'becoming otherness.'

That condition,
that relation of the uprising of ear-consciousness, -
they also are impermanent,
changing,
their state is 'becoming otherness.'

This ear-consciousness,
arising as it does from an impermanent relation, -
how could it be permanent?

Now the striking together,
the falling together,
the meeting together
of these three things, -
this, Brethren, is called 'ear-contact.'

Ear-contact is impermanent,
changing,
its state is 'becoming otherness.'

That condition,
that relation of the uprising of ear-contact, -
they also are impermanent.

This ear-contact,
arising as it does from an impermanent relation, -
how could it be permanent?

Contacted, Brethren, one feels.

Contacted, one is aware.

Contacted, one perceives.

Thus these states also are
mobile
and transitory,
impermanent
and changing.

Their state is 'becoming otherness.'

■

Owing to the nose and scents
arises ear-consciousness.

The nose is impermanent,
changing,
its state is 'becoming otherness.'

Scents are impermanent,
changing,
their state is 'becoming otherness.'.

Thus this dual —
mobile
and transitory,
impermanent,
changing, -
its state is 'becoming otherness.'

Nose-consciousness is impermanent,
changing,
its state is 'becoming otherness.'

That condition,
that relation of the uprising of nose-consciousness, -
they also are impermanent,
changing,
their state is 'becoming otherness.'

This nose-consciousness,
arising as it does from an impermanent relation, -
how could it be permanent?

Now the striking together,
the falling together,
the meeting together
of these three things, -
this, Brethren, is called 'nose-contact.'

Nose-contact is impermanent,
changing,

its state is 'becoming otherness.'

That condition,
that relation of the uprising of nose-contact, -
they also are impermanent.

This nose-contact,
arising as it does from an impermanent relation, -
how could it be permanent?

Contacted, Brethren, one feels.

Contacted, one is aware.

Contacted, one perceives.

Thus these states also are
mobile
and transitory,
impermanent
and changing.

Their state is 'becoming otherness.'

■

Owing to the tongue and savours
arises ear-consciousness.

The tongue is impermanent,
changing,
its state is 'becoming otherness.'

Savours are impermanent,
changing,
their state is 'becoming otherness.'.

Thus this dual —
mobile
and transitory,
impermanent,
changing, -
its state is 'becoming otherness.'

Tongue-consciousness is impermanent,
changing,
its state is 'becoming otherness.'

That condition,
that relation of the uprising of tongue-consciousness, -
they also are impermanent,
changing,
their state is 'becoming otherness.'

This tongue-consciousness,
arising as it does from an impermanent relation, -
how could it be permanent?

Now the striking together,
the falling together,
the meeting together
of these three things, -
this, Brethren, is called 'tongue-contact.'

Tongue-contact is impermanent,
changing,
its state is 'becoming otherness.'

That condition,
that relation of the uprising of tongue-contact, -
they also are impermanent.

This tongue-contact,
arising as it does from an impermanent relation, -

how could it be permanent?

Contacted, Brethren, one feels.

Contacted, one is aware.

Contacted, one perceives.

Thus these states also are
mobile
and transitory,
impermanent
and changing.

Their state is 'becoming otherness.'

■

Owing to the body and tangibles
arises ear-consciousness.

The body is impermanent,
changing,
its state is 'becoming otherness.'

Tangibles are impermanent,
changing,
their state is 'becoming otherness.'.

Thus this dual —
mobile
and transitory,
impermanent,
changing, -
its state is 'becoming otherness.'

Body-consciousness is impermanent,
changing,
its state is 'becoming otherness.'

That condition,
that relation of the uprising of body-consciousness, -
they also are impermanent,
changing,
their state is 'becoming otherness.'

This body-consciousness,
arising as it does from an impermanent relation, -
how could it be permanent?

Now the striking together,
the falling together,
the meeting together
of these three things, -
this, Brethren, is called 'body-contact.'

Body-contact is impermanent,
changing,
its state is 'becoming otherness.'

That condition,
that relation of the uprising of body-contact, -
they also are impermanent.

This body-contact,
arising as it does from an impermanent relation, -
how could it be permanent?

Contacted, Brethren, one feels.

Contacted, one is aware.

Contacted, one perceives.

Thus these states also are
mobile
and transitory,
impermanent
and changing.

Their state is 'becoming otherness.'

■

Owing to the mind and mind-states
arises ear-consciousness.

The mind is impermanent,
changing,
its state is 'becoming otherness.'

Mind-states are impermanent,
changing,
their state is 'becoming otherness.'.

Thus this dual —
mobile
and transitory,
impermanent,
changing, -
its state is 'becoming otherness.'

Mind-consciousness is impermanent,
changing,
its state is 'becoming otherness.'

That condition,
that relation of the uprising of mind-consciousness, -
they also are impermanent,
changing,
their state is 'becoming otherness.'

This mind-consciousness,
arising as it does from an impermanent relation, -
how could it be permanent?

Now the striking together,
the falling together,
the meeting together
of these three things, -
this, Brethren, is called 'mind-contact.'

Mind-contact is impermanent,
changing,
its state is 'becoming otherness.'

That condition,
that relation of the uprising of mind-contact, -
they also are impermanent.

This mind-contact,
arising as it does from an impermanent relation, -
how could it be permanent?

Contacted, Brethren, one feels.

Contacted, one is aware.

Contacted, one perceives.

Thus these states also are
mobile
and transitory,
impermanent
and changing.

Their state is 'becoming otherness.'

■

Thus, Brethren, owing to a dual, consciousness comes into being."

---

[1] *Cf. M.* i, 111; *Buddh. Psych.*, p. 64.

[2] *Aññathā-bhāvin*. I borrow the translation of this term from Mrs. Rhys Davids.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
5. Saḷa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

5. The Chapter of the Six

Sutta 94

Cha-Phass'Āyatana (Paṭhama Saṇgayya) Suttaṃ

Including (The Sixfold Sense-Sphere) (i)[1]

[4] *Sabbaṇ geha-sitaṇ (= geha-nissitaṇ vitakkaṇ. Comy.*), 'connected with the household life.'

[5] *Nekhhamma-sitaṇ.*

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
5. Saḷa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

5. The Chapter of the Six

Sutta 95

Māluṇkya-Putta (Dutiya Saṇgaya) Suttaṃ

Including (ii)

p.p. explains it all — p.p.

"Herein, then, of those things seen,
heard,
imagined,
cognizable,
in what is seen
you will have only the seen.

In what is heard
you will have only what is heard.

In the imagined
you will have only what is imagined.

In the cognized
you will have only what is cognized.

When, Mālunkya's Son, of those things seen,
heard,
imagined,
cognizable,
in what is seen
you will have only the seen.

In what is heard
you will have only what is heard.

In the imagined
you will have only what is imagined.

In the cognized
you will have only what is cognized,
you will have no 'thereby.'

As you will have no 'thereby,'
you will have no 'therein.'

As you, Mālunkya's Son will have no 'therein,'
it follows that you will have no 'here'
or 'beyond'
or 'midway between.'[4]

That is the end of ill."

"Indeed, lord, I understand in full
the meaning of what the Exalted One has spoken in brief:[5]

Sight of fair shape bewildering lucid thought,
If one but heed the image sweet and dear,
The heart inflamed in feeling doth o'erflow,

And clinging stayeth. Thus in him do grow
Divers emotions rooted in the sight,
Greed and aversion, and the heart of him
Doth suffer grievously. Of him we say,
Thus heaping store of pain and suffering:
    Far from Nibbāna!

Sound, bewildering lucid thought,
If one but heed the image sweet and dear,
The heart inflamed in feeling doth o'erflow,

And clinging stayeth. Thus in him do grow
Divers emotions rooted in the sight,
Greed and aversion, and the heart of him
Doth suffer grievously. Of him we say,
Thus heaping store of pain and suffering:
    Far from Nibbāna!

Smell bewildering lucid thought,
If one but heed the image sweet and dear,
The heart inflamed in feeling doth o'erflow,

And clinging stayeth. Thus in him do grow
Divers emotions rooted in the sight,
Greed and aversion, and the heart of him
Doth suffer grievously. Of him we say,
Thus heaping store of pain and suffering:
    Far from Nibbāna!

Taste bewildering lucid thought,
If one but heed the image sweet and dear,
The heart inflamed in feeling doth o'erflow,

And clinging stayeth. Thus in him do grow
Divers emotions rooted in the sight,
Greed and aversion, and the heart of him
Doth suffer grievously. Of him we say,
Thus heaping store of pain and suffering:
    Far from Nibbāna!

Touch, bewildering lucid thought,
If one but heed the image sweet and dear,
The heart inflamed in feeling doth o'erflow,

And clinging stayeth. Thus in him do grow
Divers emotions rooted in the sight,
Greed and aversion, and the heart of him
Doth suffer grievously. Of him we say,
Thus heaping store of pain and suffering:
    Far from Nibbāna!

[44] Object, idea, bewildering lucid thought,
If one but heed the image sweet and dear,
The heart inflamed in feeling doth o'erflow,
And clinging stayeth. Thus in him do grow

Divers emotions rooted in idea,
Greed and aversion; and the heart of him
Doth suffer grievously. Of him we say, -
Thus heaping store of pain and suffering: -
    Far from Nibbāna!

He who for things he sees no passion breeds,
But mindful, clear of head, can suffer sense,
With uninflamed heart, nor staying clings;

And as he sees, so normally he feels;
For him no heaping up, but minishing:
Thus doth he heedfully pursue his way.

Of him, building no store of ill, we say: -
    Near is Nibbāna!

He who for things he hears no passion breeds,
But mindful, clear of head, can suffer sense,
With uninflamed heart, nor staying clings;

And as he hears, so normally he feels;
For him no heaping up, but minishing:
Thus doth he heedfully pursue his way.
Of him, building no store of ill, we say: -
    Near is Nibbāna!

He who for things he smells no passion breeds,
But mindful, clear of head, can suffer sense,
With uninflamed heart, nor staying clings;

And as he smells, so normally he feels;
For him no heaping up, but minishing:
Thus doth he heedfully pursue his way.
Of him, building no store of ill, we say: -
    Near is Nibbāna!

He who for things he tastes no passion breeds,
But mindful, clear of head, can suffer sense,
With uninflamed heart, nor staying clings;

And as he tastes, so normally he feels;
For him no heaping up, but minishing:
Thus doth he heedfully pursue his way.
Of him, building no store of ill, we say: -
    Near is Nibbāna!

He who for things things touched no passion breeds,
But mindful, clear of head, can suffer sense,
With uninflamed heart, nor staying clings;

And as he is touched, so normally he feels;
For him no heaping up, but minishing:
Thus doth he heedfully pursue his way.
Of him, building no store of ill, we say: -
    Near is Nibbāna!

He who for things things felt no passion breeds,
But mindful, clear of head, can suffer sense,
With uninflamed heart, nor staying clings;

And as he doth perceive, so normally he feels;
For him no heaping up, but minishing:
Thus doth he heedfully pursue his way.
Of him, building no store of ill, we say: -
    Near is Nibbāna!

Indeed, lord, I understand in full the meaning of what the Exalted One has spoken in brief."

"Well said! Well said, Mālunkya's Son!

Well indeed do you understand in full the meaning of what I have spoken in brief: -

Sight of fair shape bewildering lucid thought,
If one but heed the image sweet and dear,
The heart inflamed in feeling doth o'erflow,

And clinging stayeth. Thus in him do grow
Divers emotions rooted in the sight,
Greed and aversion, and the heart of him
Doth suffer grievously. Of him we say,
Thus heaping store of pain and suffering:
    Far from Nibbāna!

Sound, bewildering lucid thought,
If one but heed the image sweet and dear,

The heart inflamed in feeling doth o'erflow,

And clinging stayeth. Thus in him do grow
Divers emotions rooted in the sight,
Greed and aversion, and the heart of him
Doth suffer grievously. Of him we say,
Thus heaping store of pain and suffering:
    Far from Nibbāna!

Smell bewildering lucid thought,
If one but heed the image sweet and dear,
The heart inflamed in feeling doth o'erflow,

And clinging stayeth. Thus in him do grow
Divers emotions rooted in the sight,
Greed and aversion, and the heart of him
Doth suffer grievously. Of him we say,
Thus heaping store of pain and suffering:
    Far from Nibbāna!

Taste bewildering lucid thought,
If one but heed the image sweet and dear,
The heart inflamed in feeling doth o'erflow,

And clinging stayeth. Thus in him do grow
Divers emotions rooted in the sight,
Greed and aversion, and the heart of him
Doth suffer grievously. Of him we say,
Thus heaping store of pain and suffering:
    Far from Nibbāna!

Touch, bewildering lucid thought,
If one but heed the image sweet and dear,
The heart inflamed in feeling doth o'erflow,

And clinging stayeth. Thus in him do grow
Divers emotions rooted in the sight,

Greed and aversion, and the heart of him
Doth suffer grievously. Of him we say,
Thus heaping store of pain and suffering:
    Far from Nibbāna!

Object, idea, bewildering lucid thought,
If one but heed the image sweet and dear,
The heart inflamed in feeling doth o'erflow,
And clinging stayeth. Thus in him do grow

Divers emotions rooted in idea,
Greed and aversion; and the heart of him
Doth suffer grievously. Of him we say, -
Thus heaping store of pain and suffering: -
    Far from Nibbāna!

He who for things he sees no passion breeds,
But mindful, clear of head, can suffer sense,
With uninflamed heart, nor staying clings;

And as he sees, so normally he feels;
For him no heaping up, but minishing:
Thus doth he heedfully pursue his way.
Of him, building no store of ill, we say: -
    Near is Nibbāna!

He who for things he hears no passion breeds,
But mindful, clear of head, can suffer sense,
With uninflamed heart, nor staying clings;

And as he hears, so normally he feels;
For him no heaping up, but minishing:
Thus doth he heedfully pursue his way.
Of him, building no store of ill, we say: -
    Near is Nibbāna!

He who for things he smells no passion breeds,
But mindful, clear of head, can suffer sense,
With uninflamed heart, nor staying clings;

And as he smells, so normally he feels;
For him no heaping up, but minishing:
Thus doth he heedfully pursue his way.
Of him, building no store of ill, we say: -
    Near is Nibbāna!

He who for things he tastes no passion breeds,
But mindful, clear of head, can suffer sense,
With uninflamed heart, nor staying clings;

And as he tastes, so normally he feels;
For him no heaping up, but minishing:
Thus doth he heedfully pursue his way.
Of him, building no store of ill, we say: -
    Near is Nibbāna!

He who for things things touched no passion breeds,
But mindful, clear of head, can suffer sense,
With uninflamed heart, nor staying clings;

And as he is touched, so normally he feels;
For him no heaping up, but minishing:
Thus doth he heedfully pursue his way.
Of him, building no store of ill, we say: -
    Near is Nibbāna!

He who for things things felt no passion breeds,
But mindful, clear of head, can suffer sense,
With uninflamed heart, nor staying clings;

And as he doth perceive, so normally he feels;
For him no heaping up, but minishing:
Thus doth he heedfully pursue his way.

Of him, building no store of ill, we say: -
    Near is Nibbāna!

[45] That is how, Mālunkya's Son, you should regard in full
the meaning of what I have said in brief."

Thereupon Mālunkya's Son welcomed what was said by the Exalted One
and took pleasure therein.

And he rose from his seat,
saluted the Exalted One by the right
and went away.

And the venerable Mālunkya's Son,
dwelling solitary,
remote,
earnest,
ardent
and aspiring,
in no long time
attained that goal
for which the clansmen rightly leave home
for the homeless life,
even that unrivalled goal of righteous living,
attained it in that very life,
and knowing it for himself
abode therein,
so that he came to know:

"Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter."

And the venerable Mālunkya's Son was yet another of the Arahants.

---

[1] For Mālunkya's Son (Text has *Mālukya,* but *Comy. Māluinkya*) see Brethren, 212; *M*. 1, § 63; A. ii, 248. Again, at *Brethren,* 307, the stanzas summing up the teaching of the present section are given in full. Mrs. Rhys Davids has given so fine a rendering of them that I have ventured to include them here instead of my own.

[2] As in the passage at A. ii, 248, where he is given a teaching on *taṇhā, Comy*. says this brother had in his youth neglected the detailed teaching and fallen back. Yet now he asks for a comprehensive view of it. How can such a practice be advised to the young? The Master speaks thus both to depreciate and encourage him.

[3] *Dāyāda*.

[4] *Cf. supra*. § 87. That is, birth in this world, or that beyond, or the intermediate state: as you will have no grounds for *rāga, dosa, moha*.

[5] Here Malunkya's Son sums up the teaching, just given, in verses of his own, which the Master repeats with approval. In the last stanza of the English version, as in the second, the separate verses of the Pali are combined. [Ed. here unabridged.]

[ed1] In this and the following cases Woodward has abridged without indicating his preferred translation. I have inserted my best guess as to what he would have used.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
5. Saḷa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

5. The Chapter of the Six

Sutta 96

Parihāna-Dhamma Suttaṃ

Falling back[1]

---

[76] **[45]**

"I will teach you, brethren,
of one whose nature is to fall back,
and of one whose nature is not to fall back:
also the six[2] stations of the conqueror.

§

And how, brethren, is one of a nature to fall back?

Herein, brethren, at sight of an object,
evil, unprofitable states arise in a brother,
memories and plans,[3]
akin to the fetters that bind.

If a brother welcomes that object,
rejects it not,
puts it not away,
wipes it not out,
does not make it go to utter destruction,
thus should a brother understand of it:

'In profitable states I fall back.

This was called by the Exalted One "falling back."'

■

Herein, brethren, on hearing a sound with the ear,
evil, unprofitable states arise in a brother,
memories and plans,
akin to the fetters that bind.

If a brother welcomes that object,
rejects it not,
puts it not away,
wipes it not out,
does not make it go to utter destruction,
thus should a brother understand of it:

'In profitable states I fall back.

This was called by the Exalted One "falling back."'

■

Herein, brethren, on smelling a scent with the nose,
evil, unprofitable states arise in a brother,
memories and plans,
akin to the fetters that bind.

If a brother welcomes that object,
rejects it not,
puts it not away,
wipes it not out,
does not make it go to utter destruction,
thus should a brother understand of it:

'In profitable states I fall back.

This was called by the Exalted One "falling back."'

■

Herein, brethren, on tasting a savour with the tongue,
evil, unprofitable states arise in a brother,
memories and plans,
akin to the fetters that bind.

If a brother welcomes that object,
rejects it not,
puts it not away,
wipes it not out,
does not make it go to utter destruction,
thus should a brother understand of it:

'In profitable states I fall back.

This was called by the Exalted One "falling back."'

■

Herein, brethren, on feeling a tangible with the body,
evil, unprofitable states arise in a brother,
memories and plans,
akin to the fetters that bind.

If a brother welcomes that object,
rejects it not,
puts it not away,
wipes it not out,
does not make it go to utter destruction,
thus should a brother understand of it:

'In profitable states I fall back.

This was called by the Exalted One "falling back."'

■

Herein, brethren, on cognizing a mind-state with the mind,
evil, unprofitable states arise in a brother,
memories and plans,
akin to the fetters that bind.

If a brother welcomes that object,
rejects it not,
puts it not away,
wipes it not out,
does not make it go to utter destruction,
thus should a brother understand **[46]** of it:

'In profitable states I fall back.

This was called by the Exalted One "falling back."'

Such, brethren, is one whose nature is to fall back.

§

And how, brethren, is one of a nature not to fall back?

Herein, brethren, at sight of an object,
evil, unprofitable states arise in a brother,
memories and hopes
akin to the fetters that bind.

If a brother welcomes not that object,
rejects it,
puts it away,
wipes it out,
makes it go to utter destruction,
thus should he understand of it:

'In profitable states I am not falling back.

This was called by the Exalted One
"not falling back."'

■

Herein, brethren, on hearing a sound with the ear,
evil, unprofitable states arise in a brother,
memories and hopes
akin to the fetters that bind.

If a brother welcomes not that object,
rejects it,
puts it away,

wipes it out,
makes it go to utter destruction,
thus should he understand of it:

'In profitable states I am not falling back.

This was called by the Exalted One
"not falling back."'

■

Herein, brethren, on smelling a scent with the nose,
evil, unprofitable states arise in a brother,
memories and hopes
akin to the fetters that bind.

If a brother welcomes not that object,
rejects it,
puts it away,
wipes it out,
makes it go to utter destruction,
thus should he understand of it:

'In profitable states I am not falling back.

This was called by the Exalted One
"not falling back."'

■

Herein, brethren, on tasting a savour with the tongue,
evil, unprofitable states arise in a brother,
memories and hopes
akin to the fetters that bind.

If a brother welcomes not that object,
rejects it,

puts it away,
wipes it out,
makes it go to utter destruction,
thus should he understand of it:

'In profitable states I am not falling back.

This was called by the Exalted One
"not falling back."'

■

Herein, brethren, on feeling a tangible with the body,
evil, unprofitable states arise in a brother,
memories and hopes
akin to the fetters that bind.

If a brother welcomes not that object,
rejects it,
puts it away,
wipes it out,
makes it go to utter destruction,
thus should he understand of it:

'In profitable states I am not falling back.

This was called by the Exalted One
"not falling back."'

■

Herein, brethren, on cognizing a mind-state with the mind,
evil, unprofitable states arise in a brother,
memories and hopes
akin to the fetters that bind.

If a brother welcomes not that object,
rejects it,
puts it away,
wipes it out,
makes it go to utter destruction,
thus should he understand of it:

'In profitable states I am not falling back.

This was called by the Exalted One
"not falling back."'

§

And what, brethren, are the six stations of mastery?

Herein, brethren, on seeing an object with the eye
evil unprofitable states do not arise in a brother,
memories and hopes
akin to the fetters that bind.

In such case, brethren,
thus should a brother understand:

'Mastered is this sense-sphere.

This was called
"a station of mastery"
by the Exalted One.'

■

Herein, brethren, on hearing a sound with the ear
evil unprofitable states do not arise in a brother,

memories and hopes
akin to the fetters that bind.

In such case, brethren,
thus should a brother understand:

'Mastered is this sense-sphere.

This was called
"a station of mastery"
by the Exalted One.'

■

Herein, brethren, on smelling a scent with the nose
evil unprofitable states do not arise in a brother,
memories and hopes
akin to the fetters that bind.

In such case, brethren,
thus should a brother understand:

'Mastered is this sense-sphere.

This was called
"a station of mastery"
by the Exalted One.'

■

Herein, brethren, on tasting a savour with the tongue
evil unprofitable states do not arise in a brother,
memories and hopes
akin to the fetters that bind.

In such case, brethren,
thus should a brother understand:

'Mastered is this sense-sphere.

This was called
"a station of mastery"
by the Exalted One.'

■

Herein, brethren, on feeling a tangible with the body
evil unprofitable states do not arise in a brother,
memories and hopes
akin to the fetters that bind.

In such case, brethren,
thus should a brother understand:

'Mastered is this sense-sphere.

This was called
"a station of mastery"
by the Exalted One.'

■

Herein, brethren, on cognizing a mind-state with the mind
evil unprofitable states do not arise in a brother,
memories and hopes
akin to the fetters that bind.

In such case, brethren,
thus should a brother understand:

'Mastered is this sense-sphere.

This was called
"a station of mastery"
by the Exalted One.'

■

These, brethren, are called 'the six stations of mastery.'

---

[1] *Parihānaṃ*. *Cf*. *K.S*. ii, 139.

[2] Usually eight. *Cf*. *infra,* § 150.

[3] *Sara-sañkappa*. *Comy*. '*Ettha sarantī ti sarā dhāvantī ti attho*. *Cf*. *infra,* § 203.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
5. Saḷa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

5. The Chapter of the Six

Sutta 97

Pamāda-Vihāri Suttaṃ

Dwelling Heedless

---

[78] **[46]**

Thus have I heard:

The Exalted One once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren,
of the one who dwells heedless,
and of the one who dwells earnest.

Do ye listen to it.

And how, Brethren, does one dwell heedless?

In him, Brethren, who dwells
with the faculty of sight uncontrolled,
the heart is corrupted
by objects cognizable by the eye.

In him whose heart is corrupted
there is no delight.

Without delight
there is no joy.

Where joy is not,
there is no calm.

Without calm
one dwells in sorrow.

The sorrowful man's heart
is not composed.

When the heart is **[47]** not composed,
one has not clear ideas.[1]

Through not having clear ideas
he is reckoned
as one who dwells heedless.

■

In him, Brethren, who dwells
with the faculty of hearing uncontrolled,
the heart is corrupted
by sounds cognizable by the ear.

In him whose heart is corrupted
there is no delight.

Without delight
there is no joy.

Where joy is not,
there is no calm.

Without calm
one dwells in sorrow.

The sorrowful man's heart
is not composed.

When the heart is not composed,
one has not clear ideas.

Through not having clear ideas
he is reckoned
as one who dwells heedless.

■

In him, Brethren, who dwells
with the faculty of smell uncontrolled,

the heart is corrupted
by scents cognizable by the nose.

In him whose heart is corrupted
there is no delight.

Without delight
there is no joy.

Where joy is not,
there is no calm.

Without calm
one dwells in sorrow.

The sorrowful man's heart
is not composed.

When the heart is not composed,
one has not clear ideas.

Through not having clear ideas
he is reckoned
as one who dwells heedless.

■

In him, Brethren, who dwells
with the faculty of taste uncontrolled,
the heart is corrupted
by tangibles cognizable by the tongue.

In him whose heart is corrupted
there is no delight.

Without delight
there is no joy.

Where joy is not,
there is no calm.

Without calm
one dwells in sorrow.

The sorrowful man's heart
is not composed.

When the heart is not composed,
one has not clear ideas.

Through not having clear ideas
he is reckoned
as one who dwells heedless.

■

In him, Brethren, who dwells
with the faculty of touch uncontrolled,
the heart is corrupted
by tangibles cognizable by the body.

In him whose heart is corrupted
there is no delight.

Without delight
there is no joy.

Where joy is not,
there is no calm.

Without calm
one dwells in sorrow.

The sorrowful man's heart
is not composed.

When the heart is not composed,
one has not clear ideas.

Through not having clear ideas
he is reckoned
as one who dwells heedless.

■

In him, Brethren, who dwells
with the faculty of mind uncontrolled,
the heart is corrupted
by mind-states cognizable by the mind.

In him whose heart is corrupted
there is no delight.

Without delight
there is no joy.

Where joy is not,
there is no calm.

Without calm
one dwells in sorrow.

The sorrowful man's heart
is not composed.

When the heart is not composed,
one has not clear ideas.

Through not having clear ideas
he is reckoned
as one who dwells heedless.

Thus, Brethren, is one
a dweller in heedlessness.

§

And how, Brethren, does one dwell in earnest?

In him, Brethren, who dwells
with the faculty of sight controlled
the heart is not corrupted
by objects cognizable by the eye.

In him whose heart is not corrupted
delight is born.

In one delighted
joy is born.

When one is joyful
the body is calmed.

He whose body is calmed
feels at ease.

Composed is the heart of him
who is at ease.

When the heart is composed
one's ideas are clear.

Through having clear ideas
one is reckoned as
one who dwells earnest.

■

In him, Brethren, who dwells
with the faculty of hearing controlled
the heart is not corrupted
by sounds cognizable by the ear.

In him whose heart is not corrupted
delight is born.

In one delighted
joy is born.

When one is joyful
the body is calmed.

He whose body is calmed
feels at ease.

Composed is the heart of him
who is at ease.

When the heart is composed
one's ideas are clear.

Through having clear ideas
one is reckoned as
one who dwells earnest.

■

In him, Brethren, who dwells
with the faculty of smell controlled
the heart is not corrupted
by scents cognizable by the nose.

In him whose heart is not corrupted
delight is born.

In one delighted
joy is born.

When one is joyful
the body is calmed.

He whose body is calmed
feels at ease.

Composed is the heart of him
who is at ease.

When the heart is composed
one's ideas are clear.

Through having clear ideas
one is reckoned as
one who dwells earnest.

■

In him, Brethren, who dwells
with the faculty of taste controlled
the heart is not corrupted
by savours cognizable by the tongue.

In him whose heart is not corrupted
delight is born.

In one delighted
joy is born.

When one is joyful
the body is calmed.

He whose body is calmed
feels at ease.

Composed is the heart of him
who is at ease.

When the heart is composed
one's ideas are clear.

Through having clear ideas
one is reckoned as
one who dwells earnest.

■

In him, Brethren, who dwells
with the faculty of touch[2] controlled
the heart is not corrupted
by tangibles cognizable by the body.

In him whose heart is not corrupted
delight is born.

In one delighted
joy is born.

When one is joyful
the body is calmed.

He whose body is calmed
feels at ease.

Composed is the heart of him
who is at ease.

When the heart is composed
one's ideas are clear.

Through having clear ideas
one is reckoned as
one who dwells earnest.

■

In him, Brethren, who dwells
with the faculty of mind controlled
the heart is not corrupted
by mind-states cognizable by the mind.

In him whose heart is not corrupted
delight is born.

In one delighted
joy is born.

When one is joyful
the body is calmed.

He whose body is calmed
feels at ease.

Composed is the heart of him
who is at ease.

When the heart is composed
one's ideas are clear.

Through having clear ideas
one is reckoned as
one who dwells earnest.

Thus, Brethren, is one
a dweller in earnestness.

[1] *Dhammā na pātubhavanti*. 'Things are not evident.' *Comy*. *Samatha-vipassanā dhammā na uppajjanti*.

[2] *Kāy'indriya*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
5. Saḷa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

5. The Chapter of the Six

Sutta 98

Saṃvara Suttaṃ

Restraint

---

[79] **[47]**

Thus have I heard:

The Exalted One once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, restraint
and lack of restraint.

Do ye listen to it.

And how, Brethren, is one unrestrained?

There are, Brethren, objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus should he understand:

'I am falling back in profitable states.

This was called "falling back" by the Exalted One.'

■

There are, Brethren, sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus should he understand:

'I am falling back in profitable states.

This was called "falling back" by the Exalted One.'

■

There are, Brethren, scents cognizable by the nose,
scents desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus should he understand:

'I am falling back in profitable states.

This was called "falling back" by the Exalted One.'

■

There are, Brethren, savours cognizable by the tongue,
savours desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus should he understand:

'I am falling back in profitable states.

This was called "falling back" by the Exalted One.'

■

There are, Brethren, tangibles cognizable by the body,
tangibles desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus should he understand:

'I am falling back in profitable states.

This was called "falling back" by the Exalted One.'

■

There are, Brethren, mind-states cognizable by the mind,
mind-states desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus should he understand:

'I am falling back in profitable states.

This was called "falling back" by the Exalted One.'

Thus, Brethren, is one unrestrained.

§

And how, Brethren, is one restrained?

There are, Brethren, objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother not be enamoured of them,
if he welcome them not,
if he persist not in clinging to them,
thus should he understand:

'I am not falling back in profitable states.

This was called "not falling back" by the Exalted One.'

■

There are, Brethren, sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother not be enamoured of them,
if he welcome them not,
if he persist not in clinging to them,
thus should he understand:

'I am not falling back in profitable states.

This was called "not falling back" by the Exalted One.'

■

There are, Brethren, scents cognizable by the nose,
scents desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother not be enamoured of them,
if he welcome them not,
if he persist not in clinging to them,
thus should he understand:

'I am not falling back in profitable states.

This was called "not falling back" by the Exalted One.'

■

There are, Brethren, savours cognizable by the tongue,
savours desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother not be enamoured of them,
if he welcome them not,
if he persist not in clinging to them,
thus should he understand:

'I am not falling back in profitable states.

This was called "not falling back" by the Exalted One.'

■

There are, Brethren, tangibles cognizable by the body,
tangibles desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother not be enamoured of them,
if he welcome them not,
if he persist not in clinging to them,
thus should he understand:

'I am not falling back in profitable states.

This was called "not falling back" by the Exalted One.'

■

There are, Brethren, mind-states cognizable by the mind,
mind-states desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother not be enamoured of them,
if he welcome them not,
if he persist not in clinging to them,
thus should he understand:

'I am not falling back in profitable states.

This was called "not falling back" by the Exalted One.'

Thus, Brethren, is one restrained."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
5. Saḷa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

5. The Chapter of the Six

Sutta 99

Samādhi Suttaṃ

Concentration

---

[80] **[48]**

Thus have I heard:

The Exalted One once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Practise concentration,[1] brethren.

A brother of concentrated mind
knows things as they really are.

And how does he so know?

He knows, as it really is,
that the eye is impermanent.

He knows, as it really is,
that objects are impermanent.

He knows, as it really is,
that eye-consciousness is impermanent.

He knows, as it really is,
that eye-contact is impermanent.

The weal or woe or neutral state experienced,
which arises owing to eye-contact, -
that also he knows,
as it really is,
to be impermanent.

■

He knows, as it really is,
that the ear is impermanent.

He knows, as it really is,
that sounds are impermanent.

He knows, as it really is,
that ear-consciousness is impermanent.

He knows, as it really is,
that ear-contact is impermanent.

The weal or woe or neutral state experienced,
which arises owing to ear-contact, -
that also he knows,
as it really is,
to be impermanent.

■

He knows, as it really is,
that the nose is impermanent.

He knows, as it really is,
that scents are impermanent.

He knows, as it really is,
that nose-consciousness is impermanent.

He knows, as it really is,
that nose-contact is impermanent.

The weal or woe or neutral state experienced,
which arises owing to nose-contact, -
that also he knows,
as it really is,
to be impermanent.

■

He knows, as it really is,
that the tongue is impermanent.

He knows, as it really is,
that savours are impermanent.

He knows, as it really is,
that tongue-consciousness is impermanent.

He knows, as it really is,
that tongue-contact is impermanent.

The weal or woe or neutral state experienced,
which arises owing to tongue-contact, -
that also he knows,
as it really is,
to be impermanent.

■

He knows, as it really is,
that the body is impermanent.

He knows, as it really is,
that tangibles are impermanent.

He knows, as it really is,
that body-consciousness is impermanent.

He knows, as it really is,
that body-contact is impermanent.

The weal or woe or neutral state experienced,
which arises owing to body-contact, -
that also he knows,
as it really is,
to be impermanent.

■

He knows, as it really is,
that the mind is impermanent.

He knows, as it really is,
that mind-states are impermanent.

He knows, as it really is,
that mind-consciousness is impermanent.

He knows, as it really is,
that mind-contact is impermanent.

The weal or woe or neutral state experienced,
which arises owing to mind-contact, -
that also he knows,
as it really is,
to be impermanent.

Do ye practise concentration, brethren.

A brother of concentrated mind knows things as they really are.

---

[1] *Samādhi = citt'ekaggatā. Comy.*

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
5. Saḷa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

5. The Chapter of the Six

Sutta 100

Paṭisallāṇa Suttaṃ

Solitude

---

[80] **[48]**

Thus have I heard:

The Exalted One once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Apply yourselves, brethren, to solitude.

A brother who is solitary
knows things as they really are.

And how does he so know?

He knows, as it really is,
that the eye is impermanent.

He knows, as it really is,
that objects are impermanent.

He knows, as it really is,
that eye-consciousness is impermanent.

He knows, as it really is,
that eye-contact is impermanent.

The weal or woe or neutral state experienced,
which arises owing to eye-contact, -
that also he knows,
as it really is,
to be impermanent.

■

He knows, as it really is,
that the ear is impermanent.

He knows, as it really is,
that sounds are impermanent.

He knows, as it really is,
that ear-consciousness is impermanent.

He knows, as it really is,
that ear-contact is impermanent.

The weal or woe or neutral state experienced,
which arises owing to ear-contact, -
that also he knows,
as it really is,
to be impermanent.

■

He knows, as it really is,
that the nose is impermanent.

He knows, as it really is,
that scents are impermanent.

He knows, as it really is,
that nose-consciousness is impermanent.

He knows, as it really is,
that nose-contact is impermanent.

The weal or woe or neutral state experienced,
which arises owing to nose-contact, -
that also he knows,
as it really is,
to be impermanent.

■

He knows, as it really is,
that the tongue is impermanent.

He knows, as it really is,
that savours are impermanent.

He knows, as it really is,
that tongue-consciousness is impermanent.

He knows, as it really is,
that tongue-contact is impermanent.

The weal or woe or neutral state experienced,
which arises owing to tongue-contact, -
that also he knows,
as it really is,
to be impermanent.

■

He knows, as it really is,
that the body is impermanent.

He knows, as it really is,
that tangibles are impermanent.

He knows, as it really is,
that body-consciousness is impermanent.

He knows, as it really is,
that body-contact is impermanent.

The weal or woe or neutral state experienced,
which arises owing to body-contact, -
that also he knows,
as it really is,
to be impermanent.

■

He knows, as it really is,
that the mind is impermanent.

He knows, as it really is,
that mind-states are impermanent.

He knows, as it really is,
that mind-consciousness is impermanent.

He knows, as it really is,
that mind-contact is impermanent.

The weal or woe or neutral state experienced,
which arises owing to mind-contact, -
that also he knows,
as it really is,
to be impermanent.

Apply yourselves, brethren, to solitude.

A brother who is solitary
knows things as they really are."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
5. Saḷa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

5. The Chapter of the Six

Sutta 101

Paṭhama Na Tumhāka Suttaṃ

Not Yours (i)[1]

---

[81] **[48]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"What is not of you, Brethren,
put it away.

Putting it away
will be for your profit and welfare.

And what, Brethren, is not of you?

The eye, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Objects, Brethren, are not of you.

Put them away.

Putting them away
will be for your profit and welfare.

Eye-consciousness, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Eye-contact, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

That weal or woe or neutral state experienced,
which arises owing to eye-contact, Brethren,
is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

■

The ear, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Sounds, Brethren, are not of you.

Put them away.

Putting them away
will be for your profit and welfare.

Ear-consciousness, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Ear-contact, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

That weal or woe or neutral state experienced,
which arises owing to ear-contact, Brethren,
is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

■

The nose, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Scents, Brethren, are not of you.

Put them away.

Putting them away
will be for your profit and welfare.

Nose-consciousness, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Nose-contact, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

That weal or woe or neutral state experienced,
which arises owing to nose-contact, Brethren,
is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

■

The tongue, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Savours, Brethren, are not of you.

Put them away.

Putting them away
will be for your profit and welfare.

Tongue-consciousness, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Tongue-contact, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

That weal or woe or neutral state experienced,
which arises owing to tongue-contact, Brethren,
is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

■

The body, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Tangibles, Brethren, are not of you.

Put them away.

Putting them away
will be for your profit and welfare.

Body-consciousness, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Body-contact, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

That weal or woe or neutral state experienced,
which arises owing to body-contact, Brethren,
is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

■

The mind, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Mind-objects, Brethren, are not of you.

Put them away.

Putting them away
will be for your profit and welfare.

Mind-consciousness, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Mind-contact, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

That weal or woe or neutral state experienced,
which arises owing to mind-contact, Brethren,
is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

§

Just as if, Brethren, a man should gather,
burn
or do what he likes
with all the grass,
all the sticks,
branches
and stalks **[49]** in this Jeta Grove,
pray would he say:

'This man is gathering,
is burning us,
doing what he pleases with us'?"

"Surely not, lord."

"Why not?"

"Because, lord, this is not our self,
nor of the nature of self."

§

"Even so, Brethren, the eye is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Objects, Brethren, are not of you.

Put them away.

Putting them away
will be for your profit and welfare.

Eye-consciousness, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Eye-contact, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

That weal or woe or neutral state experienced,
which arises owing to eye-contact, Brethren,
is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

■

The ear, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Sounds, Brethren, are not of you.

Put them away.

Putting them away
will be for your profit and welfare.

Ear-consciousness, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Ear-contact, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

That weal or woe or neutral state experienced,
which arises owing to ear-contact, Brethren,
is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

■

The nose, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Scents, Brethren, are not of you.

Put them away.

Putting them away
will be for your profit and welfare.

Nose-consciousness, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Nose-contact, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

That weal or woe or neutral state experienced,
which arises owing to nose-contact, Brethren,
is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

■

The tongue, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Savours, Brethren, are not of you.

Put them away.

Putting them away
will be for your profit and welfare.

Tongue-consciousness, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Tongue-contact, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

That weal or woe or neutral state experienced,
which arises owing to tongue-contact, Brethren,
is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

■

The body, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Tangibles, Brethren, are not of you.

Put them away.

Putting them away
will be for your profit and welfare.

Body-consciousness, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Body-contact, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

That weal or woe or neutral state experienced,
which arises owing to body-contact, Brethren,
is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

■

The mind, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Mind-objects, Brethren, are not of you.

Put them away.

Putting them away
will be for your profit and welfare.

Mind-consciousness, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

Mind-contact, Brethren, is not of you.

Put it away.

Putting it away
will be for your profit and welfare.

That weal or woe or neutral state experienced,
which arises owing to mind-contact, Brethren,
is not of you.

Put it away.

Putting it away will be for your profit and welfare."

---

[1] As at *K.S.* iii, 31 for the *khandhas*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
5. Saḷa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

5. The Chapter of the Six

Sutta 102

Dutiya Na Tumhāka Suttaṃ

Not Yours (ii)

---

[82] **[49]**

Thus have I heard:

The Exalted One once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"What is not of you, Brethren, put it away.

Putting it away will be for your profit and welfare.

And what, Brethren, is not of you?

The eye, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

Objects, Brethren, are not of you.

Put them away.

Putting them away will be for your profit and welfare.

Eye-consciousness, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

Eye-contact, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

"That weal or woe or neutral state experienced,
which arises owing to eye-contact, Brethren,
is not of you.

Put it away.

Putting it away will be for your profit and welfare.

■

The ear, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

Sounds, Brethren, are not of you.

Put them away.

Putting them away will be for your profit and welfare.

Ear-consciousness, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

Ear-contact, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

"That weal or woe or neutral state experienced,
which arises owing to ear-contact, Brethren,
is not of you.

Put it away.

Putting it away will be for your profit and welfare.

■

The nose, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

Scents, Brethren, are not of you.

Put them away.

Putting them away will be for your profit and welfare.

Nose-consciousness, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

Nose-contact, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

"That weal or woe or neutral state experienced,
which arises owing to nose-contact, Brethren,
is not of you.

Put it away.

Putting it away will be for your profit and welfare.

■

The tongue, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

Savours, Brethren, are not of you.

Put them away.

Putting them away will be for your profit and welfare.

Tongue-consciousness, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

Tongue-contact, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

"That weal or woe or neutral state experienced,
which arises owing to tongue-contact, Brethren,
is not of you.

Put it away.

Putting it away will be for your profit and welfare.

■

The body, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

Tangibles, Brethren, are not of you.

Put them away.

Putting them away will be for your profit and welfare.

Body-consciousness, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

Body-contact, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

"That weal or woe or neutral state experienced,
which arises owing to body-contact, Brethren,
is not of you.

Put it away.

Putting it away will be for your profit and welfare.

■

The mind, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

Mind-objects, Brethren, are not of you.

Put them away.

Putting them away will be for your profit and welfare.

Mind-consciousness, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

Mind-contact, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

"That weal or woe or neutral state experienced,
which arises owing to mind-contact, Brethren,
is not of you.

Put it away.

Putting it away will be for your profit and welfare.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ II: Paññāsaka Dutiya
5. Saḷa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ II: The 'Second Fifty' Suttas

5. The Chapter of the Six

Sutta 103

Uddaka Suttaṃ

Uddaka

[4] *Cf. Dialog,* i, 87 and *n.*; *infra*. xli, 5; *S*. v, 369.

[5] *Comy*. describes the shampooing *(sambāhana)* of the body from childhood onwards, which wears it gradually away *(tanu-vilepana)*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
1. Yoga-k-Khemi Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

1. The Chapter on Winning Security

Sutta 104

Yoga-k-Khemi Suttaṃ

Winner of Security[1]

---

[85] **[51]**

Thus have I heard:

The Exalted One once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren,
the method of winning security from the yoke,
the method of the Norm.

Do ye listen to it.

And what, Brethren, is the method
of winning security from the yokes?

There are, Brethren,
objects cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

They have been abandoned by the Tathāgata,
cut down at the root,
made like a palm-tree stump,
made something that has ceased to be,
so that they cannot grow up again in future time.

For the abandoning of them
he has proclaimed the yoke.[2]

Therefore is the Tathāgata, called
'winner of security from the yokes.'

■

There are, Brethren,
sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

They have been abandoned by the Tathāgata,
cut down at the root,
made like a palm-tree stump,
made something that has ceased to be,
so that they cannot grow up again in future time.

For the abandoning of them
he has proclaimed the yoke.

Therefore is the Tathāgata, called
'winner of security from the yokes.'

■

There are, Brethren,
scents cognizable by the nose,
scents desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

They have been abandoned by the Tathāgata,
cut down at the root,
made like a palm-tree stump,
made something that has ceased to be,
so that they cannot grow up again in future time.

For the abandoning of them
he has proclaimed the yoke.

Therefore is the Tathāgata, called
'winner of security from the yokes.'

■

There are, Brethren,
savours cognizable by the tongue,
savours desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

They have been abandoned by the Tathāgata,
cut down at the root,
made like a palm-tree stump,
made something that has ceased to be,
so that they cannot grow up again in future time.

For the abandoning of them
he has proclaimed the yoke.

Therefore is the Tathāgata, called
'winner of security from the yokes.'

■

There are, Brethren,
tangibles cognizable by the body,
tangibles desirable,
pleasant,
delightful
and dear,

passion-fraught,
inciting to lust.

They have been abandoned by the Tathāgata,
cut down at the root,
made like a palm-tree stump,
made something that has ceased to be,
so that they cannot grow up again in future time.

For the abandoning of them
he has proclaimed the yoke.

Therefore is the Tathāgata, called
'winner of security from the yokes.'

■

There are, Brethren,
mind-states cognizable by the mind,
mind-states desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

They have been abandoned by the Tathāgata,
cut down at the root,
made like a palm-tree stump,
made something that has ceased to be,
so that they cannot grow up again in future time.

For the abandoning of them
he has proclaimed the yoke.

Therefore is the Tathāgata, called
'winner of security from the yokes.'

This Brethren, is the method of winning security from the yokes,
the method of the Norm.

---

[1] *Yoga-khema-pariyāya*. *Cf*. *K.S*. ii, 132 and Appendix, 203. It is (not 'the security or peace of yoga' [as a Hindu would understand the word], but) security from the four bonds or yokes of *kāma, bhava, diṭṭhi, avijjā*. *Comy*.

[2] Here *yoga* seems to be used in the sense of application or effort. *Tasmā,* 'not because he has proclaimed, but because he has abandoned.' *Comy*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
1. Yoga-k-Khemi Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

1. The Chapter on Winning Security

Sutta 105

Upādāya Suttaṃ

Dependent

---

[85] **[51]**

Thus have I heard:

The Exalted One once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Owing to the existence of what, Brethren,
dependent on what,
does this personal weal or woe arise?

[52] "For us, lord,
things have the Exalted One as their root,
their guide
and their resort.

Well indeed were it if the meaning
of this that he has spoken
were to manifest itself to the Exalted One.

Hearing it from him,
the brethren will remember it."[1]

"Well then, brethren, listen,
give your mind thoroughly
and I will speak."

"Even so, lord," responded those brethren.

The Exalted One spake thus:

"Where you[2] have eye, Brethren,
dependent on eye
arises one's personal weal and woe.

"Where you have ear, Brethren,
dependent on eye
arises one's personal weal and woe.

"Where you have nose, Brethren,
dependent on eye
arises one's personal weal and woe.

"Where you have tongue, Brethren,
dependent on eye
arises one's personal weal and woe.

"Where you have body, Brethren,
dependent on eye
arises one's personal weal and woe.

"Where you have mind, Brethren,
dependent on eye
arises one's personal weal and woe.

§

Now what think ye, brethren?

Is the eye permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that woe or weal?"

"Woe, lord."

"Then what is impermanent,
woeful,
unstable in nature, -
is it fitting to regard that as:

'This is mine;
this am I;
this is the Self of me?'"

"Surely not, lord."

■

"Is the ear permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that woe or weal?"

"Woe, lord."

"Then what is impermanent,
woeful,
unstable in nature, -
is it fitting to regard that as:

'This is mine;
this am I;
this is the Self of me?'"

"Surely not, lord."

■

"Is the nose permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that woe or weal?"

"Woe, lord."

"Then what is impermanent,
woeful,
unstable in nature, -
is it fitting to regard that as:

'This is mine;
this am I;
this is the Self of me?'"

"Surely not, lord."

■

"Is the tongue permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that woe or weal?"

"Woe, lord."

"Then what is impermanent,
woeful,
unstable in nature, -
is it fitting to regard that as:

'This is mine;
this am I;
this is the Self of me?'"

"Surely not, lord."

■

"Is the body permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that woe or weal?"

"Woe, lord."

"Then what is impermanent,
woeful,
unstable in nature, -
is it fitting to regard that as:

'This is mine;
this am I;
this is the Self of me?'"

"Surely not, lord."

■

"Is the mind permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that woe or weal?"

"Woe, lord."

"Then what is impermanent,
woeful,
unstable in nature, -
is it fitting to regard that as:

'This is mine;
this am I;
this is the Self of me?'"

"Surely not, lord."

§

"So seeing, the well-taught Axiyan disciple
is averse from the eye
is averse from the ear
is averse from the nose
is averse from the tongue
is averse from the body
is averse from the the mind.

Being averse,
he lusts not.

Not lusting,
he is set free.

By being free
comes the knowledge that one is free.

So that he realizes:

'Destroyed is rebirth,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

---

[1] *Bhagavaṇ-mūlakā dhammā,* 'conditioned by, originating in.' *Cf. K.S.* ii, 56.

[2] *Vo* (frequent as a particle) is really an ethic dative here.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
1. Yoga-k-Khemi Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

1. The Chapter on Winning Security

Sutta 106

Dukkha-Samudaya Suttaṃ

Ill

---

[52]

Thus have I heard:

The Exalted One once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren,
the arising and the destruction of ill.

Do ye listen to it.

And what, Brethren, is the arising of ill?

Owing to eye and objects
arises eye-consciousness.

The **[53]** coming together of the three is contact.[1]

Conditioned by contact is feeling.

Conditioned by feeling is craving.

This is the arising of ill.[2]

■

Owing to ear and sounds
arises ear-consciousness.

The coming together of the three is contact.

Conditioned by contact is feeling.

Conditioned by feeling is craving.

This is the arising of ill.

■

Owing to nose and scents
arises nose-consciousness.

The coming together of the three is contact.

Conditioned by contact is feeling.

Conditioned by feeling is craving.

This is the arising of ill.

■

Owing to tongue and savours
arises tongue-consciousness.

The coming together of the three is contact.

Conditioned by contact is feeling.

Conditioned by feeling is craving.

This is the arising of ill.

■

Owing to body and tangibles
arises body-consciousness.

The coming together of the three is contact.

Conditioned by contact is feeling.

Conditioned by feeling is craving.

This is the arising of ill.

■

Owing to mind and mind-states
arises mind-consciousness.

The coming together of the three is contact.

Conditioned by contact is feeling.

Conditioned by feeling is craving.

This is the arising of ill.

§

And what, Brethren, is the destruction of ill?|| ||

Owing to eye and objects
arises eye-consciousness.

The coming together of the three is contact.

Conditioned by contact is feeling.

Conditioned by feeling is craving.

But by the utter passionless ceasing of craving
comes ceasing to be.

By ceasing to be
comes the ceasing of birth.

By the ceasing of birth
comes the ceasing of age and death,
of sorrow and grief,
of woe,

of lamentation
and despair.

This is the ceasing of the whole mass of ill.

This is the destruction of ill.

■

Owing to ear and sounds
arises ear-consciousness.

The coming together of the three is contact.

Conditioned by contact is feeling.

Conditioned by feeling is craving.

But by the utter passionless ceasing of craving
comes ceasing to be.

By ceasing to be
comes the ceasing of birth.

By the ceasing of birth
comes the ceasing of age and death,
of sorrow and grief,
of woe,
of lamentation
and despair.

This is the ceasing of the whole mass of ill.

This is the destruction of ill.

■

Owing to nose and scents
arises nose-consciousness.

The coming together of the three is contact.

Conditioned by contact is feeling.

Conditioned by feeling is craving.

But by the utter passionless ceasing of craving
comes ceasing to be.

By ceasing to be
comes the ceasing of birth.

By the ceasing of birth
comes the ceasing of age and death,
of sorrow and grief,
of woe,
of lamentation
and despair.

This is the ceasing of the whole mass of ill.

This is the destruction of ill.

■

Owing to tongue and savours
arises tongue-consciousness.

The coming together of the three is contact.

Conditioned by contact is feeling.

Conditioned by feeling is craving.

But by the utter passionless ceasing of craving
comes ceasing to be.

By ceasing to be
comes the ceasing of birth.

By the ceasing of birth
comes the ceasing of age and death,
of sorrow and grief,
of woe,
of lamentation
and despair.

This is the ceasing of the whole mass of ill.

This is the destruction of ill.

■

Owing to body and tangibles
arises body-consciousness.

The coming together of the three is contact.

Conditioned by contact is feeling.

Conditioned by feeling is craving.

But by the utter passionless ceasing of craving
comes ceasing to be.

By ceasing to be
comes the ceasing of birth.

By the ceasing of birth
comes the ceasing of age and death,
of sorrow and grief,
of woe,

of lamentation
and despair.

This is the ceasing of the whole mass of ill.

This is the destruction of ill.

■

Owing to mind and mind-states
arises mind-consciousness.

The coming together of the three is contact.

Conditioned by contact is feeling.

Conditioned by feeling is craving.

But by the utter passionless ceasing of craving
comes ceasing to be.

By ceasing to be
comes the ceasing of birth.

By the ceasing of birth
comes the ceasing of age and death,
of sorrow and grief,
of woe,
of lamentation
and despair.

This is the ceasing of the whole mass of ill.

This is the destruction of ill.

[1] *M*. i, 111; iii, 281.

[2] The greater part of *K.S*. ii deals with this subject.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
1. Yoga-k-Khemi Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

1. The Chapter on Winning Security

Sutta 107

Loka-Samudaya Suttaṃ

The World

---

[53]

Thus have I heard:

The Exalted One once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren,
the arising and the destruction of the world.

Do ye listen to it.

And what, Brethren, is the arising of the world?

Owing to eye and objects
arises eye-consciousness.

The coming together of the three is contact.

Dependent on contact is feeling.

Dependent on feeling is craving.

Dependent on craving is grasping.

Dependent on grasping is coming to be.

Dependent on coming to be is rebirth.

Dependent on rebirth,
decay and death,
sorrow and grief,
woe,
lamentation,
and despair
come into being.

This is the arising of the world.

■

Owing to ear and sounds
arises ear-consciousness.

The coming together of the three is contact.

Dependent on contact is feeling.

Dependent on feeling is craving.

Dependent on craving is grasping.

Dependent on grasping is coming to be.

Dependent on coming to be is rebirth.

Dependent on rebirth,
decay and death,
sorrow and grief,
woe,
lamentation,
and despair
come into being.

This is the arising of the world.

■

Owing to nose and scents
arises nose-consciousness.

The coming together of the three is contact.

Dependent on contact is feeling.

Dependent on feeling is craving.

Dependent on craving is grasping.

Dependent on grasping is coming to be.

Dependent on coming to be is rebirth.

Dependent on rebirth,
decay and death,
sorrow and grief,
woe,
lamentation,
and despair
come into being.

This is the arising of the world.

■

Owing to tongue and savours
arises tongue-consciousness.

The coming together of the three is contact.

Dependent on contact is feeling.

Dependent on feeling is craving.

Dependent on craving is grasping.

Dependent on grasping is coming to be.

Dependent on coming to be is rebirth.

Dependent on rebirth,
decay and death,
sorrow and grief,
woe,
lamentation,

and despair
come into being.

This is the arising of the world.

■

Owing to body and tangibles
arises body-consciousness.

The coming together of the three is contact.

Dependent on contact is feeling.

Dependent on feeling is craving.

Dependent on craving is grasping.

Dependent on grasping is coming to be.

Dependent on coming to be is rebirth.

Dependent on rebirth,
decay and death,
sorrow and grief,
woe,
lamentation,
and despair
come into being.

This is the arising of the world.

■

Owing to mind and mind-states
arises mind-consciousness.

The coming together of the three is contact.

Dependent on contact is feeling.

Dependent on feeling is craving.

Dependent on craving is grasping.

Dependent on grasping is coming to be.

Dependent on coming to be is rebirth.

Dependent on rebirth,
decay and death,
sorrow and grief,
woe,
lamentation,
and despair
come into being.

This is the arising of the world.

§

And what, Brethren, is the going to destruction of the world?|| ||

[54] Owing to eye and objects
arises eye-consciousness.

The coming together of the three is contact.

Dependent on contact is feeling.

Dependent on feeling is craving.

But by the utter passionless ceasing of craving
comes ceasing to be.

By ceasing to be
comes the ceasing of birth.

By the ceasing of birth
comes the ceasing of age and death,
of sorrow and grief,
of woe,
of lamentation
and despair.

This is the ceasing of this whole mass of Ill.

This is the destruction of the world.

■

Owing to ear and sounds
arises ear-consciousness.

The coming together of the three is contact.

Dependent on contact is feeling.

Dependent on feeling is craving.

But by the utter passionless ceasing of craving
comes ceasing to be.

By ceasing to be
comes the ceasing of birth.

By the ceasing of birth
comes the ceasing of age and death,
of sorrow and grief,
of woe,

of lamentation
and despair.

This is the ceasing of this whole mass of Ill.

This is the destruction of the world.

■

Owing to nose and scents
arises nose-consciousness.

The coming together of the three is contact.

Dependent on contact is feeling.

Dependent on feeling is craving.

But by the utter passionless ceasing of craving
comes ceasing to be.

By ceasing to be
comes the ceasing of birth.

By the ceasing of birth
comes the ceasing of age and death,
of sorrow and grief,
of woe,
of lamentation
and despair.

This is the ceasing of this whole mass of Ill.

This is the destruction of the world.

■

Owing to tongue and savours
arises tongue-consciousness.

The coming together of the three is contact.

Dependent on contact is feeling.

Dependent on feeling is craving.

But by the utter passionless ceasing of craving
comes ceasing to be.

By ceasing to be
comes the ceasing of birth.

By the ceasing of birth
comes the ceasing of age and death,
of sorrow and grief,
of woe,
of lamentation
and despair.

This is the ceasing of this whole mass of Ill.

This is the destruction of the world.

■

Owing to body and tangibles
arises body-consciousness.

The coming together of the three is contact.

Dependent on contact is feeling.

Dependent on feeling is craving.

But by the utter passionless ceasing of craving
comes ceasing to be.

By ceasing to be
comes the ceasing of birth.

By the ceasing of birth
comes the ceasing of age and death,
of sorrow and grief,
of woe,
of lamentation
and despair.

This is the ceasing of this whole mass of Ill.

This is the destruction of the world.

■

Owing to mind and mind-states
arises mind-consciousness.

The coming together of the three is contact.

Dependent on contact is feeling.

Dependent on feeling is craving.

But by the utter passionless ceasing of craving
comes ceasing to be.

By ceasing to be
comes the ceasing of birth.

By the ceasing of birth
comes the ceasing of age and death,
of sorrow and grief,
of woe,

of lamentation
and despair.

This is the ceasing of this whole mass of Ill.

This is the destruction of the world.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
1. Yoga-k-Khemi Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

1. The Chapter on Winning Security

Sutta 108

Seyya Suttaṃ

Better[1]

---

[88] **[54]**

Thus have I heard:

The Exalted One once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Owing to the existence of what, Brethren,
by adherence to what
comes the notion of
'better am I' or
'equal am I' or
'inferior am I'?"

"For us, lord,
things have the Exalted One as their root,
their guide
and their resort.

Well indeed were it if the meaning
of this that he has spoken
were to manifest itself to the Exalted One.

Hearing it from him,
the brethren will remember it."

"Well then, brethren, listen,
give your mind thoroughly
and I will speak."

"Even so, lord," responded those brethren.

The Exalted One spake thus:

"Owing to the existence of the eye, Brethren,
dependent on the eye,
by adhering to the eye
comes the notion of

'better am I' or
'equal am I' or
'inferior am I'.

■

"Owing to the existence of the ear, Brethren,
dependent on the eye,
by adhering to the eye
comes the notion of
'better am I' or
'equal am I' or
'inferior am I'.

■

"Owing to the existence of the nose, Brethren,
dependent on the eye,
by adhering to the eye
comes the notion of
'better am I' or
'equal am I' or
'inferior am I'.

■

"Owing to the existence of the tongue, Brethren,
dependent on the eye,
by adhering to the eye
comes the notion of
'better am I' or
'equal am I' or
'inferior am I'.

■

"Owing to the existence of the body, Brethren,
dependent on the eye,
by adhering to the eye
comes the notion of
'better am I' or
'equal am I' or
'inferior am I'.

■

"Owing to the existence of the mind, Brethren,
dependent on the eye,
by adhering to the eye
comes the notion of
'better am I' or
'equal am I' or
'inferior am I'.

§

Now what think ye, brethren?

Is the eye permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that woe or weal?"

"Woe, lord."

Now what is impermanent,
woeful,

unstable in nature, -
without dependence on that
could there be the notion of
'better am I' or
'equal am I' or
'inferior am I'?"

"Surely not, lord."

■

Is the ear permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that woe or weal?"

"Woe, lord."

Now what is impermanent,
woeful,
unstable in nature, -
without dependence on that
could there be the notion of
'better am I' or
'equal am I' or
'inferior am I'?"

"Surely not, lord."

■

Is the nose permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that woe or weal?"

"Woe, lord."

Now what is impermanent,
woeful,
unstable in nature, -
without dependence on that
could there be the notion of
'better am I' or
'equal am I' or
'inferior am I'?"

"Surely not, lord."

■

Is the tongue permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that woe or weal?"

"Woe, lord."

Now what is impermanent,
woeful,
unstable in nature, -
without dependence on that
could there be the notion of
'better am I' or
'equal am I' or
'inferior am I'?"

"Surely not, lord."

■

Is the body permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that woe or weal?"

"Woe, lord."

Now what is impermanent,
woeful,
unstable in nature, -
without dependence on that
could there be the notion of
'better am I' or
'equal am I' or
'inferior am I'?"

"Surely not, lord."

■

Is the mind permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent,
is that woe or weal?"

"Woe, lord."

Now what is impermanent,
woeful,
unstable in nature, -
without dependence on that
could there be the notion of

'better am I' or
'equal am I' or
'inferior am I'?"

"Surely not, lord."

§

"So seeing, the well-taught Axiyan disciple
is averse from the eye
is averse from the ear
is averse from the nose
is averse from the tongue
is averse from the body
is averse from the the mind.

Being averse,
he lusts not.

Not lusting,
he is set free.

By being free
comes the knowledge that one is free.

So that he realizes:

'Destroyed is rebirth,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

[1] Cf, *K.S*. i, 17 and *n*. 3; iii, 48, [but ?] etc..

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
1. Yoga-k-Khemi Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

1. The Chapter on Winning Security

Sutta 109

Saṇyojana Suttaṃ

Fetter[1]

---

[89] **[55]**

Thus have I heard:

The Exalted One once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren,
the things that make for bondage
and the fetter.

Do ye listen to it.

And what, Brethren, are the things that make for bondage
and what is the fetter?

The eye, Brethren, is a thing that makes for bondage.

The desire and lust that are therein, -
that is the fetter of the eye.

■

The ear, Brethren, is a thing that makes for bondage.

The desire and lust that are therein, -
that is the fetter of the ear.

■

The nose, Brethren, is a thing that makes for bondage.

The desire and lust that are therein, -
that is the fetter of the nose.

■

The tongue, Brethren, is a thing that makes for bondage.

The desire and lust that are therein, -
that is the fetter of the tongue.

■

The body, Brethren, is a thing that makes for bondage.

The desire and lust that are therein, -
that is the fetter of the body.

■

The mind, Brethren, is a thing that makes for bondage.

The desire and lust that are therein, -
that is the fetter of the mind.

These, Brethren, are called
'the things that make for bondage,'
and this is the fetter.

---

[1] These two sections are similar to §§ 120 - 121 of *K.S.* iii, 142.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
1. Yoga-k-Khemi Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

1. The Chapter on Winning Security

Sutta 110

Upādāna Suttaṃ

Grasping[1]

---

[89] **[55]**

Thus have I heard:

The Exalted One once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren,
the things that make for grasping
and grasping.[ed1]

Do ye listen to it.

And what, Brethren, are the things that make for grasping
and what is grasping?

The eye, Brethren, is a thing that makes for grasping.

The desire and lust that are therein, -
that is grasping of the eye.

■

The ear, Brethren, is a thing that makes for grasping.

The desire and lust that are therein, -
that is grasping of the ear.

■

The nose, Brethren, is a thing that makes for grasping.

The desire and lust that are therein, -
that is grasping of the nose.

■

The tongue, Brethren, is a thing that makes for grasping.

The desire and lust that are therein, -
that is grasping of the tongue.

■

The body, Brethren, is a thing that makes for grasping.

The desire and lust that are therein, -
that is grasping of the body.

■

The mind, Brethren, is a thing that makes for grasping.

The desire and lust that are therein, -
that is grasping of the mind.

These, Brethren, are called
'the things that make for grasping,'
and this is grasping.

---

[1] These two sections are similar to §§ 120 - 121 of *K.S.* iii.

[ed1] Woodward has mistakenly repeated 'the fetter' from the previous sutta.
Upādāniye ca bhikkhave dhamme desissāmi
upādānaṃ ca.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
1. Yoga-k-Khemi Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

1. The Chapter on Winning Security

Sutta 111

Paṭhama Parijānana Suttaṃ

Understanding (i)[1]

---

[89] **[55]**

Thus have I heard:

The Exalted One once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"By not comprehending,
by not understanding,
without detaching himself from,
without abandoning
the eye,
one is incapable of the destruction of ill.

By not comprehending,
by not understanding,
without detaching himself from,
without abandoning
the ear,
one is incapable of the destruction of ill.

By not comprehending,
by not understanding,
without detaching himself from,
without abandoning
the nose,
one is incapable of the destruction of ill.

By not comprehending,
by not understanding,
without detaching himself from,
without abandoning
the tongue,
one is incapable of the destruction of ill.

By not comprehending,
by not understanding,
without detaching himself from,

without abandoning
the body,
one is incapable of the destruction of ill.

By not comprehending,
by not understanding,
without detaching himself from,
without abandoning
the mind,
one is incapable of the destruction of ill.

§

But by comprehending,
by understanding,
by detaching himself from,
by abandoning
the eye,
one is capable of the destruction of ill.

By comprehending,
by understanding,
by detaching himself from,
by abandoning
the ear,
one is capable of the destruction of ill.

By comprehending,
by understanding,
by detaching himself from,
by abandoning
the nose,
one is capable of the destruction of ill.

By comprehending,
by understanding,
by detaching himself from,
by abandoning
the tongue,
one is capable of the destruction of ill.

By comprehending,
by understanding,
by detaching himself from,
by abandoning
the body,
one is capable of the destruction of ill.

By comprehending,
by understanding,
by detaching himself from,
by abandoning
the mind,
one is capable of the destruction of ill."

---

[1] *Cf. supra*. 26; *Pts. of Contr.,* 117.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
1. Yoga-k-Khemi Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

1. The Chapter on Winning Security

Sutta 112

Dutiya Parijānana Suttaṃ

Understanding (ii)

---

[55]

Thus have I heard:

The Exalted One once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"By not comprehending,
by not understanding,
without detaching himself from,
without abandoning
objects,
one is incapable of the destruction of ill.

By not comprehending,
by not understanding,
without detaching himself from,
without abandoning
sounds,
one is incapable of the destruction of ill.

By not comprehending,
by not understanding,
without detaching himself from,
without abandoning
scents,
one is incapable of the destruction of ill.

By not comprehending,
by not understanding,
without detaching himself from,
without abandoning
savours,
one is incapable of the destruction of ill.

By not comprehending,
by not understanding,
without detaching himself from,

without abandoning
tangibles,
one is incapable of the destruction of ill.

By not comprehending,
by not understanding,
without detaching himself from,
without abandoning
mind-states,
one is incapable of the destruction of ill.

§

But by comprehending,
by understanding,
by detaching himself from,
by abandoning
objects,
one is capable of the destruction of ill.

By comprehending,
by understanding,
by detaching himself from,
by abandoning
sounds,
one is capable of the destruction of ill.

By comprehending,
by understanding,
by detaching himself from,
by abandoning
scents,
one is capable of the destruction of ill.

By comprehending,
by understanding,
by detaching himself from,
by abandoning
savours,
one is capable of the destruction of ill.

By comprehending,
by understanding,
by detaching himself from,
by abandoning
tangibles,
one is capable of the destruction of ill.

By comprehending,
by understanding,
by detaching himself from,
by abandoning
mind-states,
one is capable of the destruction of ill."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
1. Yoga-k-Khemi Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

1. The Chapter on Winning Security

Sutta 113

Upassuti Suttaṃ

Overhearing[1]

---

[55]

Thus have I heard:

Once the Exalted One was staying in Nātika
at the Brick Hall.

[56] Then the Exalted One, while meditating in solitude,
uttered this Norm-teaching: -

"Because of eye and objects
arises eye-consciousness.

The coming together of three things is contact.
Dependent on contact is feeling.

Dependent on feeling is craving.

Dependent on craving is grasping.

Dependent on grasping coming to be.

Dependent on coming to be is rebirth.

Dependent on rebirth,
decay and death,
sorrow and grief,
woe, lamentation,
and despair come into being.

Thus arises this whole mass of ill.

■

Because of ear and sounds
arises ear-consciousness.

The coming together of three things is contact.
Dependent on contact is feeling.

Dependent on feeling is craving.

Dependent on craving is grasping.

Dependent on grasping coming to be.

Dependent on coming to be is rebirth.

Dependent on rebirth,
decay and death,
sorrow and grief,
woe, lamentation,
and despair come into being.

Thus arises this whole mass of ill.

■

Because of nose and scents
arises nose-consciousness.

The coming together of three things is contact.
Dependent on contact is feeling.

Dependent on feeling is craving.

Dependent on craving is grasping.

Dependent on grasping coming to be.

Dependent on coming to be is rebirth.

Dependent on rebirth,
decay and death,
sorrow and grief,
woe, lamentation,
and despair come into being.

Thus arises this whole mass of ill.

■

Because of tongue and tastes
arises tongue-consciousness.

The coming together of three things is contact.
Dependent on contact is feeling.

Dependent on feeling is craving.

Dependent on craving is grasping.

Dependent on grasping coming to be.

Dependent on coming to be is rebirth.

Dependent on rebirth,
decay and death,
sorrow and grief,
woe, lamentation,
and despair come into being.

Thus arises this whole mass of ill.

■

Because of body and tangibles
arises body-consciousness.

The coming together of three things is contact.
Dependent on contact is feeling.

Dependent on feeling is craving.

Dependent on craving is grasping.

Dependent on grasping coming to be.

Dependent on coming to be is rebirth.

Dependent on rebirth,
decay and death,
sorrow and grief,

woe, lamentation,
and despair come into being.

Thus arises this whole mass of ill.

■

Because of mind and mind-states
arises mind-consciousness.

The coming together of three things is contact.
Dependent on contact is feeling.

Dependent on feeling is craving.

Dependent on craving is grasping.

Dependent on grasping coming to be.

Dependent on coming to be is rebirth.

Dependent on rebirth,
decay and death,
sorrow and grief,
woe, lamentation,
and despair come into being.

Thus arises this whole mass of ill."

§

Now on that occasion a certain brother
stood overhearing the Exalted One.

And the Exalted One saw that brother
standing and overhearing,
and he said to that brother:

"Brother, did you hear this Norm-discourse?"

"I did, lord."

"Do you commit this Norm-discourse to memory, brother.

Master it, brother.

Bear it in mind, brother.

For this Norm-discourse bears upon your welfare, brother.

It belongs to the rudiments of the righteous life."[2]

---

[1] *Cf. K.S.* ii, 51, 107.

[2] *Ādi-brahmacariyako*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
2. Loka-Kāma-Guṇa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

2. The Chapter on the Worldly Sensual Elements[1]

Sutta 114

Paṭhama Māra-Pāsa Suttaṃ

Māra's Noose (i)

---

[91] **[56]**

Thus have I heard:[ed1]

Once the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"There are, Brethren, objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother delights in them,
welcomes them,
persists in clinging to them,
this brother is called

'One gone to Māra's home,
gone under Māra's sway.'

Māra's noose encircles him.

Bound is he
with Māra's bond,
for the Evil One
to work his will upon.

■

There are, Brethren, sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother delights in them,
welcomes them,

persists in clinging to them,
this brother is called

'One gone to Māra's home,
gone under Māra's sway.'

Māra's noose encircles him.

Bound is he
with Māra's bond,
for the Evil One
to work his will upon.

■

There are, Brethren, scents cognizable by the nose,
scents desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother delights in them,
welcomes them,
persists in clinging to them,
this brother is called

'One gone to Māra's home,
gone under Māra's sway.'

Māra's noose encircles him.

Bound is he
with Māra's bond,
for the Evil One
to work his will upon.

■

There are, Brethren, savours cognizable by the tongue,
savours desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother delights in them,
welcomes them,
persists in clinging to them,
this brother is called

'One gone to Māra's home,
gone under Māra's sway.'

Māra's noose encircles him.

Bound is he
with Māra's bond,
for the Evil One
to work his will upon.

■

There are, Brethren, tangibles cognizable by the body,
tangibles desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother delights in them,
welcomes them,
persists in clinging to them,
this brother is called

'One gone to Māra's home,
gone under Māra's sway.'

Māra's noose encircles him.

Bound is he
with Māra's bond,
for the Evil One
to work his will upon.

■

There are, Brethren, mind-states cognizable by the mind,
mind-states desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother delights in them,
welcomes them,
persists in clinging to them,
this brother is called

'One gone to Māra's home,
gone under Māra's sway.'

Māra's noose encircles him.

Bound is he
with Māra's bond,
for the Evil One
to work his will upon.

§

There are, Brethren, objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother delights not in them,
welcomes them not,
persists not in clinging to them,
this brother is called

'One not gone to Māra's home,
not gone under Māra's sway.'

Unwound for him is Māra's noose.

Freed is he from Māra's bond.

He is not one for the Evil One to work his will upon.

■

There are, Brethren, sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother delights not in them,
welcomes them not,
persists not in clinging to them,
this brother is called

'One not gone to Māra's home,
not gone under Māra's sway.'

Unwound for him is Māra's noose.

Freed is he from Māra's bond.

He is not one for the Evil One to work his will upon.

■

There are, Brethren, scents cognizable by the nose,
scents desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother delights not in them,
welcomes them not,
persists not in clinging to them,
this brother is called

'One not gone to Māra's home,
not gone under Māra's sway.'

Unwound for him is Māra's noose.

Freed is he from Māra's bond.

He is not one for the Evil One to work his will upon.

■

There are, Brethren, savours cognizable by the tongue,
savours desirable,
pleasant,
delightful and dear,

passion-fraught,
inciting to lust.

If a brother delights not in them,
welcomes them not,
persists not in clinging to them,
this brother is called

'One not gone to Māra's home,
not gone under Māra's sway.'

Unwound for him is Māra's noose.

Freed is he from Māra's bond.

He is not one for the Evil One to work his will upon.

■

There are, Brethren, tangibles cognizable by the body,
tangibles desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother delights not in them,
welcomes them not,
persists not in clinging to them,
this brother is called

'One not gone to Māra's home,
not gone under Māra's sway.'

Unwound for him is Māra's noose.

Freed is he from Māra's bond.

He is not one for the Evil One to work his will upon.

■

There are, Brethren, mind-states cognizable by the mind,
mind-states desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

[57] If a brother delights not in them,
welcomes them not,
persists not in clinging to them,
this brother is called

'One not gone to Māra's home,
not gone under Māra's sway.'

Unwound for him is Māra's noose.

Freed is he from Māra's bond.

He is not one for the Evil One to work his will upon."

---

[1] *(Pañca)loka-kāma-guṇā*. *Cf*. xxxvi, § 19, 11.

[ed1] This sutta has no *Nidāna*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
2. Loka-Kāma-Guṇa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

2. The Chapter on the Worldly Sensual Elements

Sutta 115

Dutiya Māra-Pāsa Suttaṃ

Māra's Noose (ii)

---

[92] **[57]**

Thus have I heard:

Once the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"There are, Brethren, objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother delights in them,
welcomes them,
persists in clinging to them,
this brother is called

'One bound by objects cognizable by the eye,
gone to Māra's home,
gone under Māra's sway.'

Māra's noose encircles him.

Bound is he
with Māra's bond,
for the Evil One
to work his will upon.

■

There are, Brethren, sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother delights in them,
welcomes them,
persists in clinging to them,
this brother is called

'One bound by sounds cognizable by the ear,
gone to Māra's home,
gone under Māra's sway.'

Māra's noose encircles him.

Bound is he
with Māra's bond,
for the Evil One
to work his will upon.

■

There are, Brethren, scents cognizable by the nose,
scents desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother delights in them,
welcomes them,
persists in clinging to them,
this brother is called

'One bound by scents cognizable by the nose,
gone to Māra's home,
gone under Māra's sway.'

Māra's noose encircles him.

Bound is he
with Māra's bond,
for the Evil One
to work his will upon.

■

There are, Brethren, savours cognizable by the tongue,
savours desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother delights in them,
welcomes them,
persists in clinging to them,
this brother is called

'One bound by savours cognizable by the tongue,
gone to Māra's home,
gone under Māra's sway.'

Māra's noose encircles him.

Bound is he
with Māra's bond,
for the Evil One
to work his will upon.

■

There are, Brethren, tangibles cognizable by the body,
tangibles desirable,
pleasant,
delightful and dear,

passion-fraught,
inciting to lust.

If a brother delights in them,
welcomes them,
persists in clinging to them,
this brother is called

'One bound by tangibles cognizable by the body,
gone to Māra's home,
gone under Māra's sway.'

Māra's noose encircles him.

Bound is he
with Māra's bond,
for the Evil One
to work his will upon.

■

There are, Brethren, mind-states cognizable by the mind,
mind-states desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother delights in them,
welcomes them,
persists in clinging to them,
this brother is called

'One bound by mind-states cognizable by the mind,
gone to Māra's home,
gone under Māra's sway.'

Māra's noose encircles him.

Bound is he
with Māra's bond,
for the Evil One
to work his will upon.

§

There are, Brethren, objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother delights not in them,
welcomes them not,
persists not in clinging to them,
this brother is called

'One not bound by objects cognizable by the eye,
not gone to Māra's home,
not gone under Māra's sway.'

Unwound for him is Māra's noose.

Freed is he from Māra's bond.

He is not one for the Evil One to work his will upon.

■

There are, Brethren, sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother delights not in them,
welcomes them not,
persists not in clinging to them,
this brother is called

'One not bound by sounds cognizable by the ear,
not gone to Māra's home,
not gone under Māra's sway.'

Unwound for him is Māra's noose.

Freed is he from Māra's bond.

He is not one for the Evil One to work his will upon.

■

There are, Brethren, scents cognizable by the nose,
scents desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother delights not in them,
welcomes them not,
persists not in clinging to them,
this brother is called

'One not bound by scents cognizable by the nose,
not gone to Māra's home,
not gone under Māra's sway.'

Unwound for him is Māra's noose.

Freed is he from Māra's bond.

He is not one for the Evil One to work his will upon.

■

There are, Brethren, savours cognizable by the tongue,
savours desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother delights not in them,
welcomes them not,
persists not in clinging to them,
this brother is called

'One not bound by savours cognizable by the tongue,
not gone to Māra's home,
not gone under Māra's sway.'

Unwound for him is Māra's noose.

Freed is he from Māra's bond.

He is not one for the Evil One to work his will upon.

■

There are, Brethren, tangibles cognizable by the body,
tangibles desirable,

pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother delights not in them,
welcomes them not,
persists not in clinging to them,
this brother is called

'One not bound by tangibles cognizable by the body,
not gone to Māra's home,
not gone under Māra's sway.'

Unwound for him is Māra's noose.

Freed is he from Māra's bond.

He is not one for the Evil One to work his will upon.

■

There are, Brethren, mind-states cognizable by the mind,
mind-states desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

If a brother delights not in them,
welcomes them not,
persists not in clinging to them,
this brother is called

'One not bound by mind-states cognizable by the mind,
not gone to Māra's home,
not gone under Māra's sway.'

Unwound for him is Māra's noose.

Freed is he from Māra's bond.

He is not one for the Evil One to work his will upon."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
2. Loka-Kāma-Guṇa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

2. The Chapter on the Worldly Sensual Elements

Sutta 116

Paṭhama Loka-Kāma-Guṇa Suttaṃ

Worldly Sense-Pleasures (i)

---

[93] **[57]**

Thus have I heard:[ed1]

Once the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I declare, Brethren,
that the end of the world
is not to be learned,
seen,
gone to,
by going to world's end.[1]

Nor do I declare, Brethren,
that the end of ill
can be made
without going to world's end."

So saying the Exalted One rose from his seat
and entered the residence.[2]

§

Now not long after the Exalted One had gone,
it occurred thus to those brethren:

"The Exalted One, having given us this pronouncement in brief,
without expounding its meaning in detail,
rose from his seat
and entered the residence,
having said this:[ed2]

'I declare, Brethren,
that the end of the world
is not to be learned,

seen,
gone to,
by going to world's end.

Nor do I declare, Brethren,
that the end of ill
can be made
without going to world's end.'

Pray who could expound to us in detail
the meaning of this pronouncement
made in brief by the Exalted One?"

§

[58] Then it occurred to those brethren:[3]

"There is this venerable Ānanda,
one praised by the Master
and honoured by intelligent co-mates of the righteous life.

The venerable Ānanda is capable of expounding in detail
the meaning of this pronouncement
made in brief by the Exalted One.

Suppose we go to visit the venerable Ānanda?

Suppose we come before the venerable Ānanda
and question him as to the meaning of this thing?"

■

So those brethren went to visit the venerable Ānanda,
came into his presence
and greeted him courteously,
and after the exchange of mutual courtesies,
sat down at one side.

So seated
those brethren said to the venerable Ānanda:

"Friend Ānanda, the Exalted One,
after giving us this pronouncement in brief,
without expounding its meaning in detail,
rose from his seat
and entered the residence.

He said:

'I declare, Brethren,
that the end of the world
is not to be learned,
seen,
gone to,
by going to world's end.

Nor do I declare, Brethren,
that the end of ill
can be made
without going to world's end.'[4]

Now not long after the Exalted One had gone,
it occurred thus to us:

'The Exalted One, having given us this pronouncement in brief,
without expounding its meaning in detail,
rose from his seat
and entered the residence,
having said this:

"I declare, Brethren,
that the end of the world
is not to be learned,
seen,
gone to,
by going to world's end.

Nor do I declare, Brethren,
that the end of ill
can be made
without going to world's end."

Pray who could expound to us in detail
the meaning of this pronouncement
made in brief by the Exalted One?'

Then it occurred to us:

'There is this venerable Ānanda,
one praised by the Master
and honoured by intelligent co-mates of the righteous life.

The venerable Ānanda is capable of expounding in detail
the meaning of this pronouncement
made in brief by the Exalted One.

Suppose we go to visit the venerable Ānanda?

Suppose we come before the venerable Ānanda
and question him as to the meaning of this thing?'

Do you expound, venerable Ānanda."

§

"Friends, suppose a man in need of sound timber,[5]
in quest of sound timber,
going about searching for sound timber,
should come upon a tree,
upstanding,
all sound timber:
but, leaving the root,
leaving the trunk,
should think that sound timber
was to be looked for
in leaves and branches.

This is just what has happened[6] to you venerable ones.

Though you had the Master face to face
you passed over that Exalted One,
and think that I am the one to be questioned on this matter.

Friends, that Exalted One
is one who, knowing, knoweth:
who, seeing, seeth:
who hath become the seer,
who hath become the knower,
who hath become the Norm,
who hath become the highest.

Proclaimer and expounder is he.

Dispenser of good,
giver of the immortal,
Lord of the **[59]** Norm, Tathāgata, is he.[7]

Surely that was the time
for you to ask the Exalted One this question.

What the Exalted One should reply to you,
that should ye bear in mind."

■

"True it is, friend Ānanda, that the Exalted One
is one who, knowing, knoweth:
who, seeing, seeth:
who hath become the seer,
who hath become the knower,
who hath become the Norm,
who hath become the highest.[8]

Proclaimer and expounder is he.

Dispenser of good,
giver of the immortal,
Lord of the Norm, Tathāgata, is he.

Surely that was the time
for us to have asked the Exalted One this question
and that we should bear in mind
what the Exalted One might reply to us.

Still we thought:

'Here is this venerable Ānanda,
one praised by the Master
and honoured by intelligent co-mates of the righteous life.

The venerable Ānanda is capable of expounding in detail
the meaning of this pronouncement
made in brief by the Exalted One.

Suppose we go to visit the venerable Ānanda?

Suppose we come before the venerable Ānanda
and question him as to the meaning of this thing?'

Let the venerable Ānanda expound the meaning,
and not put us to further trouble."[9]

■

"Well, listen, friends.

Apply your minds.

I will speak."

"Very good, friend,"
replied those brethren
to the venerable Ānanda,
who said: -

"As to that pronouncement
uttered in brief by the Exalted One,
but without expounding its meaning in detail:

'I declare, Brethren,
that the end of the world
is not to be learned,
seen,
gone to,
by going to world's end.

Nor do I declare, Brethren,
that the end of ill
can be made
without going to world's end.'

Thus do I understand it: -

That by which one is conscious of the world,
by which one has conceit of the world,[10] -
that is called
'world'
in the Ariyan discipline.

And through what is one conscious of the world?

Through what has one conceit of the world?

Through the eye, friends,
through the ear,
through the nose,
through the tongue,
through the body,
through the mind
one is conscious of the world,
has conceit of the world.

That is called
'world'
in the Ariyan discipline.

As to that pronouncement
uttered in brief by the Exalted One,
but without expounding its meaning in detail:

'I declare, Brethren,
that the end of the world
is not to be learned,
seen,
gone to,
by going to world's end.

Nor do I declare, Brethren,
that the end of ill

can be made
without going to world's end.'

Thus do I understand in detail
the meaning of what was not explained in detail.

But, if ye wish it, ye venerable ones
should approach the Exalted One
and question him on this matter,
and according as the Exalted One explains it to you
so do ye bear it in mind."

"Very good, friend," replied those brethren to the venerable **[60]** Ānanda.

§

Then rising up
they went to the Exalted One,
saluted him
and sat down at one side.

So seated,
they thus addressed the Exalted One: -

"As to that pronouncement, lord
uttered in brief by the Exalted One,
but without expounding its meaning in detail:

'I declare, Brethren,
that the end of the world
is not to be learned,
seen,

gone to,
by going to world's end.

Nor do I declare, Brethren,
that the end of ill
can be made
without going to world's end.'

So saying the Exalted One rose from his seat
and entered the residence.

Now not long after the Exalted One had gone,
it occurred thus to us:

'The Exalted One, having given us this pronouncement in brief,
without expounding its meaning in detail,
rose from his seat
and entered the residence,
having said this:

"I declare, Brethren,
that the end of the world
is not to be learned,
seen,
gone to,
by going to world's end.

Nor do I declare, Brethren,
that the end of ill
can be made
without going to world's end."

Pray who could expound to us in detail
the meaning of this pronouncement
made in brief by the Exalted One?"

Then it occurred to us:

'There is this venerable Ānanda,
one praised by the Master
and honoured by intelligent co-mates of the righteous life.

The venerable Ānanda is capable of expounding in detail
the meaning of this pronouncement
made in brief by the Exalted One.

Suppose we go to visit the venerable Ānanda?

Suppose we come before the venerable Ānanda
and question him as to the meaning of this thing?'

So we went to visit the venerable Ānanda,
came into his presence
and greeted him courteously,
and after the exchange of mutual courtesies,
sat down at one side.

So seated
we said to the venerable Ānanda:

'Friend Ānanda, the Exalted One,
after giving us this pronouncement in brief,
without expounding its meaning in detail,
rose from his seat
and entered the residence.

He said:

"I declare, Brethren,
that the end of the world
is not to be learned,
seen,
gone to,
by going to world's end.

Nor do I declare, Brethren,
that the end of ill
can be made
without going to world's end."

Now not long after the Exalted One had gone,
it occurred thus to us:

"The Exalted One, having given us this pronouncement in brief,
without expounding its meaning in detail,
rose from his seat
and entered the residence,
having said this:

'I declare, Brethren,
that the end of the world
is not to be learned,
seen,
gone to,
by going to world's end.

Nor do I declare, Brethren,
that the end of ill
can be made
without going to world's end.'

Pray who could expound to us in detail
the meaning of this pronouncement
made in brief by the Exalted One?

The venerable Ānanda is capable of expounding in detail
the meaning of this pronouncement
made in brief by the Exalted One.

Suppose we go to visit the venerable Ānanda?

Suppose we come before the venerable Ānanda
and question him as to the meaning of this thing?'

Do you expound, venerable Ānanda.'

[Then Ānanda said:]

'Friends, suppose a man in need of sound timber,
in quest of sound timber,
going about searching for sound timber,
should come upon a tree,
upstanding,
all sound timber:
but, leaving the root,
leaving the trunk,
should think that sound timber
was to be looked for
in leaves and branches.

This is just what has happened to you venerable ones.

Though you had the Master face to face
you passed over that Exalted One,
and think that I am the one to be questioned on this matter.

Friends, that Exalted One
is one who, knowing, knoweth:
who, seeing, seeth:
who hath become the seer,
who hath become the knower,
who hath become the Norm,
who hath become the highest.

Proclaimer and expounder is he.

Dispenser of good,
giver of the immortal,

Lord of the Norm, Tathāgata, is he.

Surely that was the time
for you to ask the Exalted One this question.

What the Exalted One should reply to you,
that should ye bear in mind.'

[We replied:]

'True it is, friend Ānanda, that the Exalted One
is one who, knowing, knoweth:
who, seeing, seeth:
who hath become the seer,
who hath become the knower,
who hath become the Norm,
who hath become the highest.

Proclaimer and expounder is he.

Dispenser of good,
giver of the immortal,
Lord of the Norm, Tathāgata, is he.

Surely that was the time
for us to have asked the Exalted One this question
and that we should bear in mind
what the Exalted One might reply to us.

Still we thought:

"Here is this venerable Ānanda,
one praised by the Master
and honoured by intelligent co-mates of the righteous life.

The venerable Ānanda is capable of expounding in detail
the meaning of this pronouncement

made in brief by the Exalted One.

Suppose we go to visit the venerable Ānanda?

Suppose we come before the venerable Ānanda
and question him as to the meaning of this thing?"

Let the venerable Ānanda expound the meaning,
and not put us to further trouble.'

Then the meaning was explained to us by the venerable Ānanda,
with these reasons,
in these words,
in these particulars:[11]

'Well, listen, friends.

Apply your minds.

I will speak.'

'Very good, friend,'
we replied
to the venerable Ānanda,
who said: -

'As to that pronouncement
uttered in brief by the Exalted One,
but without expounding its meaning in detail:

"I declare, Brethren,
that the end of the world
is not to be learned,
seen,
gone to,
by going to world's end.

Nor do I declare, Brethren,
that the end of ill
can be made
without going to world's end."

Thus do I understand it: -

That by which one is conscious of the world,
by which one has conceit of the world, -
that is called
'world'
in the Ariyan discipline.

And through what is one conscious of the world?

Through what has one conceit of the world?

Through the eye, friends,
through the ear,
through the nose,
through the tongue,
through the body,
through the mind
one is conscious of the world,
has conceit of the world.

That is called
'world'
in the Ariyan discipline.

As to that pronouncement
uttered in brief by the Exalted One,
but without expounding its meaning in detail:

"I declare, Brethren,
that the end of the world
is not to be learned,

seen,
gone to,
by going to world's end.

Nor do I declare, Brethren,
that the end of ill
can be made
without going to world's end."

Thus do I understand in detail
the meaning of what was not explained in detail.

But, if ye wish it, ye venerable ones
should approach the Exalted One
and question him on this matter,
and according as the Exalted One explains it to you
so do ye bear it in mind.'

Very good, friend,' we replied to the venerable Ānanda.

Then rising up
we came to the Exalted One."

"A sage, Brethren, is Ānanda;
of great wisdom, Brethren, is Ānanda.|| ||

If you were to put me this question,
I should explain it even as Ānanda explained it to you.

This is the meaning of that thing,
and so do ye bear it in mind."

---

[1] *Cf. K.S.* i, 85 f.; A. ii, 48.

[2] *Comy*. thinks he went away so that the brethren might hear his praises from Ānanda and so have renewed confidence in their Master.

[3] *Cf*. *K.S*. iii, 112, *Dial*. ii. 159, *Further Dial,* i, 155, etc.

[4] *K.S*. i, 85 *f.; A*. ii, 47 *f*.

[5] *Cf*. *M*. i, 111, 194, 233; *K.S*. iii, 119.

[6] *Evaṇ sampadaṇ idaṇ*. = *sampattikaṇ Comy*.

[7] The word 'Tathāgata,' is thus explained by *Comy*.

[8] *Cakkhu-, ñāṇa-, dhamma-, brahma-bhūta*. *Cf*. *K.S*. ii, 170 (S. ii, 255).

[9] *Agaruṇ karitvā* generally means 'doing a discourtesy.' *Comy*. says 'by making us ask again and again.'

[10] *Loka-saññī, loka-mānī*.

[11] *Imehi ākārehi, padehi, vyañjanehi*. *Comy*. '*kāraṇehi, akkhara-sampiṇḍakehi, pāṭiyekka-akkharehi*.'

[ed1] This sutta has no nidāna.

[ed2] Woodward has 'saying', but the Buddha did not "rise up from his seat and enter his residence saying" what he said. He said what he said and then rose up...; further Woodward alters the wording of his translation slightly where the Pali is (and always is) identical. I have changed things accordingly, but have retained Woodward's vocabulary.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
2. Loka-Kāma-Guṇa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

2. The Chapter on the Worldly Sensual Elements

Sutta 117

Devadaha Sutta

Worldly Sensual Elements (ii)

p.p. explains it all — p.p.

[61] 4. Wherefore, brethren, as to those worldly sensual elements
experienced by thought,
which are passed,
perished
and altered,
in what is to be regarded as a sense-sphere: -
wherein eye and perception of objects fade away, -
in what is to be regarded as a sense-sphere: -

wherein ear and perception of sounds fade away, -
in what is to be regarded as a sense-sphere: -
wherein nose and perception of scents fade away, -
in what is to be regarded as a sense-sphere: -
wherein tongue and perception of savours fade away, -
in what is to be regarded as a sense-sphere: -
wherein mind and perception of mind-states fade away[3]-

in what is to be regarded as a sense-sphere,
ye ought,
for your own sakes,
to practise watchfulness
and concentration of mind."

5. So saying the Exalted One rose from his seat and entered the residence.

6. Now not long after the Exalted One had gone, it occurred thus to those brethren:

"The Exalted One, having given us this pronouncement in brief, without expounding its meaning in detail, rose from his seat and entered the residence, saying this:

'Wherefore, brethren, as to those worldly sensual elements
experienced by thought,
which are passed,
perished
and altered,
in what is to be regarded as a sense-sphere: -
wherein eye and perception of objects fade away, -
in what is to be regarded as a sense-sphere: -
wherein ear and perception of sounds fade away, -
in what is to be regarded as a sense-sphere: -
wherein nose and perception of scents fade away, -
in what is to be regarded as a sense-sphere: -
wherein tongue and perception of savours fade away, -

in what is to be regarded as a sense-sphere: -
wherein mind and perception of mind-states fade away-

in what is to be regarded as a sense-sphere,
ye ought,
for your own sakes,
to practise watchfulness
and concentration of mind.'

Pray who could expound to us in detail
the meaning of this pronouncement
made in brief by the Exalted One?

7. Then it occurred to those brethren:

"There is this venerable Ānanda,
one praised by the Master
and honoured by intelligent co-mates of the righteous life.

The venerable Ānanda is capable of expounding in detail
the meaning of this pronouncement
made in brief by the Exalted One.

Suppose we go to visit the venerable Ānanda,
suppose we come before the venerable Ānanda
and question him as to the meaning of this thing."

8. So those brethren went to visit the venerable Ānanda,
came into his presence
and greeted him courteously,
and after the exchange of mutual courtesies,
sat down at one side.

9. So seated those brethren said to the venerable Ānanda:

"Friend Ānanda, the Exalted One,
after giving us this pronouncement in brief,

without expounding its meaning in detail,
rose from his seat and entered the residence.

He said:

'Wherefore, brethren, as to those worldly sensual elements
experienced by thought,
which are passed,
perished
and altered,
in what is to be regarded as a sense-sphere: -
wherein eye and perception of objects fade away, -
in what is to be regarded as a sense-sphere: -
wherein ear and perception of sounds fade away, -
in what is to be regarded as a sense-sphere: -
wherein nose and perception of scents fade away, -
in what is to be regarded as a sense-sphere: -
wherein tongue and perception of savours fade away, -
in what is to be regarded as a sense-sphere: -
wherein mind and perception of mind-states fade away-

in what is to be regarded as a sense-sphere,
ye ought,
for your own sakes,
to practise watchfulness
and concentration of mind.'

Now, not long after the Exalted One had gone,
it occurred thus to us:

'The Exalted One, having given us this pronouncement in brief,
without expounding its meaning in detail,
rose from his seat and entered the residence,
saying this:

"Wherefore, brethren, as to those worldly sensual elements
experienced by thought,

which are passed,
perished
and altered,
in what is to be regarded as a sense-sphere: -
wherein eye and perception of objects fade away, -
in what is to be regarded as a sense-sphere: -
wherein ear and perception of sounds fade away, -
in what is to be regarded as a sense-sphere: -
wherein nose and perception of scents fade away, -
in what is to be regarded as a sense-sphere: -
wherein tongue and perception of savours fade away, -
in what is to be regarded as a sense-sphere: -
wherein mind and perception of mind-states fade away-

in what is to be regarded as a sense-sphere,
ye ought,
for your own sakes,
to practise watchfulness
and concentration of mind,"

pray who could expound to us in detail
the meaning of this pronouncement
made in brief by the Exalted One?

Then it occurred to us:

'There is this venerable Ānanda,
one praised by the Master
and honoured by intelligent co-mates of the righteous life.

The venerable Ānanda is capable of expounding in detail
the meaning of this pronouncement made in brief
by the Exalted One.

Suppose we go to visit the venerable Ānanda,
suppose we come before the venerable Ānanda
and question him as to the meaning of this thing.'

Do you expound, venerable Ānanda."

The venerable Ānanda said: -

10. "Friends, suppose a man in need of sound timber,
in quest of sound timber,
going about searching for sound timber,
should come upon a tree,
upstanding,
all sound timber:
but, leaving the root,
leaving the trunk,
should think that sound timber
was to be looked for in leaves and branches.

This is just what has happened to you venerable ones.

Though you had the Master face to face
you passed over that Exalted One,
and think that I am the one to be questioned on this matter.

Friends, that Exalted One is one who,
knowing, knoweth:
who, seeing, seeth:
who hath become the seer,
who hath become the knower,
who hath become the Norm,
who hath become the highest,
proclaimer and expounder is he.

Dispenser of good,
giver of the immortal,
Lord of the Norm,
Tathāgata is he.

Surely that was the time
for you to ask the Exalted One this question.

What the Exalted One should reply to you,
that should ye bear in mind."

11. "True it is, friend Ānanda,
that the Exalted One is one who,
knowing, knoweth:
who, seeing, seeth:
who hath become the seer,
who hath become the knower,
who hath become the Norm,
who hath become the highest,
proclaimer and expounder is he.

Dispenser of good,
giver of the immortal,
Lord of the Norm,
Tathāgata is he.

Surely that was the time
for us to ask the Exalted One this question.

What the Exalted One should reply,
that we should bear in mind.

Still we thought:

'Here is this venerable Ānanda,
one praised by the Master
and honoured by intelligent co-mates of the righteous life.

The venerable Ānanda is capable of expounding in detail
the meaning of this pronouncement made in brief
by the Exalted One.

Suppose we go to visit the venerable Ānanda,
suppose we come before the venerable Ānanda
and question him as to the meaning of this thing.

Let the venerable Ānanda expound the meaning,
and not put us to further trouble."

12. "Well, listen, friends.

Apply your minds.

I will speak."

"Very good, friend," replied those brethren to the venerable Ānanda, who said: -

13. "As to that pronouncement uttered in brief by the Exalted One,
but without expounding its meaning in detail:

'Wherefore, brethren, as to those worldly sensual elements
experienced by thought,
which are passed,
perished
and altered,
in what is to be regarded as a sense-sphere: -
wherein eye and perception of objects fade away, -
in what is to be regarded as a sense-sphere: -
wherein ear and perception of sounds fade away, -
in what is to be regarded as a sense-sphere: -
wherein nose and perception of scents fade away, -
in what is to be regarded as a sense-sphere: -
wherein tongue and perception of savours fade away, -
in what is to be regarded as a sense-sphere: -
wherein mind and perception of mind-states fade away-

in what is to be regarded as a sense-sphere,
ye ought,
for your own sakes,
to practise watchfulness
and concentration of mind',

thus do I understand it, friends:

It was uttered, friends,
by the Exalted One concerning the sixfold sphere of sense,
thus:

'Wherefore, brethren, as to those worldly sensual elements
experienced by thought,
which are passed,
perished
and altered,
in what is to be regarded as a sense-sphere: -
wherein eye and perception of objects fade away, -
in what is to be regarded as a sense-sphere: -
wherein ear and perception of sounds fade away, -
in what is to be regarded as a sense-sphere: -
wherein nose and perception of scents fade away, -
in what is to be regarded as a sense-sphere: -
wherein tongue and perception of savours fade away, -
in what is to be regarded as a sense-sphere: -
wherein mind and perception of mind-states fade away-

in what is to be regarded as a sense-sphere,
ye ought,
for your own sakes,
to practise watchfulness
and concentration of mind'
- so do I understand the meaning.

14. But if ye wish it,
ye venerable ones should approach the Exalted One
and question him about the matter, and,
according as the Exalted One explains it,
so do ye bear it in mind."

"Very good, friend," replied those brethren to the venerable Ānanda.

Then rising up they went to the Exalted One,
saluted him
and sat down at one side.

15. So seated they thus addressed the Exalted one:

"As to that pronouncement, lord uttered in brief by the Exalted One,
but without expounding its meaning in detail:

'Wherefore, brethren, as to those worldly sensual elements
experienced by thought,
which are passed,
perished
and altered,
in what is to be regarded as a sense-sphere: -
wherein eye and perception of objects fade away, -
in what is to be regarded as a sense-sphere: -
wherein ear and perception of sounds fade away, -
in what is to be regarded as a sense-sphere: -
wherein nose and perception of scents fade away, -
in what is to be regarded as a sense-sphere: -
wherein tongue and perception of savours fade away, -
in what is to be regarded as a sense-sphere: -
wherein mind and perception of mind-states fade away-

in what is to be regarded as a sense-sphere,
ye ought,
for your own sakes,
to practise watchfulness
and concentration of mind',

now, not long after the Exalted One had gone,
it occurred thus to us:

'The Exalted One, having given us this pronouncement in brief,
without expounding its meaning in detail,

rose from his seat and entered the residence,
saying this:

"Wherefore, brethren, as to those worldly sensual elements
experienced by thought,
which are passed,
perished
and altered,
in what is to be regarded as a sense-sphere: -
wherein eye and perception of objects fade away, -
in what is to be regarded as a sense-sphere: -
wherein ear and perception of sounds fade away, -
in what is to be regarded as a sense-sphere: -
wherein nose and perception of scents fade away, -
in what is to be regarded as a sense-sphere: -
wherein tongue and perception of savours fade away, -
in what is to be regarded as a sense-sphere: -
wherein mind and perception of mind-states fade away-

in what is to be regarded as a sense-sphere,
ye ought,
for your own sakes,
to practise watchfulness
and concentration of mind,"

pray who could expound to us in detail
the meaning of this pronouncement
made in brief by the Exalted One?

Then it occurred to us:

'There is this venerable Ānanda,
one praised by the Master
and honoured by intelligent co-mates of the righteous life.

The venerable Ānanda is capable of expounding in detail
the meaning of this pronouncement made in brief

by the Exalted One.

Suppose we go to visit the venerable Ānanda,
suppose we come before the venerable Ānanda
and question him as to the meaning of this thing.'

16. So then we went to visit the venerable Ānanda,
came into his presence
and greeted him courteously,
and after the exchange of mutual courtesies,
sat down at one side.

So seated we said to the venerable Ānanda:

'Friend Ānanda, the Exalted One,
after giving us this pronouncement in brief,
without expounding its meaning in detail,
rose from his seat and entered the residence.

He said:

"Wherefore, brethren, as to those worldly sensual elements
experienced by thought,
which are passed,
perished
and altered,
in what is to be regarded as a sense-sphere: -
wherein eye and perception of objects fade away, -
in what is to be regarded as a sense-sphere: -
wherein ear and perception of sounds fade away, -
in what is to be regarded as a sense-sphere: -
wherein nose and perception of scents fade away, -
in what is to be regarded as a sense-sphere: -
wherein tongue and perception of savours fade away, -
in what is to be regarded as a sense-sphere: -
wherein mind and perception of mind-states fade away-

in what is to be regarded as a sense-sphere,
ye ought,
for your own sakes,
to practise watchfulness
and concentration of mind."

Now, not long after the Exalted One had gone,
it occurred thus to us:

'The Exalted One, having given us this pronouncement in brief,
without expounding its meaning in detail,
rose from his seat and entered the residence,
saying this:

"Wherefore, brethren, as to those worldly sensual elements
experienced by thought,
which are passed,
perished
and altered,
in what is to be regarded as a sense-sphere: -
wherein eye and perception of objects fade away, -
in what is to be regarded as a sense-sphere: -
wherein ear and perception of sounds fade away, -
in what is to be regarded as a sense-sphere: -
wherein nose and perception of scents fade away, -
in what is to be regarded as a sense-sphere: -
wherein tongue and perception of savours fade away, -
in what is to be regarded as a sense-sphere: -
wherein mind and perception of mind-states fade away-

in what is to be regarded as a sense-sphere,
ye ought,
for your own sakes,
to practise watchfulness
and concentration of mind,"

pray who could expound to us in detail
the meaning of this pronouncement
made in brief by the Exalted One?

Then it occurred to us:

'There is this venerable Ānanda,
one praised by the Master
and honoured by intelligent co-mates of the righteous life.

The venerable Ānanda is capable of expounding in detail
the meaning of this pronouncement made in brief
by the Exalted One.

Suppose we go to visit the venerable Ānanda,
suppose we come before the venerable Ānanda
and question him as to the meaning of this thing.'

Do you expound, venerable Ānanda'

17. The venerable Ānanda said: -

'Friends, suppose a man in need of sound timber,
in quest of sound timber,
going about searching for sound timber,
should come upon a tree,
upstanding,
all sound timber:
but, leaving the root,
leaving the trunk,
should think that sound timber
was to be looked for in leaves and branches.

This is just what has happened to you venerable ones.

Though you had the Master face to face
you passed over that Exalted One,

and think that I am the one to be questioned on this matter.

Friends, that Exalted One is one who,
knowing, knoweth:
who, seeing, seeth:
who hath become the seer,
who hath become the knower,
who hath become the Norm,
who hath become the highest.

Proclaimer and expounder is he.

Dispenser of good,
giver of the immortal,
Lord of the Norm,
Tathāgata is he.

Surely that was the time
for you to ask the Exalted One this question.

What the Exalted One should reply to you,
that should ye bear in mind.'

'True it is, friend Ānanda,
that the Exalted One is one who,
knowing, knoweth:
who, seeing, seeth:
who hath become the seer,
who hath become the knower,
who hath become the Norm,
who hath become the highest.

Proclaimer and expounder is he.

Dispenser of good,
giver of the immortal,

Lord of the Norm,
Tathāgata is he.

Surely that was the time
for us to ask the Exalted One this question.

What the Exalted One should reply,
that we should bear in mind.

Still we thought:

"Here is this venerable Ānanda,
one praised by the Master
and honoured by intelligent co-mates of the righteous life.

The venerable Ānanda is capable of expounding in detail
the meaning of this pronouncement made in brief
by the Exalted One.

Suppose we go to visit the venerable Ānanda,
suppose we come before the venerable Ānanda
and question him as to the meaning of this thing.

Let the venerable Ānanda expound the meaning,
and not put us to further trouble.'

'Well, listen, friends.

Apply your minds.

I will speak.'

'Very good, friend,' we replied to the venerable Ānanda, who said: -

'As to that pronouncement uttered in brief by the Exalted One,
but without expounding its meaning in detail:

"Wherefore, brethren, as to those worldly sensual elements
experienced by thought,
which are passed,
perished
and altered,
in what is to be regarded as a sense-sphere: -
wherein eye and perception of objects fade away, -
in what is to be regarded as a sense-sphere: -
wherein ear and perception of sounds fade away, -
in what is to be regarded as a sense-sphere: -
wherein nose and perception of scents fade away, -
in what is to be regarded as a sense-sphere: -
wherein tongue and perception of savours fade away, -
in what is to be regarded as a sense-sphere: -
wherein mind and perception of mind-states fade away-

in what is to be regarded as a sense-sphere,
ye ought,
for your own sakes,
to practise watchfulness
and concentration of mind."

thus do I understand it, friends:

It was uttered, friends,
by the Exalted One concerning the sixfold sphere of sense,
thus:

"Wherefore, brethren, as to those worldly sensual elements
experienced by thought,
which are passed,
perished
and altered,
in what is to be regarded as a sense-sphere: -
wherein eye and perception of objects fade away, -
in what is to be regarded as a sense-sphere: -

wherein ear and perception of sounds fade away, -
in what is to be regarded as a sense-sphere: -
wherein nose and perception of scents fade away, -
in what is to be regarded as a sense-sphere: -
wherein tongue and perception of savours fade away, -
in what is to be regarded as a sense-sphere: -
wherein mind and perception of mind-states fade away-

in what is to be regarded as a sense-sphere,
ye ought,
for your own sakes,
to practise watchfulness
and concentration of mind"
- so do I understand the meaning.

But if ye wish it,
ye venerable ones should approach the Exalted One
and question him about the matter, and,
according as the Exalted One explains it,
so do ye bear it in mind.'

'Very good, friend,' we replied to the venerable Ānanda and then rising up we came to the Exalted One."

And the Exalted One replied: -

"A sage, brethren, is Ānanda.

Of great wisdom, brethren, is Ānanda.

If ye were to put me this question, I should explain it even as Ānanda explained it to you.

This is the meaning of that thing, and so do ye bear it in mind."

---

[1] *Bahulaṃ ... appaṃ gaccheyya*. *Comy*. says 'in the future, when Metteyya Buddha shall arise, these passions will be of diminished force.'

[2] *Atta-rūpena*. *Cf*. *A*. ii, 120, the *Comy*. on which has *attano anurūpena, anucchavikena, hitakāmenāti:* 'by (what is) suitable, befitting for the self, by desire for (one's) good.'

[3] *Comy*. *Saḷayatana-nirodho vuccati nibbānaṃ,* in which state all sinks to rest. *Cf*. *D*. i, 222; *S*. iii, 188; *Udana,* chap. viii.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
2. Loka-Kāma-Guṇa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

2. The Chapter on the Worldly Sensual Elements

Sutta 118

Sakka-Pañha Suttaṃ

Sakha[1]

---

[101] **[61]**

Thus have I heard:

Once the Exalted One was staying near Rājagaha
on the hill Vulture's Peak.

Then Sakka, lord of the devas, **[62]** came to the Exalted One,
saluted him
and stood at one side.

So standing, Sakka, lord of the devas,
thus addressed the Exalted One:

"What is the condition, lord,
what is the cause
whereby in this world
some beings are fully set free[2]
in this very life?

What is the condition, lord,
what is the cause
whereby in this world
some beings are not fully set free
in this very life?"

§

"There are, lord of the devas,
objects cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,

thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that[3]
comes consciousness based on that grasping.

If he be full of grasping,[4] lord of the devas,
a brother is not wholly set free.

■

There are, lord of the devas,
sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, lord of the devas,
a brother is not wholly set free.

■

There are, lord of the devas,
scents cognizable by the nose,

scents desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, lord of the devas,
a brother is not wholly set free.

■

There are, lord of the devas,
savours cognizable by the tongue,
savours desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -

dependent on that
comes consciousness based on that grasping.

If he be full of grasping, lord of the devas,
a brother is not wholly set free.

■

There are, lord of the devas,
tangibles cognizable by the body,
tangibles desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, lord of the devas,
a brother is not wholly set free.

■

There are, lord of the devas,
mind-states cognizable by the mind,
mind-states desirable,
pleasant,
delightful
and dear,

passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, lord of the devas,
a brother is not wholly set free.

This is the condition,
this is the cause
why in the world
some beings are not
in this very life
wholly set free.

§

Again, lord of the devas, there are
objects cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.[ed1]

If he be without grasping, lord of the devas,
a brother is wholly set free.

■

There are, lord of the devas,
sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, lord of the devas,
a brother is wholly set free.

■

There are, lord of the devas,
scents cognizable by the nose,
scents desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, lord of the devas,
a brother is wholly set free.

■

"There are, lord of the devas,
savours cognizable by the tongue,
savours desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,

thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, lord of the devas,
a brother is wholly set free.

■

There are, lord of the devas,
tangibles cognizable by the body,
tangibles desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, lord of the devas,
a brother is wholly set free.

■

There are, lord of the devas,
mind-states cognizable by the mind,
mind-states desirable,
pleasant,

delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, lord of the devas,
a brother is wholly set free.

This is the condition,
this is the cause
why in the world
some beings are
in this very life
wholly set free."

---

[1] *Cf. Dialog,* ii, 294 *ff.*

[2] *Parinibbāyanti.*

[3] *Tannissilaṇ viññāṇaṇ. Comy. 'taṇhā-nissitaṇ kamma-viññāṇaṇ.'*

[4] *Sa-upādāna. Cf. infra.* § 124. At p. 399 of text it is applied to fuel.

[ed1] Woodward has abridged where it is not clear how he might have managed this last phrase. I have turned his positive phrase into the negative as closely as I felt could fit the meaning.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
2. Loka-Kāma-Guṇa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

2. The Chapter on the Worldly Sensual Elements

Sutta 119

Pañca-Sikha-Pañha Suttaṃ

Five-Crest

---

[62]

Thus have I heard:

Once the Exalted One was staying near Rājagaha
on the hill Vulture's Peak.

Then Five-crest,[1] son of a Gandharva, came to the Exalted One,
saluted him
and stood at one side.

So standing, Five-crest, son of a Gandharva,
thus addressed the Exalted One:

"What is the condition, lord,
what is the cause
whereby in this world
some beings are fully set free
in this very life?

What is the condition, lord,
what is the cause
whereby in this world
some beings are not fully set free
in this very life?"

§

"There are, Five-crest,
objects cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,

thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, Five-crest,
a brother is not wholly set free.

■

There are, Five-crest,
sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, Five-crest,
a brother is not wholly set free.

■

There are, Five-crest,
scents cognizable by the nose,
scents desirable,

pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, Five-crest,
a brother is not wholly set free.

■

There are, Five-crest,
savours cognizable by the tongue,
savours desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -

dependent on that
comes consciousness based on that grasping.

If he be full of grasping, Five-crest,
a brother is not wholly set free.

■

There are, Five-crest,
tangibles cognizable by the body,
tangibles desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, Five-crest,
a brother is not wholly set free.

■

There are, Five-crest,
mind-states cognizable by the mind,
mind-states desirable,
pleasant,
delightful
and dear,

passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, Five-crest,
a brother is not wholly set free.

This is the condition,
this is the cause
why in the world
some beings are not
in this very life
wholly set free.

§

Again, Five-crest, there are
objects cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, Five-crest,
a brother is wholly set free.

■

There are, Five-crest,
sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, Five-crest,
a brother is wholly set free.

■

There are, Five-crest,
scents cognizable by the nose,
scents desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, Five-crest,
a brother is wholly set free.

■

There are, Five-crest,
savours cognizable by the tongue,
savours desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,

thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, Five-crest,
a brother is wholly set free.

■

There are, Five-crest,
tangibles cognizable by the body,
tangibles desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, Five-crest,
a brother is wholly set free.

■

There are, Five-crest,
mind-states cognizable by the mind,
mind-states desirable,
pleasant,

delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, Five-crest,
a brother is wholly set free.

This is the condition,
this is the cause
why in the world
some beings are
in this very life
wholly set free."

---

[1] See *Dialog*. ii, 288, where he accompanies Sakka.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
2. Loka-Kāma-Guṇa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

2. The Chapter on the Worldly Sensual Elements

Sutta 120

Sāriputta-Saddhi-Vihārika Suttaṃ

Sāriputta

---

[103] **[63]**

Thus have I heard:

Once the venerable Sāriputta was once staying near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park.

Then a certain brother came to visit the venerable Sāriputta.

After the exchange of greetings and friendly courtesies
he sat down at one side.

So seated
that brother thus addressed the venerable Sāriputta: -

"Friend Sāriputta, my fellow-lodger
has renounced the training
and gone back to the lower life."[1]

"So it happens, friend,
with one the door of whose faculties is unguarded,[2]
who is immoderate in eating,
and not given to watchfulness.

That brother, friend,
is of such a nature.

So long as he lives
it will be impossible for him to apply himself[3]
to the righteous life
in all its fullness,
in all its purity.

Indeed, friend, a brother,[4]
the door of whose faculties is guarded,
who is moderate in eating
and given to watchfulness, -
for such an one,
so long as he lives,
it is possible to apply himself
to the righteous life
in all its fullness,
in all its purity.

§

And how, friend, has one
the door of his faculties guarded?

Herein a brother, seeing an object with the eye,
is not misled by its outer view,[5]
nor by its lesser details.

Since coveting and dejection,
evil,
unprofitable states,
might overwhelm one who dwells
with the faculty of eye uncontrolled,
he applies himself to such control,
sets a guard over the faculty of eye,
attains control thereof.

■

When he hears a sound with the ear,
is not misled by its outer view,
nor by its lesser details.

Since coveting and dejection,
evil,
unprofitable states,
might overwhelm one who dwells
with the faculty of ear uncontrolled,
he applies himself to such control,
sets a guard over the faculty of ear,
attains control thereof.

■

When he smells a scent with the nose,
is not misled by its outer view,
nor by its lesser details.

Since coveting and dejection,
evil,
unprofitable states,
might overwhelm one who dwells
with the faculty of nose uncontrolled,
he applies himself to such control,
sets a guard over the faculty of nose,
attains control thereof.

■

When he tastes a savour with the tongue,
is not misled by its outer view,
nor by its lesser details.

Since coveting and dejection,
evil,
unprofitable states,
might overwhelm one who dwells
with the faculty of tongue uncontrolled,
he applies himself to such control,
sets a guard over the faculty of tongue,
attains control thereof.

■

When he contacts tangibles with the body,
is not misled by its outer view,
nor by its lesser details.

Since coveting and dejection,
evil,
unprofitable states,

might overwhelm one who dwells
with the faculty of body uncontrolled,
he applies himself to such control,
sets a guard over the faculty of body,
attains control thereof.

■

When he cognizes mental states with the mind,
is not misled by its outer view,
nor by its lesser details.

[64] Since coveting and dejection,
evil,
unprofitable states,
might overwhelm one who dwells
with the faculty of mind uncontrolled,
he applies himself to such control,
sets a guard over the faculty of mind,
attains control thereof.

§

And how, friend, is one moderate in eating?

Herein, friend, a brother takes his food thoughtfully[6] and prudently,
not for sport,[7]
not for indulgence,
not for personal charm or adornment,
but just enough for the support
and upkeep of the body,
to allay its pains,[8]

to help the practice of the righteous life,
with the thought:

'My former feeling I check,
and set going no new feeling.

So shall I keep going,[9]
be blameless,
and live at ease.'

Thus, friend, is one moderate in eating.

§

And how, friend, is one given to watchfulness?

Herein, friend, by day
a brother walks up and down
and then sits,
and thus cleanses his heart
from states that may hinder.

By night, for the first watch
a brother walks up and down
and then sits,
and thus cleanses his heart
from states that may hinder.

In the middle watch of the night,
lying on his right side
he takes up the lion-posture,[10]
resting one foot on the other,

and thus collected and composed
fixes his thought on rising up again.

In the last watch of the night,
at early dawn,
he walks up and down,
and then sits,
and so cleanses his heart
from states that may hinder.

Thus, friend, is one given to watchfulness.

Wherefore, friend, thus should you train yourselves:

'We will be watchful over our faculties,
moderate in eating
and given to watchfulness.'

Thus, friend, must you train yourself."

---

[1] *Cf. K.S.* ii, 38.

[2] *Cf. Buddh. Psych. Ethics,* pp. 350 *ff.* and *nn.; Dialog.* i, 80; *Vis. Magg.,* 16 and refs. (*Comy.* does not comment here, having done so elsewhere). For the passage following see § 198 (2).

[3] *Santānessati = ghaṭessati. Comy.*

[4] Text has *so,* which would refer to this particular brother. I read yo with MSS. *S.* 1-3.

[5] *Nimitta-gāhin.*

[6] *Cf. K.S.* ii, 68; *Expositor,* 511.

[7] Not for athletic prowess.

[8] *Vihiṇsa-uparatiyā*. *Cf*. *Asḷ*. 403.

[9] *Yātrā me bhavissati*.

[10] *Sīha-seyyaṇ*. *Cf*. A. ii, 244 (trans. in *Numerical Sayings* by A. D. Jayasundere), where the four postures are given, here quoted by *Comy*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
2. Loka-Kāma-Guṇa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

2. The Chapter on the Worldly Sensual Elements

Sutta 121

Rāhul'Ovāda Suttaṃ

Rāhula[1]

---

[105] **[64]**

Thus have I heard:

Once the Exalted One was once staying near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park.

Then as the Exalted One was meditating in solitude this **[65]** thought occurred to him:

"Ripe now in Rāhula
are those states
that bring release to perfection.[2]

Suppose now I give Rāhula
the last teachings
for the destruction of the *āsavas*."

So the Exalted One,
robing himself at early dawn,
and taking bowl and robe
set out for Sāvatthī on his begging-round,
and after completing his round
and eating his meal,
said to the venerable Rāhula: -

"Rāhula, take a mat.

Let us go to Dark Wood[3] for the noonday rest."

"Very good, lord,"
replied the venerable Rāhula to the Exalted One,
and taking a mat
followed behind
in the footsteps of the Exalted One.

Now at that time
countless thousands of devas
were following the Exalted One, thinking:

"To-day the Exalted One will give the venerable Rāhula
the last teachings
for the destruction of the *āsavas*."

So the Exalted One plunged into the depths of Dark Wood
and sat down at the foot of a certain tree
on the seat prepared for him.

And the venerable Rāhula,
saluting the Exalted One,
sat down also at one side.

As he thus sat
the Exalted One said to the venerable Rāhula: -

"Now what think you, Rāhula?

Is the eye permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are objects permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is eye-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,

by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is eye-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That experience of feeling,
perception,
the activities
and consciousness,
which arises owing to eye-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, Rāhula?

Is the ear permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are sounds permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is ear-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is ear-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That experience of feeling,
perception,
the activities
and consciousness,
which arises owing to ear-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,

by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, Rāhula?

Is the nose permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are scents permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is nose-consciousness permanetn
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is nose-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That experience of feeling,
perception,
the activities
and consciousness,
which arises owing to nose-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, Rāhula?

Is the tongue permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are savours permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is tongue-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is tongue-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That experience of feeling,
perception,
the activities
and consciousness,
which arises owing to tongue-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, Rāhula?

Is the body permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,

by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are things tactile permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is body-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is body-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,

by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That experience of feeling,
perception,
the activities
and consciousness,
which arises owing to body-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, Rāhula?

Is the mind permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are mind-states permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is mind-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is mind-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That experience of feeling,
perception,
the activities
and consciousness,
which arises owing to mind-contact, -

is that permanent
or impermanent?"

[66] "Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"So seeing, Rāhula, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, Rāhula, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, Rāhula, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, Rāhula, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, Rāhula, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, Rāhula, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Thus spake the Exalted One.

And the venerable Rāhula was delighted with the words of the Exalted One
and welcomed them.

And when this instruction was given,
the venerable Rāhula's heart
was freed from the āsavas
without grasping.

And in those countless thousands of devas
arose the pure and spotless eye of the Norm,[4]
so that they knew:

"Whatsoever is of a nature to arise,
all that is of a nature to cease."

---

[1] *Cf. K.S.* ii, 165; iii, 114, 115.

[2] *Vimutti-paripācaniyā dhammā, i.e. saddhindriya,* etc. (faith, energy, mindfulness, concentration, insight), which lead to Path-concentration. *Cf.* A. ii, 145. *Comy.* quotes *Paṭisambhidā,* ii, 1, in full, and *Udana,* iv.

[3] *Cf. K.S.* i, 160 *n*. About two miles from Sāvatthī. It is really 'Blind Wood,' owing to its having been the haunt of bandits who blinded their victims! So *Comy., ad loc. cit.*

[4] *Dhamma-cakkhu* = 'the four paths and path-fruits.' *Comy.*

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
2. Loka-Kāma-Guṇa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

2. The Chapter on the Worldly Sensual Elements

Sutta 122

Saṇyojana Suttaṃ

Fetter

---

[66]

Thus have I heard:

Once the Exalted One was once staying near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren,
the things that make for bondage
and the fetter.

Do ye listen to it.

And what, Brethren, are the things that make for bondage
and what is the fetter?

"There are, brethren,
objects cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

These, brethren, are called:
'the things that make for bondage.'

The desire and lust that are therein, -
that is the fetter that is in them.

■

There are, brethren,
sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful

and dear,
passion-fraught,
inciting to lust.

These, brethren, are called:
'the things that make for bondage.'

The desire and lust that are therein, -
that is the fetter that is in them.

■

There are, brethren,
scents cognizable by the nose,
scents desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

These, brethren, are called:
'the things that make for bondage.'

The desire and lust that are therein, -
that is the fetter that is in them.

■

There are, brethren,
savours cognizable by the tongue,
savours desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

These, brethren, are called:
'the things that make for bondage.'

The desire and lust that are therein, -
that is the fetter that is in them.

■

There are, brethren,
tangibles cognizable by the body,
tangibles desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

These, brethren, are called:
'the things that make for bondage.'

The desire and lust that are therein, -
that is the fetter that is in them.

■

There are, brethren,
mind-states cognizable by the mind,
mind-states desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

These, brethren, are called:
'the things that make for bondage.'

The desire and lust that are therein, -
that is the fetter that is in them."

References:

see: SN 4.35.109;
These two sections are similar to §§ 120 - 121 of *K.S.* iii, 142.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
2. Loka-Kāma-Guṇa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

2. The Chapter on the Worldly Sensual Elements

Sutta 123

Upādāna Suttaṃ

Grasping

---

[66]

Thus have I heard:

Once the Exalted One was once staying near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren,
the things that make for grasping
and grasping.

Do ye listen to it.

And what, Brethren, are the things that make for grasping
and what is grasping?

There are, brethren,
objects cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

These, brethren, are called:
'the things that make for grasping.'

The desire and lust that are therein, -
that is the grasping that is in them.

■

There are, brethren,
sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful

and dear,
passion-fraught,
inciting to lust.

These, brethren, are called:
'the things that make for grasping.'

The desire and lust that are therein, -
that is the grasping that is in them.

■

There are, brethren,
scents cognizable by the nose,
scents desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

These, brethren, are called:
'the things that make for grasping.'

The desire and lust that are therein, -
that is the grasping that is in them.

■

There are, brethren,
savours cognizable by the tongue,
savours desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

These, brethren, are called:
'the things that make for grasping.'

The desire and lust that are therein, -
that is the grasping that is in them.

■

There are, brethren,
tangibles cognizable by the body,
tangibles desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

These, brethren, are called:
'the things that make for grasping.'

The desire and lust that are therein, -
that is the grasping that is in them.

■

There are, brethren,
mind-states cognizable by the mind,
mind-states desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

These, brethren, are called:
'the things that make for grasping.'

The desire and lust that are therein, -
that is the grasping that is in them.

References:

see: SN 4.35.110;
These two sections are similar to §§ 120 - 121 of *K.S.* iii, 142.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
3. Gahapati Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

3. The Chapter on the Householders

Sutta 124

Vesālī Suttaṃ

Vesālī

---

[109] **[66]**

Thus have I heard:

Once the Exalted One was once staying near Vesālī,
in Great Wood,
at the Hall of the Peaked Gable.

[67] Then Ugga,[1] the housefather, of Vesālī,
came to the Exalted One.

After the exchange of greetings and friendly courtesies
he sat down at one side.

Seated at one side
Ugga, the housefather, of Vesālī, said this to the Exalted One: -

"What is the condition, lord,
what is the cause
whereby in this world
some beings are fully set free
in this very life?

What is the condition, lord,
what is the cause
whereby in this world
some beings are not fully set free
in this very life?"[2]

§

"There are, housefather,
objects cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, housefather,
a brother is not wholly set free.

■

There are, housefather,
sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, housefather,
a brother is not wholly set free.

■

There are, housefather,
scents cognizable by the nose,
scents desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, housefather,
a brother is not wholly set free.

■

There are, housefather,
savours cognizable by the tongue,
savours desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,

thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, housefather,
a brother is not wholly set free.

■

There are, housefather,
tangibles cognizable by the body,
tangibles desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, housefather,
a brother is not wholly set free.

■

There are, housefather,
mind-states cognizable by the mind,
mind-states desirable,
pleasant,

delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, housefather,
a brother is not wholly set free.

This is the condition,
this is the cause
why in the world
some beings are not
in this very life
wholly set free.

§

Again, housefather, there are
objects cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,

passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, housefather,
a brother is wholly set free.

■

There are, housefather,
sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, housefather,
a brother is wholly set free.

■

There are, housefather,
scents cognizable by the nose,
scents desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, housefather,
a brother is wholly set free.

■

There are, housefather,
savours cognizable by the tongue,
savours desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,

thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, housefather,
a brother is wholly set free.

■

There are, housefather,
tangibles cognizable by the body,
tangibles desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, housefather,
a brother is wholly set free.

■

There are, housefather,
mind-states cognizable by the mind,
mind-states desirable,

pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, housefather,
a brother is wholly set free.

This is the condition,
this is the cause
why in the world
some beings are
in this very life
wholly set free."

---

[1] In the list at A. i, 26 he is declared by the Master to be 'the most charming *(manāpa)* of all lay supporters.' *Comy*. misquotes his title as *paṇīta-dāyakānaṇ agga*. *Cf*. *A.A*. i. 394; A. iii, 49.

[2] As above, § 118.

References:

AN 1.253,
AN 5.44,
SN 4.35.118

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
3. Gahapati Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

3. The Chapter on the Householders

Sutta 125

Vajji Suttaṃ

Vajjians

Thus have I heard:

Once the Exalted One was once staying among the Vajjians at Elephant Town.[1]

Then Ugga, the housefather, of Elephant Town came to see the Exalted One.

After the exchange of greetings and friendly courtesies
he sat down at one side.

Seated at one side
Ugga, the housefather, of Elephant Town said this to the Exalted One: -

"What is the condition, lord,
what is the cause
whereby in this world
some beings are fully set free
in this very life?

What is the condition, lord,
what is the cause
whereby in this world
some beings are not fully set free
in this very life?"

§

"There are, housefather,
objects cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, housefather,
a brother is not wholly set free.

■

There are, housefather,
sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, housefather,
a brother is not wholly set free.

■

There are, housefather,
scents cognizable by the nose,
scents desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, housefather,
a brother is not wholly set free.

■

There are, housefather,
savours cognizable by the tongue,
savours desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,

thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, housefather,
a brother is not wholly set free.

■

There are, housefather,
tangibles cognizable by the body,
tangibles desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, housefather,
a brother is not wholly set free.

■

There are, housefather,
mind-states cognizable by the mind,
mind-states desirable,
pleasant,

delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, housefather,
a brother is not wholly set free.

This is the condition,
this is the cause
why in the world
some beings are not
in this very life
wholly set free.

§

Again, housefather, there are
objects cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,

passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, housefather,
a brother is wholly set free.

■

There are, housefather,
sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, housefather,
a brother is wholly set free.

■

There are, housefather,
scents cognizable by the nose,
scents desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, housefather,
a brother is wholly set free.

■

There are, housefather,
savours cognizable by the tongue,
savours desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,

thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, housefather,
a brother is wholly set free.

■

There are, housefather,
tangibles cognizable by the body,
tangibles desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, housefather,
a brother is wholly set free.

■

There are, housefather,
mind-states cognizable by the mind,
mind-states desirable,

pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, housefather,
a brother is wholly set free.

This is the condition,
this is the cause
why in the world
some beings are
in this very life
wholly set free.

---

[1] *Hatthigāma*.

References:

SN 4.35.124
SN 4.35.118

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
3. Gahapati Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

3. The Chapter on the Householders

Sutta 126

Nālandā Suttaṃ

Nalanda[1]

---

[67]

Thus have I heard:

Once the Exalted One was once staying at Nālanda, in Pavarika[2] Mango Grove.

Then Upāli,[3] the housefather came to see the Exalted One.

After the exchange of greetings and friendly courtesies
he sat down at one side.

Seated at one side
Upāli, the housefather, said this to the Exalted One: -

"What is the condition, lord,
what is the cause
whereby in this world
some beings are fully set free
in this very life?

What is the condition, lord,
what is the cause
whereby in this world
some beings are not fully set free
in this very life?"

§

"There are, housefather,
objects cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,

if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, housefather,
a brother is not wholly set free.

■

There are, housefather,
sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, housefather,
a brother is not wholly set free.

■

There are, housefather,
scents cognizable by the nose,

scents desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, housefather,
a brother is not wholly set free.

■

There are, housefather,
savours cognizable by the tongue,
savours desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -

dependent on that
comes consciousness based on that grasping.

If he be full of grasping, housefather,
a brother is not wholly set free.

■

There are, housefather,
tangibles cognizable by the body,
tangibles desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, housefather,
a brother is not wholly set free.

■

There are, housefather,
mind-states cognizable by the mind,
mind-states desirable,
pleasant,
delightful
and dear,

passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, housefather,
a brother is not wholly set free.

This is the condition,
this is the cause
why in the world
some beings are not
in this very life
wholly set free.

§

Again, housefather, there are
objects cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, housefather,
a brother is wholly set free.

■

There are, housefather,
sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, housefather,
a brother is wholly set free.

■

There are, housefather,
scents cognizable by the nose,
scents desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, housefather,
a brother is wholly set free.

■

There are, housefather,
savours cognizable by the tongue,
savours desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,

thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, housefather,
a brother is wholly set free.

■

There are, housefather,
tangibles cognizable by the body,
tangibles desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, housefather,
a brother is wholly set free.

■

There are, housefather,
mind-states cognizable by the mind,
mind-states desirable,
pleasant,

delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, housefather,
a brother is wholly set free.

This is the condition,
this is the cause
why in the world
some beings are
in this very life
wholly set free.

---

[1] In Magadha, once the seat of the famous university.

[2] *Pāvārika* means 'cloak-seller.'

[3] This may be the Jain who became an adherent. *M*. i, 380 f.

References:

SN 4.35.124,
SN 4.35.118,
AN 1.228,
MN 56

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
3. Gahapati Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

3. The Chapter on the Householders

Sutta 127

Bhāradvāja Suttaṃ

Bhāradvāja

---

[110] **[68]**

Thus have I heard:

Once the venerable Piṇḍola,[1] of Bhāradvāja,
was staying at Kosambī in Ghosita Park.

Then the rājah Udena went to see the venerable Piṇḍola,
and on coming to him
greeted him in friendly wise,
and after the exchange of courtesies and greetings
sat down at one side.

So seated the rājah Udena said to him: -

"What is the condition, Master Bhāradvāja,[2]
what is the cause
whereby the young Brethren,
who are mere lads with jet-black hair,
blessed with happy youth,
who in the flower of their life
have had no dalliance[3] with the passions,
yet practise the righteous life
in its fullness and perfection
and live out their span of life to the full?"[4]

■

"It has been said, Mahārājah, by that Exalted One
who knoweth,
who seeth,
by that Arahant who is a Fully Enlightened One:

'Come ye, brethren;
in the case of those who are just mothers,[5]
sisters
and daughters,
do ye call up the mother-mind,
the sister-mind,
the daughter-mind.'

That is the condition, Mahārājah,
that is the cause

whereby these young Brethren,
who are mere lads with jet-black hair,
blessed with happy youth,
who in the flower of their life
have had no dalliance with the passions,
yet practise the righteous life
in its fullness and perfection
and live out their span of life to the full."

§

"The heart is wanton, Bhāradvāja.

It may well be
that at times
mind-states that are wanton
arise in the case of those **[69]** who are mother,
sister
and daughter.

Pray, Bhāradvāja, is there any other condition,
any other cause
whereby these young Brethren,
who are mere lads with jet-black hair,
blessed with happy youth,
who in the flower of their life
have had no dalliance with the passions,
yet practise the righteous life
in its fullness and perfection
and live out their span of life to the full?"

■

"It has been said, Mahārājah, by that Exalted One
who knoweth,
who seeth,
by that Arahant who is a Fully Enlightened One:[6]

'Come ye, Brethren,
look upon this same body,
upwards from the soles of the feet,
downwards from the top of the head,
enclosed by skin,
full of manifold impurities.

There are in this body
hair of the head,
hair of the body,
nails,
skin,
teeth,
flesh,
nerves,
bones,
marrow,
kidneys,
heart,
liver,
pleura,
spleen,
lungs,
intestines,
mesentery,
stomach,
faeces,
bile,
phlegm,
matter,
blood,

sweat,
lymph,
fat,
tears,
lubricant,
saliva,
mucus,
oil,
urine.'

That, Mahārājah, is the condition,
that is the cause
whereby these young brethren,
who are mere lads with jet-black hair,
blessed with happy youth,
who in the flower of their life
have had no dalliance with the passions,
yet practise the righteous life
in its fullness and perfection
and live out their span of life to the full."

§

"Well, master Bhāradvāja,
that is easy for those brethren
who train the body,
who train in morals,
who train the mind
who train in insight,
but for those
who do not train the body,
who do not train in morals,

who do not train the mind
who do not train in insight,
it is a hard thing.

Maybe at times, master Bhāradvāja,
when one is thinking:

'I will regard it as unlovely',

he comes to regard it as lovely.[7]

Pray, Bhāradvāja, is there any other condition,
any other cause
whereby these young Brethren,
who are mere lads with jet-black hair,
blessed with happy youth,
who in the flower of their life
have had no dalliance with the passions,
yet practise the righteous life
in its fullness and perfection
and live out their span of life to the full?"

■

"It has been said, Mahārājah, by that Exalted One
who knoweth,
who seeth,
by that Arahant who is a Fully Enlightened One:

'Come ye, Brethren,
do ye abide watchful over the doors of the faculties.

Seeing an object with the eye,[8]
be not misled by its outer view,
nor by its lesser details.

But since coveting and dejection,
evil,
unprofitable states,
might overwhelm one
who dwells with the faculty of the eye uncontrolled,
do ye apply yourselves to such control,
set a guard over the faculty of the eye
and attain control of it.

§

Hearing a sound with the ear,
be not misled by its outer view,
nor by its lesser details.

But since coveting and dejection,
evil,
unprofitable states,
might overwhelm one
who dwells with the faculty of the ear uncontrolled,
do ye apply yourselves to such control,
set a guard over the faculty of the ear
and attain control of it.

§

Smelling a scent with the nose,
be not misled by its outer view,
nor by its lesser details.

But since coveting and dejection,
evil,
unprofitable states,
might overwhelm one
who dwells with the faculty of the nose uncontrolled,
do ye apply yourselves to such control,

set a guard over the faculty of the nose
and attain control of it.

§

Tasting a savour with the tongue,
be not misled by its outer view,
nor by its lesser details.

But since coveting and dejection,
evil,
unprofitable states,
might overwhelm one
who dwells with the faculty of the tongue uncontrolled,
do ye apply yourselves to such control,
set a guard over the faculty of the tongue
and attain control of it.

§

Contacting tangibles with the body,
be not misled by its outer view,
nor by its lesser details.

But since coveting and dejection,
evil,
unprofitable states,
might overwhelm one
who dwells with the faculty of the body uncontrolled,
do ye apply yourselves to such control,
set a guard over the faculty of the body
and attain control of it.

§

Cognizing mind-states with the mind,
be not misled by its outer view,

nor by its lesser details.

[70] But since coveting and dejection,
evil,
unprofitable states,
might overwhelm one
who dwells with the faculty of the mind uncontrolled,
do ye apply yourselves to such control,
set a guard over the faculty of the mind
and attain control of it.

This, Mahārājah, is the condition, this is the cause whereby these young Brethren,
who are mere lads with jet-black hair,
blessed with happy youth,
who in the flower of their life
have had no dalliance with the passions,
yet practise the righteous life
in its fullness and perfection
and live out their span of life to the full."

§

"Wonderful, master Bhāradvāja!

Marvellous it is, master Bhāradvāja, how well spoken are these words of that Exalted One, who knoweth, who seeth, that Axahant who is a Fully Enlightened One.

Surely that is the condition,
that is the cause, master Bhāradvāja,
whereby these young brethren,
who are mere lads with jet-black hair,

blessed with happy youth,
who in the flower of their life
have had no dalliance with the passions,
yet practise the righteous life
in its fullness and perfection
and live out their span of life to the full.

I myself, master Bhāradvāja,
whenever I enter my palace with body,
speech
and mind unguarded,
with thought unsettled,
with my faculties uncontrolled, -
at such times lustful states overwhelm me.

But whenever, master Bhāradvāja,
whenever I enter my palace with body,
speech
and mind guarded,
with thought settled,
with my faculties controlled, -
at such times lustful states do not overwhelm me.

Excellent, master Bhāradvāja!

Excellent it is, master Bhāradvāja!

Even as one raises what is overthrown,
or shows forth what is hidden,
or points out the way
to him that wanders astray,
or holds up a light in the darkness,
so that they who have eyes may see objects, -
even so in divers ways
has the Norm been set forth by the worthy Bhāradvāja.

I myself, master Bhāradvāja,
do go for refuge to that Exalted One,
to the Norm
and to the Order of Brethren.

May the worthy Bhāradvāja accept me as a follower
from this day forth,
so long as life doth last,
as one who has so taken refuge."

---

[1] Formerly a brahmin of Bhāradvāja. See *n*. to Brethren, p. 110; *Udana,* iv, 6; *Vin*. *Cullavagga,* iii; *Vinaya Texts,* iii, 78; and *K.S*. i, 204 ('congey-man') and *n*. *ad loc*. *Comy*. followed by Dhammapāla on *Udāna,* describes him at length as a scrap-hunter with a huge bowl. The Master would not allow him a strap to carry it *(ṭhavika),* so it got knocked about and gradually reduced in size to a mere shred. Thus he learned continence and later became Arahant. For Piṇḍola ("scrap-gathcrer') see also *Itivuttaka,* § 91; *K.S*. iii, 93, [but ? should this not be SN 3 page 93 = KS 3 §80] *Jāt*. iv, 375. At A. i, 23 (A.A. 196) he is proclaimed by the Master as "best at the lion's roar'. Bhāradvāja is on the river Jumna, the capital of the Vaṇsas, about 230 miles from Benares. See Rhys Davids, Buddhist India, p. 36.

[2] Giving him his clan-name.

[3] *Anikīḷitavin*. *Cf*. *K.S*. i, 15.

[4] *Addhānaṇ āpādenti,* or 'keep it going."*Comy*. '*Paveṇiṇ paṭipādenti*.'

[5] *Mātumattīsu = "Mātu-samānāsu*." *Comy*. i.e. regard all women-folk as you would your own mother, sister, daughter. I cannot find the passage quoted. It does not occur in the Canon, as far as I know.

[6] *Cf*. *M*. i, 57, 420.

[7] Quoted at *Pts. of Controv.*, p. 288 *n*.

[8] *Supra*, § 120.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
3. Gahapati Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

3. The Chapter on the Householders

Sutta 128

Soṇa Suttaṃ

Soṇa

---

[70]

Thus have I heard:

Once the Exalted One was staying near Rājagaha
in Bamboo Grove at the Squirrels' Feeding-ground.

Then Soṇa, the housefather's son,[1] camc to see the Exalted **[71]** One and on coming to him
greeted him in friendly wise,
and after the exchange of courtesies and greetings
sat down at one side.

Seated at one side he said this to the Exalted One: -

"What is the condition, lord,
what is the cause
whereby in this world
some beings are fully set free
in this very life?

What is the condition, lord,
what is the cause
whereby in this world
some beings are not fully set free
in this very life?"

§

"There are, Soṇa,
objects cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,

if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, Soṇa,
a brother is not wholly set free.

■

There are, Soṇa,
sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, Soṇa,
a brother is not wholly set free.

■

There are, Soṇa,
scents cognizable by the nose,

scents desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, Soṇa,
a brother is not wholly set free.

■

There are, Soṇa,
savours cognizable by the tongue,
savours desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -

dependent on that
comes consciousness based on that grasping.

If he be full of grasping, Soṇa,
a brother is not wholly set free.

■

There are, Soṇa,
tangibles cognizable by the body,
tangibles desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, Soṇa,
a brother is not wholly set free.

■

There are, Soṇa,
mind-states cognizable by the mind,
mind-states desirable,
pleasant,
delightful
and dear,

passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, Soṇa,
a brother is not wholly set free.

This is the condition,
this is the cause
why in the world
some beings are not
in this very life
wholly set free.

§

Again, Soṇa, there are
objects cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, Soṇa,
a brother is wholly set free.

■

There are, Soṇa,
sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, Soṇa,
a brother is wholly set free.

■

There are, Soṇa,
scents cognizable by the nose,
scents desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, Soṇa,
a brother is wholly set free.

■

There are, Soṇa,
savours cognizable by the tongue,
savours desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,

thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, Soṇa,
a brother is wholly set free.

■

There are, Soṇa,
tangibles cognizable by the body,
tangibles desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, Soṇa,
a brother is wholly set free.

■

There are, Soṇa,
mind-states cognizable by the mind,
mind-states desirable,
pleasant,

delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, Soṇa,
a brother is wholly set free.

This is the condition,
this is the cause
why in the world
some beings are
in this very life
wholly set free.

---

[1] *Cf. K.S.* iii, 42 *ff.*

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
3. Gahapati Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

3. The Chapter on the Householders

Sutta 129

Ghosita Suttaṃ

Ghosita

---

[113] **[71]**

Thus have I heard:

Once the venerable Ānanda was staying at Kosambī in Ghosita Park.

Then the housefather Ghosita came to see the venerable Ānanda,
and on coming to him

greeted him in friendly wise,
and after the exchange of courtesies and greetings
sat down at one side.

Seated at one side he said this to the venerable Ānanda:-

"'Diversity in elements!

Diversity in elements!'[1] is the saying, my lord Ānanda.

Pray, sir, how far has diversity in elements
been spoken of by the Exalted One?"

■

"When the elements of eye
and objects that are pleasing
and eye-consciousness occur together, housefather,
owing to the pleasurable contact
there arises pleasurable feeling.

When the elements of eye,
objects that are displeasing
and eye-consciousness occur together,
owing to the unpleasant contact resulting
there arises painful feeling.

When the elements of eye,
objects that are of indifferent effect[2]
and eye-consciousness occur together,
owing to neutral contact resulting,
there arises feeling that is neutral.

■

When the elements of ear
and sounds[ed1] that are pleasing

and ear-consciousness occur together, housefather,
owing to the pleasurable contact
there arises pleasurable feeling.

When the elements of ear,
sounds that are displeasing
and ear-consciousness occur together,
owing to the unpleasant contact resulting
there arises painful feeling.

When the elements of ear,
sounds that are of indifferent effect
and ear-consciousness occur together,
owing to neutral contact resulting,
there arises feeling that is neutral.

■

When the elements of nose
and scents that are pleasing
and nose-consciousness occur together, housefather,
owing to the pleasurable contact
there arises pleasurable feeling.

When the elements of nose,
scents that are displeasing
and nose-consciousness occur together,
owing to the unpleasant contact resulting
there arises painful feeling.

When the elements of nose,
scents that are of indifferent effect
and nose-consciousness occur together,
owing to neutral contact resulting,
there arises feeling that is neutral.

■

When the elements of tongue
and savours that are pleasing
and tongue-consciousness occur together, housefather,
owing to the pleasurable contact
there arises pleasurable feeling.

When the elements of tongue,
savours that are displeasing
and tongue-consciousness occur together,
owing to the unpleasant contact resulting
there arises painful feeling.

When the elements of tongue,
savours that are of indifferent effect
and tongue-consciousness occur together,
owing to neutral contact resulting,
there arises feeling that is neutral.

■

When the elements of body
and tangibles that are pleasing
and body-consciousness occur together, housefather,
owing to the pleasurable contact
there arises pleasurable feeling.

When the elements of body,
tangibles that are displeasing
and body-consciousness occur together,
owing to the unpleasant contact resulting
there arises painful feeling.

When the elements of body,
tangibles that are of indifferent effect
and body-consciousness occur together,
owing to neutral contact resulting,
there arises feeling that is neutral.

■

When the elements of mind
and mind-states that are pleasing
and mind-consciousness occur together, housefather,
owing to the pleasurable contact
there arises pleasurable feeling.

When the elements of mind,
mind-states that are displeasing
and mind-consciousness occur together,
owing to the unpleasant contact resulting
there arises painful feeling.

When the elements of mind,
mind-states that are of indifferent effect
and mind-consciousness occur together,
owing to neutral contact resulting,
there arises feeling that is neutral.

Thus far, housefather, diversity in elements
has been spoken of by the Exalted One."

---

[1] *Dhātu-nānattaṇ*. See *K.S*. ii, 101 *ff*. and *nn.; Buddh Psych*. *Eth*., 72 *n*.

[2] *Upekkhā-ṭ-ṭhāniyā*.

[ed1] Woodward abridges indicating he would use 'objects' for each of the objects of sense, but this is likely just an oversight (resulting, I would say, from the use of 'objects' for the object of the eye sense where 'shape' is the better and usual translation for '*rūpa*'). The Pali and all his previous

translations have named the objects of sense in accordance with the sense organ. The usual manner of abridgment is to give the first (and sometimes the second) in a series complete, abridge the middle with the briefest possible indication of what belongs there and give the final item completely. Here, in concluding, Woodward has used 'objects' for his usual 'mind-states'. The Pali has 'dhamma'. I have followed his usual translation.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
3. Gahapati Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

3. The Chapter on the Householders

Sutta 130

Hāliddaka Suttaṃ

Hāliddaka[1]

---

[115] **[72]**

Thus have I heard:

Once the venerable Kaccāna the Great was staying among the folk of Avanti, at Osprey's Haunt, on a sheer mountain crag.

Then the housefather Hāliddakāni came to see the venerable Kaccāna the Great,
and on coming to him
greeted him in friendly wise,
and after the exchange of courtesies and greetings
sat down at one side.

Seated at one side he said this to the venerable Kaccāna the Great:-

"It has been said by the Exalted One, sir,|| ||

'Owing to diversity in elements
arises diversity of contact.|| ||

Owing to diversity of contact
arises diversity of feeling.'[2]

Pray, sir, how far is this so?"

■

"Herein, housefather,
seeing a pleasant object with the eye,
a brother, at the thought:

'This is such and such,'[3]

comes to know of eye-consciousness
that is pleasant to experience.

Owing to contact that is pleasant to experience
arises pleasant feeling.

When with the eye
he sees an object that is displeasing,
a brother, at the thought:

'This is such and such,'

comes to know of eye-consciousness
that is unpleasant to experience.

Owing to contact that is unpleasant to experience
arises unpleasant feeling.

When with the eye
he sees an object that is of indifferent effect,
a brother, at the thought:

'This is such and such,'

comes to know of eye-consciousness
that is neutral.

Owing to contact that is neutral to experience
arises feeling that is neutral.

■

So also, housefather,
hearing a pleasant sound with the ear,
a brother, at the thought:

'This is such and such,'

comes to know of ear-consciousness
that is pleasant to experience.

Owing to contact that is pleasant to experience
arises pleasant feeling.

When with the ear
he hears a sound that is displeasing,
a brother, at the thought:

'This is such and such,'

comes to know of ear-consciousness
that is unpleasant to experience.

Owing to contact that is unpleasant to experience
arises unpleasant feeling.

When with the ear
he hears a sound that is of indifferent effect,
a brother, at the thought:

'This is such and such,'

comes to know of ear-consciousness
that is neutral.

Owing to contact that is neutral to experience
arises feeling that is neutral.

■

So also, housefather,
smelling a pleasant scent with the nose,
a brother, at the thought:

'This is such and such,'

comes to know of nose-consciousness
that is pleasant to experience.

Owing to contact that is pleasant to experience
arises pleasant feeling.

When with the nose
he smells a scent that is displeasing,
a brother, at the thought:

'This is such and such,'

comes to know of nose-consciousness
that is unpleasant to experience.

Owing to contact that is unpleasant to experience
arises unpleasant feeling.

When with the nose
he smells a scent that is of indifferent effect,
a brother, at the thought:

'This is such and such,'

comes to know of nose-consciousness
that is neutral.

Owing to contact that is neutral to experience
arises feeling that is neutral.

■

So also, housefather,
tasting a pleasant savour with the tongue,
a brother, at the thought:

'This is such and such,'

comes to know of tongue-consciousness
that is pleasant to experience.

Owing to contact that is pleasant to experience
arises pleasant feeling.

When with the tongue
he tastes a savour that is displeasing,
a brother, at the thought:

'This is such and such,'

comes to know of tongue-consciousness
that is unpleasant to experience.

Owing to contact that is unpleasant to experience
arises unpleasant feeling.

When with the tongue
he tastes a savour that is of indifferent effect,
a brother, at the thought:

'This is such and such,'

comes to know of tongue-consciousness
that is neutral.

Owing to contact that is neutral to experience
arises feeling that is neutral.

■

So also, housefather,
contacting a pleasant tangible with the body,
a brother, at the thought:

'This is such and such,'

comes to know of body-consciousness
that is pleasant to experience.

Owing to contact that is pleasant to experience
arises pleasant feeling.

When with the body
he contacts a tangible that is displeasing,
a brother, at the thought:

'This is such and such,'

comes to know of body-consciousness
that is unpleasant to experience.

Owing to contact that is unpleasant to experience
arises unpleasant feeling.

When with the body
he contacts a tangible that is of indifferent effect,
a brother, at the thought:

'This is such and such,'

comes to know of body-consciousness
that is neutral.

Owing to contact that is neutral to experience
arises feeling that is neutral.

■

So also, housefather,
cognizes a pleasant mind-state with the mind,
a brother, at the thought:

'This is such and such,'

comes to know of mind-consciousness
that is pleasant **[73]** to experience.

Owing to contact that is pleasant to experience
arises pleasant feeling.

When with the mind
he cognizes a mind-state that is displeasing,
a brother, at the thought:

'This is such and such,'

comes to know of mind-consciousness
that is unpleasant to experience.

Owing to contact that is unpleasant to experience
arises unpleasant feeling.

When with the mind
he cognizes a mind-state that is of indifferent effect,
a brother, at the thought:

'This is such and such,'

comes to know of mind-consciousness
that is neutral.

Owing to contact that is neutral to experience
arises feeling that is neutral.

---

[1] A turmeric dyer *(hālidda)*. At *K.S*. iii, 10 a housefather of this name questions Mahā Kaccana at the same place. The name is variously spelt. For Avanti, which is N.E. of Bombay in the Vindhya Mts., see Brethren, p. 107 *n*., and *infra*. 288. For Kaccāna, *Vinaya* i, 194; *M*. ii, 84; iii, 194; *Brethren,* CCIX, [sic. CCXXIX] etc.

[2] *S*. ii, 141.

[3] *Itthetaṇ (itthaṇ = ita)*. Burmese MSS. read *iṭṭh'etaṇ (cupitum hoc) Comy. 'evam etaṇ, manāpam etaṇ*.'

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
3. Gahapati Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

3. The Chapter on the Householders

Sutta 131

Nakula-Pitā Suttaṃ

Nakulapitar

---

[73]

Thus have I heard:

Once the Exalted One was staying among the Bhaggī,
at Crocodile Haunt,
in Bhesakala Grove in the Antelope Park.

Then the housefather Nakulapitar[1]
came to the Exalted One.

After the exchange of greetings and friendly courtesies
he sat down at one side.

Seated at one side
Nakulapitar said this to the Exalted One: -

"What is the condition, lord,
what is the cause
whereby in this world
some beings are fully set free
in this very life?

What is the condition, lord,
what is the cause
whereby in this world
some beings are not fully set free
in this very life?"

§

"There are, housefather,
objects cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, housefather,
a brother is not wholly set free.

■

There are, housefather,
sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, housefather,
a brother is not wholly set free.

■

There are, housefather,
scents cognizable by the nose,
scents desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, housefather,
a brother is not wholly set free.

■

There are, housefather,
savours cognizable by the tongue,
savours desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,

thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, housefather,
a brother is not wholly set free.

■

There are, housefather,
tangibles cognizable by the body,
tangibles desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, housefather,
a brother is not wholly set free.

■

There are, housefather,
mind-states cognizable by the mind,
mind-states desirable,
pleasant,

delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be enamoured of them,
if he welcome them,
if he persist in clinging to them,
thus enamoured of them,
thus welcoming them,
thus persisting in clinging to them, -
dependent on that
comes consciousness based on that grasping.

If he be full of grasping, housefather,
a brother is not wholly set free.

This is the condition,
this is the cause
why in the world
some beings are not
in this very life
wholly set free.

§

Again, housefather, there are
objects cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,

passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, housefather,
a brother is wholly set free.

■

There are, housefather,
sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, housefather,
a brother is wholly set free.

■

There are, housefather,
scents cognizable by the nose,
scents desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, housefather,
a brother is wholly set free.

■

There are, housefather,
savours cognizable by the tongue,
savours desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,

thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, housefather,
a brother is wholly set free.

■

There are, housefather,
tangibles cognizable by the body,
tangibles desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, housefather,
a brother is wholly set free.

■

There are, housefather,
mind-states cognizable by the mind,
mind-states desirable,

pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother be not enamoured of them,
if he does not welcome them,
if he does not persist in clinging to them,
thus not enamoured of them,
thus not welcoming them,
thus not persisting in clinging to them, -
dependent on that
comes no consciousness there being no basis in grasping.

If he be without grasping, housefather,
a brother is wholly set free.

This is the condition,
this is the cause
why in the world
some beings are
in this very life
wholly set free."

---

[1] *Cf*. *K.S*. iii, 1.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
3. Gahapati Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

3. The Chapter on the Householders

Sutta 132

Lohicca Suttaṃ

Lohicca

---

[116] **[73]**

Thus have I heard:

Once the venerable Kaccana the Great was staying among the folk of Avanti,
at Makkarakaṭa in a forest hut.

Then a number of resident pupils of the brahmin Lohicca,
mere lads
who were gathering sticks,[1]
came up to the forest hut
of the venerable Kaccana the Great.

On reaching it
they began to roam and wander up and down
on all sides of the hut,
uproarious and noisy,
playing all sorts of mad pranks.[2]

And they said:

"These shavelings,
sham recluses,
menials,
black fellows,
the offspring of our kinsman's foot,[3]
are honoured,
revered,
made much of,
worshipped,
and given offerings
by these sons of coolies."[4]

Thereupon the venerable Kaccana the Great
came out of his dwelling
and thus addressed those lads:

"Hush! my lads.

I will teach you the Norm."

At these words
the young fellows were silent.

Then the venerable Kaccana the Great
addressed them with these verses: -

"Foremost in virtue were the men of old,
Those brahmins who remembered ancient rules.
In them well guarded were the doors of sense.
They had achieved the mastery of wrath.
In meditation and the Norm they took delight,
Those brahmins who remembered ancient rules.

But these backsliders[5] with their 'Let us recite,'[6]
Drunk with the pride of birth, walk wrongfully.[7]
O'ercome by wrath, exceeding violent,[8]
They come to loss 'mongst weak and strong alike.[9]
Vain is the penance of the uncontrolled,[10]
Empty as treasure gotten in a dream.

[75] Such, ways[11] as fastings, couching on the ground,
Bathing[12] at dawn, recitings of the Three,
Wearing rough hides, and matted hair and filth,
Chantings and empty rites and penances,
Hypocrisy and cheating and the rod,
Washings, ablutions, rinsings of the mouth,[13] -
These are the caste-marks[14] of the brahmin folk,
Things done and practised for some trifling gain.[15]

A heart well tamed, made pure and undefiled,
Considerate[16] for every living thing, -
That is the Way the highest to attain."

Thereupon the young fellows were angered and displeased,
and went away to the brahmin Lohicca.

On coming to him they said: -

"May it please your reverence to know[17]
that the recluse, Kaccana the Great,
is attacking and abusing
the sacred things[18] of the brahmins."

At these words the brahmin Lohicca was angered and displeased.

Then it occurred to the brahmin Lohicca:

"It is not proper for me
to attack and abuse the recluse, Kaccana the Great,
merely on hearsay of young fellows.

Suppose now I visit and question him?"

■

So the brahmin Lohicca went along with those young fellows
to visit the venerable Kaccana the Great,
and on coming to him
greeted him courteously
and, after the exchange **[76]** of greetings and compliments,
sat down at one side.

So seated
he said to the venerable Kaccana the Great: -

"Worthy Kaccana, is it true
that a number of our resident pupils,
mere lads,
gathering sticks,
have been here?"

"It is true, brahmin.

They did come here."

"And did the worthy Kaccana
have any converse with those lads?"

"I did, brahmin."

"Pray what was the topic of the converse?"

"I spoke to them to this effect, brahmin: -

'Foremost in virtue were the men of old,
Those brahmins who remembered ancient rules.
In them well guarded were the doors of sense.
They had achieved the mastery of wrath.
In meditation and the Norm they took delight,
Those brahmins who remembered ancient rules.

But these backsliders with their "Let us recite,"
Drunk with the pride of birth, walk wrongfully.
O'ercome by wrath, exceeding violent,
They come to loss 'mongst weak and strong alike.
Vain is the penance of the uncontrolled,
Empty as treasure gotten in a dream.

Such, ways as fastings, couching on the ground,
Bathing at dawn, recitings of the Three,
Wearing rough hides, and matted hair and filth,
Chantings and empty rites and penances,
Hypocrisy and cheating and the rod,
Washings, ablutions, rinsings of the mouth, -
These are the caste-marks of the brahmin folk,
Things done and practised for some trifling gain.

A heart well tamed, made pure and undefiled,
Considerate for every living thing, -
That is the Way the highest to attain.'

Such, brahmin, was the talk I had with the young fellows."

"You said 'unguarded in the doors of sense,' worthy Kaccana.

Now how far is one unguarded in the doors of sense?"

"Herein, brahmin, a certain one,
seeing an object with the eye,[19]
is attached to objects that charm,
is repelled by objects that displease.

He dwells with mind distracted
and his heart is mean.

He realizes not
in its true nature
that emancipation of heart,
that emancipation of wisdom.

So that those evil unprofitable states that arise
do not come to cease without remainder.

■

Hearing a sound with the ear
is attached to sounds that charm,
is repelled by sounds that displease.

He dwells with mind distracted
and his heart is mean.

He realizes not
in its true nature
that emancipation of heart,
that emancipation of wisdom.

So that those evil unprofitable states that arise
do not come to cease without remainder.

■

Smelling a scent with the nose
is attached to scents that charm,
is repelled by scents that displease.

He dwells with mind distracted
and his heart is mean.

He realizes not
in its true nature
that emancipation of heart,
that emancipation of wisdom.

So that those evil unprofitable states that arise
do not come to cease without remainder.

■

Tasting a savour with the tongue
is attached to savours that charm,
is repelled by savours that displease.

He dwells with mind distracted
and his heart is mean.

He realizes not
in its true nature
that emancipation of heart,
that emancipation of wisdom.

So that those evil unprofitable states that arise
do not come to cease without remainder.

■

Contacting a tangible with the body
is attached to tangibles that charm,
is repelled by tangibles that displease.

He dwells with mind distracted
and his heart is mean.

He realizes not
in its true nature
that emancipation of heart,
that emancipation of wisdom.

So that those evil unprofitable states that arise
do not come to cease without remainder.

■

Cognizing a mind-state with the mind
is attached to mind-states that charm,
is repelled by mind-states that displease.

He dwells with mind distracted
and his heart is mean.

He realizes not
in its true nature
that emancipation of heart,
that emancipation of wisdom.

So that those evil unprofitable states that arise
do not come to cease without remainder.

To that extent, brahmin,
one is unguarded in the doors of sense."

"Wonderful, worthy Kaccana!

Marvellous, worthy Kaccana,
is the way in which the worthy Kaccana
has defined the words
'unguarded in the doors of sense.'

Now as to the words
'guarded in the doors of sense,
guarded in the doors of sense,' -
pray, worthy Kaccana,
how far is one so guarded?"

[77] "Herein, brahmin, a brother,
seeing an object with the eye,
is not attached to objects that charm,
or repelled by objects that displease.

He dwells with attention fixed,
and his heart is boundless.[20]

Thus he realizes
in its true nature
that emancipation of heart,
that emancipation of wisdom.

So that those evil, unprofitable states that arise
come to cease without remainder.

■

Hearing a sound with the ear,
is not attached to sounds that charm,
or repelled by sounds that displease.

He dwells with attention fixed,
and his heart is boundless.

Thus he realizes
in its true nature
that emancipation of heart,
that emancipation of wisdom.

So that those evil, unprofitable states that arise
come to cease without remainder.

■

Smelling a scent with the nose,
is not attached to scents that charm,
or repelled by scents that displease.

He dwells with attention fixed,
and his heart is boundless.

Thus he realizes
in its true nature
that emancipation of heart,
that emancipation of wisdom.

So that those evil, unprofitable states that arise
come to cease without remainder.

■

Tasting a savour with the tongue,
is not attached to savours that charm,
or repelled by savours that displease.

He dwells with attention fixed,
and his heart is boundless.

Thus he realizes
in its true nature

that emancipation of heart,
that emancipation of wisdom.

So that those evil, unprofitable states that arise
come to cease without remainder.

■

Contacting a tangible with the body,
is not attached to tangibles that charm,
or repelled by tangibles that displease.

He dwells with attention fixed,
and his heart is boundless.

Thus he realizes
in its true nature
that emancipation of heart,
that emancipation of wisdom.

So that those evil, unprofitable states that arise
come to cease without remainder.

■

Cognizing a mind-state with the mind,
is not attached to mind-states that charm,
or repelled by mind-states that displease.

He dwells with attention fixed,
and his heart is boundless.

Thus he realizes
in its true nature
that emancipation of heart,
that emancipation of wisdom.

So that those evil, unprofitable states that arise
come to cease without remainder.

Thus, brahmin, one is guarded in the doors of senses."

"Excellent, worthy Kaccana!

Excellent, worthy Kaccana!

Even as one raises what is overthrown,
or shows forth what is hidden,
or points out the way
to him that wanders astray,
or holds up a light in the darkness,
so that they who have eyes may see objects, -
even so in divers ways
has the Norm been set forth by the worthy Kaccana.

I myself, master Kaccana,
do go for refuge to that Exalted One,
to the Norm
and to the Order of Brethren.

May the worthy Kaccana accept me as a follower
from this day forth,
so long as life doth last,
as one who has so taken refuge."

Now as the worthy Kaccana visits the families of his supporters at
Makkarakaṭa,
even so let him visit the family of Lohicca.

Then all the lads and maidens there
will greet the worthy Kaccana,
set a seat for him
and give him water,

and that shall be a blessing and a profit for them
for many a long day."

---

[1] *Cf. S.* 1, 180 (*K.S.* i, 228).

[2] *Kanici hanici selissakdni Lṃuonti. Comy.* explains '*aññamaññaṃ upanissāya piṭṭhiṃ gahetvā langhitvā,*' which would seem to mean 'playing leap-frog,' but does not explain the word *selissaka* ('noisy'). *Comy.* MSS. road *selissāni*. It does not occur elsewhere.

[3] *Cf. D.* i, 103 (*Dialog.* 1, 112 and *n.*, 128), *M.* i, 334. *Ibbhā = gahapatikā; kiṇhā = kaṇhā. Comy. Bandhu-pād' āpaccā,* referring to the belief that non-brahmins (sudras), who were of darker complexion, were born of Brahma's foot. *Cf. D.A.* i, 254.

[4] *Bhāratakā. Comy. kuṭumbikā,* 'cottagers who carry loads,' a term of contempt for the village folk who support the wandering recluses.

[5] (*v*)*okkamma,* 'deserting the ancient rules.' *Comy.*

[6] *Jap(p)āmase,* reflex, imperat. plur. of *japati,* may refer to tho 'vain repetitions' of the brahmins. For a passage of the same tenor *cf. K.S.* 1, 178. *Comy.* says, '*mayaṇ jappāma kathayamā' ti ettaken'eva brāhmaṇ' amhā ti maññamānā.*

[7] *Visamaṇ caranti,* 'walk in the uneven.' *Cf. K.S.* i, 6 *n.*

[8] *Puthu-atta-daṇḍa* ('stick-taken'). *Cf. Dhp.* 406; *K.S.* i, 303, where Mrs. Rhys Davids translates: 'self-armed' *Puthu* here = *bahu. Comy.* takes it to mean *nānādaṇḍā.*

[9] *Tasa-thāvaresu. Cf. K.S.* i, 411, [? no pg 411] a general term for 'all sorts and conditions.' *Comy. sataṇha-nittaṇhesu* ('sinners and saints').

[10] *Comy*. '*sabbe pi vata-samādānā moghā bhavanti*.'

[11] *Cf*. *Dialog*, i, 230 for the habits of the naked ascetics *Dhp*. v, 141.

[12] Text *pātho* (recital) with *v.ll*. . ... I follow *Comy*., which reads *pīto-sinānañ ca*.

[13] So *Comy*.

[14] *Vaññā*. *Comy*. 'furniture, utensils, marks.'

[15] Reading *bhāvana* for text's *bāvana*. *Comy*. *ayam eva vā pātho amisa-kiñcikkassa vaḍḍhan'atthāya katan ti attho*

[16] *Akhilaṇ Comy*. "soft and not stubborn.' *Cf*. *S*. 1, 27; *K.S*. iii. 113 *n*.

[17] *Yagghe* (see *Dict*. *s.v*. *taggha*) *bhavaṇ jāneyya Cf*. *K.S*. i, 228. In next section *Comy*. says. of *taggha*, '*codan'atthe nipāta*.'

[18] Mante, charms, texts, ritual, etc., as above.

[19] *Infra*, § 202

[20] *Appamāṇa-cetaso*, as opposed to *paritta*. *Comy*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
3. Gahapati Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

3. The Chapter on the Householders

Sutta 133

Vera-Haccāni Suttaṃ

Verahaccāni

---

[121] **[77]**

Thus have I heard:

Once the venerable Udāyin[1] was staying at Kāmaṇḍāya,
in the mango grove of the brahmin Todeyya.

Then a young fellow,
a resident pupil of the brahmin lady of the Verahaccāni clan,
came to visit the venerable Udāyin,
and on coming to him
greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

As he thus sat,
the venerable Udāyin taught,
established,
roused,
and made that lad happy with a pious talk.

Then he, being thus taught,
established,
roused
and made happy
by the pious talk of the venerable Udāyin,
went to the **[78]** brahmin lady of the Verahaccāni clan,
and on coming to her said thus:

"I would have my lady know
that Udāyin, the recluse, is teaching a doctrine
that is lovely in its beginning,
lovely in its middle,
and lovely in its ending.

He sets forth the righteous life,
fully perfected and purified,
both in its spirit and in its form."

"Then, my lad,
in my name do you invite Udāyin, the recluse,
for to-morrow's meal."

"So be it, lady," replied the lad,
and in obedience to the lady's bidding
went back to the venerable Udāyin and said:

"Let the worthy Udāyin accept a teacher's fee from us,
to-morrow's food from the brahmin lady of the Verahaccāni clan."

And the venerable Udāyin accepted by his silence.

Then the venerable Udāyin,
when that night was past,
robed himself at early dawn,
and taking bowl and robe
went to the dwelling
of the brahmin lady of the Vetahaccani clan,
and sat down on a seat made ready.

Then the brahmin lady served the venerable Udāyin
with choice food,
both hard and soft,
with her own hands,
until he had eaten his fill.

Now when she saw[2] that the venerable Udāyin had finished
and withdrawn his hand from the bowl,
she put on her sandals,
sat down on a high seat,
veiling her head,[3] and thus addressed the venerable Udāyin:

"Preach me doctrine, O recluse."

"A time will come for that, sister," said he,
rose from his seat and went away.

§

Then a second time
that young fellow visited the venerable Udāyin,
and on coming to him
greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

As he thus sat,
the venerable Udāyin taught,
established,
roused,
and made that lad happy with a pious talk.

Then a second time he, being thus taught,
established,
roused
and made happy
by the pious talk of the venerable Udāyin,
went to the brahmin lady of the Verahaccāni clan,
[79] and on coming to her said thus:

"I would have my lady know
that Udāyin, the recluse, is teaching a doctrine
that is lovely in its beginning,
lovely in its middle,
and lovely in its ending.

He sets forth the righteous life,
fully perfected and purified,
both in its spirit and in its form."

"You are speaking thus, my lad,
in praise of the recluse Udāyin.

But (on the former occasion) when I said:

'Preach me doctrine, O recluse,' he replied:

'A time will come for that, sister,'
rose from his seat and went to his lodging."

"But, my lady,
you put on your sandals,
sat down on a high seat,
veiled your head
and spoke thus:

'Preach me doctrine, O recluse.'

Now they honour the doctrine,
those worthy ones.

They respect the doctrine."

"Very well then, my lad.

Do you invite Udāyin, the recluse,
in my name
for to-morrow's meal."

"So be it, my lady," replied the lad
and in obedience to the lady's bidding
went back to the venerable Udāyin and said:

"Let the worthy Udāyin accept a teacher's fee from us,
to-morrow's food from the brahmin lady of the Verahaccāni clan."

And the venerable Udāyin accepted by his silence.

Then the venerable Udāyin,
when that night was past,
robed himself at early dawn,
and taking bowl and robe

went to the dwelling
of the brahmin lady of the Vetahaccani clan,
and sat down on a seat made ready.

Then the brahmin lady served the venerable Udāyin
with choice food,
both hard and soft,
with her own hands,
until he had eaten his fill.

Then the brahmin lady of the Verahaccāni clan,
when she saw that the venerable Udāyin had finished
and removed his hand from the bowl,
put off her sandals,
sat down on a low seat,
unveiled her head
and thus addressed the venerable Udāyin: -

"Pray, sir,
owing to the existence of what
do the Arahants point out weal and woe?

Owing to the existence of what
do they not do so?"

"When there is eye, sister,
the Arahants point out weal and woe.

When eye exists not, sister,
the Arahants do not point out weal and woe.

■

When there is ear, sister,
the Arahants point out weal and woe.

When ear exists not, sister,
the Arahants do not point out weal and woe.

■

When there is tongue, sister,
the Arahants point out weal and woe.

When tongue exists not, sister,
the Arahants do not point out weal and woe.

■

When there is body, sister,
the Arahants point out weal and woe.

When body exists not, sister,
the Arahants do not point out weal and woe.

■

When there is mind, sister,
the Arahants point out weal and woe.

When mind exists not, sister,
the Arahants do not point out weal and woe."

At these words the Brahmin lady of the Verahaccāni clan
said to the venerable Udāyin: -

"Excellent, sir!

Excellent, sir!

Even as one raises what is overthrown,
or shows forth what is hidden,
or points out the way
to him that wanders astray,

or holds up a light in the darkness
so that he who has eyes may see objects, -
even so in divers ways
has the Norm been set forth by the worthy Udāyin.

I myself, master Udāyin,
do go for refuge to that Exalted One,
to the Norm
and to the Order of Brethren.

Let the worthy Udāyin
regard me as a lay-disciple who,
from this day forth
so long as life shall last,
has so taken refuge."

---

[1] *Cf. infra*. §§ 166, 223. Three of this name are mentioned. *Cf*. Brethren, 288 *n.;* Dialog, iii, 109; *M*. i, 396, 447. For Todeyya see *M*. ii, 202.

[2] Supplying *viditvā,* or is it acc. absol. according to Trenckner (*Pāli Miscellany,* p. 67)?

[3] See Vinaya rules *(Pātimokkha, Sekhiya)* about listening to the Dhamma, here broken by the lady, in three respects.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
4. Devadaha Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

4. The Chapter on Devadaha

Sutta 134

Devadaha-Khaṇa Suttaṃ

The Moment at Devadaha[1]

---

[124] **[80]**

Thus have I heard:

Once the Exalted One was staying among the Sakkas at Devadaha,[2]
a township of the Sakkas.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I do not declare, Brethren,
that for all brothers
there is need to strive earnestly
in respect of the sixfold sphere of sense.

Yet do I not declare
that for all brothers
there is no need so to strive earnestly
in respect of the sixfold sphere of sense.

Those brethren who are Arahants,
destroyers of the *āsavas,*
who have lived the life,
done the task,
removed the burden,
who have won their own highest good,
utterly destroyed the fetters of becoming,
who by right insight
have become free, -
for such, Brethren, I declare
that in respect of the sixfold sphere of sense
there is no need to strive earnestly.

Why so?

Because they have wrought so earnestly
as to be incapable of carelessness.

But those brothers who are yet earnest-minded pupils,[3]
who dwell aspiring
for the security that is unsurpassed, -
by those brothers I declare
that in respect of the sixfold sphere of sense
there is need to strive earnestly.

Why so?

Because, Brethren,
there are objects cognizable by the eye,
objects delightful or repulsive.

Though they touch the heart again and again,[4]
yet they cannot altogether lay hold of it
and so persist.

By their failure to lay hold of the heart
comes strenuous energy unquailing.

Mindfulness is set up untroubled.

The body is calmed,
not perturbed.

The heart is collected,
one-pointed.

Seeing this fruit of earnestness, Brethren,
I declare that such brothers
do need to strive earnestly
in respect of the sixfold sphere of sense.

■

There are sounds cognizable by the ear,
objects delightful or repulsive.

Though they touch the heart again and again,
yet they cannot altogether lay hold of it
and so persist.

By their failure to lay hold of the heart
comes strenuous energy unquailing.

Mindfulness is set up untroubled.

The body is calmed,
not perturbed.

The heart is collected,
one-pointed.

Seeing this fruit of earnestness, Brethren,
I declare that such brothers
do need to strive earnestly
in respect of the sixfold sphere of sense.

■

There are scents cognizable by the nose,
objects delightful or repulsive.

Though they touch the heart again and again,
yet they cannot altogether lay hold of it
and so persist.

By their failure to lay hold of the heart
comes strenuous energy unquailing.

Mindfulness is set up untroubled.

The body is calmed,
not perturbed.

The heart is collected,
one-pointed.

Seeing this fruit of earnestness, Brethren,
I declare that such brothers
do need to strive earnestly
in respect of the sixfold sphere of sense.

■

There are savours cognizable by the tongue,
objects delightful or repulsive.

Though they touch the heart again and again,
yet they cannot altogether lay hold of it
and so persist.

By their failure to lay hold of the heart
comes strenuous energy unquailing.

Mindfulness is set up untroubled.

The body is calmed,
not perturbed.

The heart is collected,
one-pointed.

Seeing this fruit of earnestness, Brethren,
I declare that such brothers
do need to strive earnestly
in respect of the sixfold sphere of sense.

■

There are things tactile cognizable by the body,
objects delightful or repulsive.

Though they touch the heart again and again,
yet they cannot altogether lay hold of it
and so persist.

By their failure to lay hold of the heart
comes strenuous energy unquailing.

Mindfulness is set up untroubled.

The body is calmed,
not perturbed.

The heart is collected,
one-pointed.

Seeing this fruit of earnestness, Brethren,
I declare that such brothers
do need to strive earnestly
in respect of the sixfold sphere of sense.

■

There are mind-states cognizable by the mind,
objects delightful or repulsive.

Though they touch the heart again and again,
yet they cannot altogether lay hold of it
and so persist.

By their failure to lay hold of the heart
comes strenuous energy unquailing.

Mindfulness is set up untroubled.

The body is calmed,
not perturbed.

The heart is collected,
one-pointed.

Seeing this fruit of earnestness, Brethren,
I declare that such brothers
do need to strive earnestly
in respect of the sixfold sphere of sense.

---

[1] *Devadaha-khhaṇo*. The 'moment' is referred to in § 135.

[2] *Cf*. *K.S*. iii, 6 *n*.

[3] *Sekhā*.

[4] *Phussa-phussa*. *Cf*. *D*. i, 45 for the double, and for the figure of speech *cf*. *S*. ii, 235; *K.S*. iii, 17 *n*. *(cittaṇ na pariyādāya tiṭṭhanti)*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
4. Devadaha Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

4. The Chapter on Devadaha

Sutta 135

Khaṇa (aka Saṇgayha) Suttaṃ

Including (The Sixfold Sense-sphere)[1]

---

[126] **[81]**

Thus have I heard:

Once the Exalted One was staying among the Sakkas at Devadaha, a township of the Sakkas.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"'Tis well for you, Brethren, 'tis well gotten by you, brethren!

Ye have won the moment for the righteous life.

Brethren, I have seen the hells so called,[2]
belonging to the sixfold sense-sphere.

Therein whatever object one sees with the eye,
one sees it as uninviting,
not as inviting.

One sees it as repulsive,
not as charming.

One sees it as ugly,
not lovely.

■

Whatever sound one hears with the ear,
one sees it as uninviting,
not as inviting.

One sees it as repulsive,
not as charming.

One sees it as ugly,
not lovely.

■

Whatever scent one smells with the nose,
one sees it as uninviting,
not as inviting.

One sees it as repulsive,
not as charming.

One sees it as ugly,
not lovely.

■

Whatever savour one tastes with the tongue,
one sees it as uninviting,
not as inviting.

One sees it as repulsive,
not as charming.

One sees it as ugly,
not lovely.

■

Whatever tangible one contacts with the body,
one sees it as uninviting,
not as inviting.

One sees it as repulsive,
not as charming.

One sees it as ugly,
not lovely.

■

Whatever mind-state one cognizes with the mind,
one sees it as uninviting,

not as inviting.

One sees it as repulsive,
not as charming.

One sees it as ugly,
not lovely.

'Tis well for you, brethren!

'Tis well gotten by you, brethren!

Ye have won the moment for the righteous life.

§

Brethren, I have seen the heavens so called
of the sixfold sense-sphere.

Therein whatsoever object one sees with the eye,
one sees it as inviting,
not as uniniviting.

One sees it as charming,
not as repulsive.

One sees it as lovely,
not ugly.

■

Whatever sound one hears with the ear,
one sees it as inviting,
not as uniniviting.

One sees it as charming,
not as repulsive.

One sees it as lovely,
not ugly.

■

Whatever scent one smells with the nose,
one sees it as inviting,
not as uniniviting.

One sees it as charming,
not as repulsive.

One sees it as lovely,
not ugly.

■

Whatever savour one tastes with the tongue,
one sees it as inviting,
not as uniniviting.

One sees it as charming,
not as repulsive.

One sees it as lovely,
not ugly.

■

Whatever tangible one contacts with the body,
one sees it as inviting,
not as uniniviting.

One sees it as charming,
not as repulsive.

One sees it as lovely,
not ugly.

■

Whatever mind-state one cognizes with the mind,
one sees it as inviting,
not as uniniviting.

One sees it as charming,
not as repulsive.

One sees it as lovely,
not ugly.

'Tis well for you, brethren!

'Tis well gotten by you, brethren!

Ye have won the moment for the righteous life."

---

[1] *Cf*. supra, § 94.

[2] *Comy*. says *Avīci* is referred to here, while by *sagga* is meant 'the world of the Thirty-three.' 'Hell' is utter misery. 'Heaven' is utter bliss. The world of men is a mixture of both. You are lucky to be born as men, for thus you can enter the Path that sets you free.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
4. Devadaha Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

4. The Chapter on Devadaha

Sutta 136

Rūpā-Pārāma Suttaṃ
(PTS: Agayha Suttaṃ;
BJT: Sagayha Suttaṃ + Gayha Suttaṃ;
CSCD: Paṭhama Rūpāpārāma Suttaṃ + Dutiya Rūpāpārāma Suttaṃ)[ed1]

Not Including (The Sixfold Sense-sphere)

---

[126] **[81]**

Thus have I heard:

Once the Exalted One was staying among the Sakkas at Devadaha,
a township of the Sakkas.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Devas and mankind, Brethren, delight in objects,
they are excited by objects.

It is owing to the instability,
the coming to an end,
the ceasing of objects, Brethren,
that devas and **[82]** mankind live woefully.[1]

■

Devas and mankind, Brethren, delight in sounds,
they axe excited by sounds.

It is owing to the instability,
the coming to an end,
the ceasing of sounds, Brethren,
that devas and mankind live woefully.

■

Devas and mankind, Brethren, delight in scents,
they axe excited by scents.

It is owing to the instability,
the coming to an end,

the ceasing of scents, Brethren,
that devas and mankind live woefully.

■

Devas and mankind, Brethren, delight in savours,
they axe excited by savours.

It is owing to the instability,
the coming to an end,
the ceasing of savours, Brethren,
that devas and mankind live woefully.

■

Devas and mankind, Brethren, delight in touch,
they axe excited by touch.

It is owing to the instability,
the coming to an end,
the ceasing of touch, Brethren,
that devas and mankind live woefully.

■

Devas and mankind, Brethren, delight in mind-states,
they axe excited by mind-states.

It is owing to the instability,
the coming to an end,
the ceasing of mind-states, Brethren,
that devas and mankind live woefully.

§

But the Tathāgata, Brethren,
who is Arahant,
a Fully-enlightened One,
seeing, as they really are,
both the arising and the destruction,
the satisfaction,
the misery
and the way of escape from objects, -
he delights not in objects,
takes not pleasure in objects,
is not excited by objects.

It is owing to the instability,
the coming to an end,
the ceasing of objects
that the Tathāgata, dwells at ease.

■

The Tathāgata, Brethren,
who is Arahant,
a Fully-enlightened One,
seeing, as they really are,
both the arising and the destruction,
the satisfaction,
the misery
and the way of escape from sounds, -
he delights not in sounds,
takes not pleasure in sounds,
is not excited by sounds.

It is owing to the instability,
the coming to an end,
the ceasing of sounds
that the Tathāgata, dwells at ease.

■

The Tathāgata, Brethren,
who is Arahant,
a Fully-enlightened One,
seeing, as they really are,
both the arising and the destruction,
the satisfaction,
the misery
and the way of escape from scents, -
he delights not in scents,
takes not pleasure in scents,
is not excited by scents.

It is owing to the instability,
the coming to an end,
the ceasing of scents
that the Tathāgata, dwells at ease.

■

The Tathāgata, Brethren,
who is Arahant,
a Fully-enlightened One,
seeing, as they really are,
both the arising and the destruction,
the satisfaction,
the misery
and the way of escape from savours, -
he delights not in savours,
takes not pleasure in savours,
is not excited by savours.

It is owing to the instability,
the coming to an end,

the ceasing of savours
that the Tathāgata, dwells at ease.

■

The Tathāgata, Brethren,
who is Arahant,
a Fully-enlightened One,
seeing, as they really are,
both the arising and the destruction,
the satisfaction,
the misery
and the way of escape from touch, -
he delights not in touch,
takes not pleasure in touch,
is not excited by touch.

It is owing to the instability,
the coming to an end,
the ceasing of touch
that the Tathāgata, dwells at ease.

■

The Tathāgata, Brethren,
who is Arahant,
a Fully-enlightened One,
seeing, as they really are,
both the arising and the destruction,
the satisfaction,
the misery
and the way of escape from mind-states, -
he delights not in mind-states,
takes not pleasure in mind-states,
is not excited by mind-states.

It is owing to the instability,
the coming to an end,
the ceasing of mind-states
that the Tathāgata, dwells at ease.

Thus spake the Exalted One.

So saying the Happy One added this further as Teacher: -[2]

Things seen and heard, tastes, odours, what we touch,
Perceive, - all, everything desirable,
Pleasant and sweet, while one can say 'it is,'
These are deemed '*sukhā*' by both gods and men.
And when they cease to be they hold it woe.
The dissolution of the body-self[3]
To Ariyans seems 'sukha.' Everything
The world holds good, sages see otherwise.[4]

What other men call 'sukha,' that the saints
Call 'dukkha': what the rest so name,
That do the Ariyans know as happiness.
Behold a Norm[5] that's hard to apprehend.
[83] Hereby are baffled[6] they that are not wise.
Darkness is theirs, enmeshed by ignorance:
Blindness is theirs, who cannot see the light.

But by the wise,[7] whose eyes are opened wide,
The light is seen: and, near to it, they know it,
Skilled in the knowledge of the mighty Norm.[8] By those whom longing for rebirth destroys,
By those who float adown becoming's stream,

By those who subjects are to *Māra*'s sway,
Not fully comprehended is this Norm.
Who but the worthy ones are worthy of
The all-enlightened Path, by knowing which
Fully, the drug-immune ones are set free?[9]

[Here BJT calls the following #137: Gayha Suttaṃ and CSCD: #137: Dutiya Rūpāma Suttaṃ]

"Devas and mankind, Brethren, delight in objects,
they are excited by objects.

It is owing to the instability,
the coming to an end,
the ceasing of objects, Brethren,
that devas and mankind live woefully.

■

Devas and mankind, Brethren, delight in sounds,
they axe excited by sounds.

It is owing to the instability,
the coming to an end,
the ceasing of sounds, Brethren,
that devas and mankind live woefully.

■

Devas and mankind, Brethren, delight in scents,
they axe excited by scents.

It is owing to the instability,
the coming to an end,
the ceasing of scents, Brethren,
that devas and mankind live woefully.

■

Devas and mankind, Brethren, delight in savours,
they axe excited by savours.

It is owing to the instability,
the coming to an end,
the ceasing of savours, Brethren,
that devas and mankind live woefully.

■

Devas and mankind, Brethren, delight in touch,
they axe excited by touch.

It is owing to the instability,
the coming to an end,
the ceasing of touch, Brethren,
that devas and mankind live woefully.

■

Devas and mankind, Brethren, delight in mind-states,
they axe excited by mind-states.

It is owing to the instability,
the coming to an end,
the ceasing of mind-states, Brethren,
that devas and mankind live woefully.

§

But the Tathāgata, Brethren,
who is Arahant,
a Fully-enlightened One,
seeing, as they really are,
both the arising and the destruction,
the satisfaction,
the misery
and the way of escape from objects, -
he delights not in objects,
takes not pleasure in objects,
is not excited by objects.

It is owing to the instability,
the coming to an end,
the ceasing of objects
that the Tathāgata, dwells at ease.

■

The Tathāgata, Brethren,
who is Arahant,
a Fully-enlightened One,
seeing, as they really are,
both the arising and the destruction,
the satisfaction,
the misery
and the way of escape from sounds, -
he delights not in sounds,
takes not pleasure in sounds,
is not excited by sounds.

It is owing to the instability,
the coming to an end,

the ceasing of sounds
that the Tathāgata, dwells at ease.

■

The Tathāgata, Brethren,
who is Arahant,
a Fully-enlightened One,
seeing, as they really are,
both the arising and the destruction,
the satisfaction,
the misery
and the way of escape from scents, -
he delights not in scents,
takes not pleasure in scents,
is not excited by scents.

It is owing to the instability,
the coming to an end,
the ceasing of scents
that the Tathāgata, dwells at ease.

■

The Tathāgata, Brethren,
who is Arahant,
a Fully-enlightened One,
seeing, as they really are,
both the arising and the destruction,
the satisfaction,
the misery
and the way of escape from savours, -
he delights not in savours,
takes not pleasure in savours,
is not excited by savours.

It is owing to the instability,
the coming to an end,
the ceasing of savours
that the Tathāgata, dwells at ease.

■

The Tathāgata, Brethren,
who is Arahant,
a Fully-enlightened One,
seeing, as they really are,
both the arising and the destruction,
the satisfaction,
the misery
and the way of escape from touch, -
he delights not in touch,
takes not pleasure in touch,
is not excited by touch.

It is owing to the instability,
the coming to an end,
the ceasing of touch
that the Tathāgata, dwells at ease.

■

The Tathāgata, Brethren,
who is Arahant,
a Fully-enlightened One,
seeing, as they really are,
both the arising and the destruction,
the satisfaction,
the misery
and the way of escape from mind-states, -
he delights not in mind-states,

takes not pleasure in mind-states,
is not excited by mind-states.

It is owing to the instability,
the coming to an end,
the ceasing of mind-states
that the Tathāgata, dwells at ease.

---

[1] *Dukkhaṇ viharanti*. *Dukkhaṇ* here is an adverb. For a discussion of the word see *K.S*. iii, 21 *n*.

[2] See *Sutta Nipaṭa,* v, 759-63, and *Comy*. *ad loc*. (*Par. Jot*. ii, 2, 509). Our text differs from *Sn*. in the third couplet, but our *Comy*. agrees with the *Sn*. reading, which I follow. *Sakkā yassa* should be *sakkāy-assa* For *dassanaṇ* read *passataṇ*. [Lines 1-4, 7-9 are well turned by Mrs. Rhys Davids, *Buddh Psych*., 86. I give them here, and have added the other lines myself.]

[3] Reading with *Sn*. *sakkāyass'uparodhanaṇ*.

[4] Reading *sabbaṇ lokena passataṇ (= passantānaṇ = paṇḍitānāṇ)*.

[5] Text misprints *phassa-dhammaṇ* for *passa dhammaṇ*).

[6] *Sammūḷh'ettha aviddasū (= bālā*. *Comy.)*.

[7] *Sataṇ (= sappurisānaṇ*. *Comy.)*.

[8] Reading with text *santikena vijānanti mahāihammassa kovidā*. But *Sn*. and *Comy*. read *santike na vijānanti magā* (fools) *dhammass'akovidā, i.e* , 'though near it, fools unskilled in the D. do not know it.'

[9] *Parinibbanti anāsavā*. *Comy*. *kilesa-* or *khtindha-parinibbānema*.

[ed1] Bhikkhu Bodhi notes: "Feer wrongly entitles this sutta Agaytha, and runs it together with the next." I here follow the PTS numbering.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
4. Devadaha Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

4. The Chapter on Devadaha

Sutta 137

Paṭhama Palāsinā Suttaṃ

Leaves (i)[1]

---

[128] **[83]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's, Park.[ed1]

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"What is not of you, Brethren, put it away.

Putting it away will be for your profit and welfare.

And what, Brethren, is not of you?

The eye, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

■

The ear, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

■

The nose, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

■

The tongue, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

■

The body, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

■

The mind, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

§

Just as if, Brethren, a man should gather,
burn
or do what he likes
with all the grass,
all the sticks,
branches
and stalks in this Jeta Grove,
pray would he say:

'This man is gathering,
is burning us,
doing what he pleases with us'?"

"Surely not, lord."

"Why not?"

[84] "Because, lord, this is not our self,
nor of the nature of self."

■

Even so, Brethren, the eye is not of you.

Put it away.

Putting it away will be for your profit and welfare.

■

The ear, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

■

The nose, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

■

The tongue, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

■

The body, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

■

The mind, Brethren, is not of you.

Put it away.

Putting it away will be for your profit and welfare.

---

[1] *Cf. S.* iii, 33, where the title is 'Not yours.' See above, p. 48.

[ed1] This sutta does not have a nidana and in context should be located at Devadaha, but in the simile the Buddha speaks of 'this Jeta Grove'. This could be just an error due to the fact that the sutta is otherwise identical to SN 4.35.101, and someone overlooked the need to change the location of the grove being spoken of or the way the Jeta Grove was being spoken of.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
4. Devadaha Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

4. The Chapter on Devadaha

Sutta 138

Dutiya Palāsinā Suttaṃ

Leaves (ii)

---

[84]

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"What is not of you, Brethren, put it away.

Putting it away will be for your profit and welfare.

And what, Brethren, is not of you?

Objects, Brethren, are not of you.

Put them away.

Putting them away will be for your profit and welfare.

■

Sounds, Brethren, are not of you.

Put them away.

Putting them away will be for your profit and welfare.

■

Scents, Brethren, are not of you.

Put them away.

Putting them away will be for your profit and welfare.

■

Savours, Brethren, are not of you.

Put them away.

Putting them away will be for your profit and welfare.

■

Tangibles, Brethren, are not of you.

Put them away.

Putting them away will be for your profit and welfare.

■

Mind-objects, Brethren, are not of you.

Put them away.

Putting them away will be for your profit and welfare.

§

Just as if, Brethren, a man should gather,
burn
or do what he likes
with all the grass,
all the sticks,
branches
and stalks in this Jeta Grove,
pray would he say:

'This man is gathering,
is burning us,
doing what he pleases with us'?"

"Surely not, lord."

"Why not?"

"Because, lord, this is not our self,
nor of the nature of self."

§

Even so, Brethren, objects are not of you.

Put them away.

Putting them away will be for your profit and welfare.

■

Sounds, Brethren, are not of you.

Put them away.

Putting them away will be for your profit and welfare.

■

Scents, Brethren, are not of you.

Put them away.

Putting them away will be for your profit and welfare.

■

Savours, Brethren, are not of you.

Put them away.

Putting them away will be for your profit and welfare.

■

Tangibles, Brethren, are not of you.

Put them away.

Putting them away will be for your profit and welfare.

■

Mind-states, Brethren, are not of you.

Put them away.

Putting them away will be for your profit and welfare.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
4. Devadaha Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

4. The Chapter on Devadaha

Sutta 139

Paṭhama Ajjhatta-Anicca aka Hetunā Ajjhatta Suttaṃ

The Personal, by Way of Condition (i)[1]

---

[129] **[84]**

Thus have I heard:

Once the Exalted One was staying among the Sakkas at Devadaha, a township of the Sakkas.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"The eye, Brethren, is impermanent.

Whatever condition,
whatever cause there be
for the appearance of the eye,
that also is impermanent.

Owing to impermanence
the eye has come into being, brethren.|| ||

How could the eye be permanent?|| ||

■

"The ear, Brethren, is impermanent.

Whatever condition,
whatever cause there be
for the appearance of the ear,
that also is impermanent.

Owing to impermanence
the ear has come into being, brethren.|| ||

How could the ear be permanent?|| ||

■

"The nose, Brethren, is impermanent.

Whatever condition,
whatever cause there be

for the appearance of the nose,
that also is impermanent.

Owing to impermanence
the nose has come into being, brethren.|| ||

How could the nose be permanent?|| ||

■

"The tongue, Brethren, is impermanent.

Whatever condition,
whatever cause there be
for the appearance of the tongue,
that also is impermanent.

Owing to impermanence
the tongue has come into being, brethren.|| ||

How could the tongue be permanent?|| ||

■

"The body, Brethren, is impermanent.

Whatever condition,
whatever cause there be
for the appearance of the body,
that also is impermanent.

Owing to impermanence
the body has come into being, brethren.|| ||

How could the body be permanent?|| ||

■

"The mind, Brethren, is impermanent.

Whatever condition,
whatever cause there be
for the appearance of the mind,
that also is impermanent.

Owing to impermanence
the mind has come into being, brethren.|| ||

How could the mind be permanent?|| ||

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

§

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

---

[1] See above, p. 52

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
4. Devadaha Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

4. The Chapter on Devadaha

Sutta 140

Dutiya Ajjhatta-Dukkha aka Hetunā Ajjhatta Suttaṃ

The Personal, by Way of Condition (ii)

---

[84]

Thus have I heard:

Once the Exalted One was staying among the Sakkas at Devadaha, a township of the Sakkas.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"The eye, Brethren, is suffering.

Whatever condition,
whatever cause there be
for the appearance of the eye,
that also is suffering.

Owing to suffering
the eye has come into being, brethren.|| ||

How could the eye be pleasant?|| ||

■

"The ear, Brethren, is suffering.

Whatever condition,
whatever cause there be
for the appearance of the ear,
that also is suffering.

Owing to suffering
the ear has come into being, brethren.|| ||

How could the ear be pleasant?|| ||

■

"The nose, Brethren, is suffering.

Whatever condition,
whatever cause there be

for the appearance of the nose,
that also is suffering.

Owing to suffering
the nose has come into being, brethren.|| ||

How could the nose be pleasant?|| ||

■

"The tongue, Brethren, is suffering.

Whatever condition,
whatever cause there be
for the appearance of the tongue,
that also is suffering.

Owing to suffering
the tongue has come into being, brethren.|| ||

How could the tongue be pleasant?|| ||

■

"The body, Brethren, is suffering.

Whatever condition,
whatever cause there be
for the appearance of the body,
that also is suffering.

Owing to suffering
the body has come into being, brethren.|| ||

How could the body be pleasant?|| ||

■

"The mind, Brethren, is suffering.

Whatever condition,
whatever cause there be
for the appearance of the mind,
that also is suffering.

Owing to suffering
the mind has come into being, brethren.|| ||

How could the mind be pleasant?|| ||

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

■

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
4. Devadaha Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

4. The Chapter on Devadaha

Sutta 141

Tatiya Ajjhatta-Anatta aka Hetunā Ajjhatta Suttaṃ

The Personal, by Way of Condition (iii)

---

[84]

Thus have I heard:

Once the Exalted One was staying among the Sakkas at Devadaha,
a township of the Sakkas.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"The eye, Brethren, is without the self.

Whatever condition,
whatever cause there be
for the appearance of the eye,
that also is without the self.

Owing to being being without the self
the eye has come into being, brethren.|| ||

How could the eye be of the self?|| ||

■

"The ear, Brethren, is without the self.

Whatever condition,
whatever cause there be
for the appearance of the ear,
that also is without the self.

Owing to being without the self
the ear has come into being, brethren.|| ||

How could the ear be of the self?|| ||

■

"The nose, Brethren, is without the self.

Whatever condition,
whatever cause there be

for the appearance of the nose,
that also is without the self.

Owing to being without the self
the nose has come into being, brethren.|| ||

How could the nose be of the self?|| ||

■

"The tongue, Brethren, is without the self.

Whatever condition,
whatever cause there be
for the appearance of the tongue,
that also is without the self.

Owing to being without the self
the tongue has come into being, brethren.|| ||

How could the tongue be of the self?|| ||

■

"The body, Brethren, is without the self.

Whatever condition,
whatever cause there be
for the appearance of the body,
that also is without the self.

Owing to being without the self
the body has come into being, brethren.|| ||

How could the body be of the self?|| ||

■

"The mind, Brethren, is without the self.

Whatever condition,
whatever cause there be
for the appearance of the mind,
that also is without the self.

Owing to being without the self
the mind has come into being, brethren.|| ||

How could the mind be of the self?|| ||

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

■

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
4. Devadaha Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

4. The Chapter on Devadaha

Sutta 142

Paṭhama Bāhira-Anicca aka Hetunā Bāhira Suttaṃ

The External, by Way of Condition (i)

---

[84]

Thus have I heard:

Once the Exalted One was staying among the Sakkas at Devadaha,
a township of the Sakkas.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Objects, Brethren, are impermanent.

Whatever condition,
whatever cause there be
for the appearance of objects,
that also is impermanent.

Owing to impermanence
objects have come into being, brethren.|| ||

How could objects be permanent?|| ||

■

"Sounds, Brethren, are impermanent.

Whatever condition,
whatever cause there be
for the appearance of sounds,
that also is impermanent.

Owing to impermanence
sounds have come into being, brethren.|| ||

How could sounds be permanent?|| ||

■

"Scents, Brethren, are impermanent.

Whatever condition,
whatever cause there be

for the appearance of scents,
that also is impermanent.

Owing to impermanence
scents have come into being, brethren.|| ||

How could scents be permanent?|| ||

■

"Savours, Brethren, are impermanent.

Whatever condition,
whatever cause there be
for the appearance of savours,
that also is impermanent.

Owing to impermanence
savours have come into being, brethren.|| ||

How could savours be permanent?|| ||

■

"Tangibles, Brethren, are impermanent.

Whatever condition,
whatever cause there be
for the appearance of tangibles,
that also is impermanent.

Owing to impermanence
tangibles have come into being, brethren.|| ||

How could tanglbles be permanent?|| ||

■

"Mind-states, Brethren, are impermanent.

Whatever condition,
whatever cause there be
for the appearance of mind-states,
that also is impermanent.

Owing to impermanence
mind-states have come into being, brethren.|| ||

How could mind-states be permanent?|| ||

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

■

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
4. Devadaha Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

4. The Chapter on Devadaha

Sutta 143

Dutiya Bāhira-Dukkha aka Hetunā Bāhira Suttaṃ

The External, by Way of Condition (ii)

---

[84]

Thus have I heard:

Once the Exalted One was staying among the Sakkas at Devadaha, a township of the Sakkas.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Objects, Brethren, are suffering.

Whatever condition,
whatever cause there be
for the appearance of objects,
that also is suffering.

Owing to suffering
objects have come into being, brethren.|| ||

How could objects be pleasant?|| ||

■

"Sounds, Brethren, are suffering.

Whatever condition,
whatever cause there be
for the appearance of sounds,
that also is suffering.

Owing to suffering
sounds have come into being, brethren.|| ||

How could sounds be pleasant?|| ||

■

"Scents, Brethren, are suffering.

Whatever condition,
whatever cause there be

for the appearance of scents,
that also is suffering.

Owing to suffering
scents have come into being, brethren.|| ||

How could scents be pleasant?|| ||

■

"Savours, Brethren, are suffering.

Whatever condition,
whatever cause there be
for the appearance of savours,
that also is suffering.

Owing to suffering
savours have come into being, brethren.|| ||

How could savours be pleasant?|| ||

■

"Tangibles, Brethren, are suffering.

Whatever condition,
whatever cause there be
for the appearance of tangibles,
that also is suffering.

Owing to suffering
tangibles have come into being, brethren.|| ||

How could tanglbles be pleasant?|| ||

■

"Mind-states, Brethren, are suffering.

Whatever condition,
whatever cause there be
for the appearance of mind-states,
that also is suffering.

Owing to suffering
mind-states have come into being, brethren.|| ||

How could mind-states be pleasant?|| ||

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

■

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
4. Devadaha Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

4. The Chapter on Devadaha

Sutta 144

Tatiya Bāhira-Anatta aka Hetunā Bāhira Suttaṃ

The External, by Way of Condition (iii)

---

[84]

Thus have I heard:

Once the Exalted One was staying among the Sakkas at Devadaha, a township of the Sakkas.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Objects, Brethren, are without the self.

Whatever condition,
whatever cause there be
for the appearance of objects,
that also is without the self.

Owing to that which is without the self
objects have come into being, brethren.|| ||

How could objects be of the self?|| ||

■

"Sounds, Brethren, are without the self.

Whatever condition,
whatever cause there be
for the appearance of sounds,
that also is without the self.

Owing to that which is without the self
sounds have come into being, brethren.|| ||

How could sounds be of the self?|| ||

■

"Scents, Brethren, are without the self.

Whatever condition,
whatever cause there be

for the appearance of scents,
that also is without the self.

Owing to that which is without the self
scents have come into being, brethren.|| ||

How could scents be of the self?|| ||

■

"Savours, Brethren, are without the self.

Whatever condition,
whatever cause there be
for the appearance of savours,
that also is without the self.

Owing to that which is without the self
savours have come into being, brethren.|| ||

How could savours be of the self?|| ||

■

"Tangibles, Brethren, are without the self.

Whatever condition,
whatever cause there be
for the appearance of tangibles,
that also is without the self.

Owing to that which is without the self
tangibles have come into being, brethren.|| ||

How could tanglbles be of the self?|| ||

■

"Mind-states, Brethren, are without the self.

Whatever condition,
whatever cause there be
for the appearance of mind-states,
that also is without the self.

Owing to that which is without the self
mind-states have come into being, brethren.|| ||

How could mind-states be of the self?|| ||

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

■

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
5. Nava-Purāṇa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

5. The Chapter on 'New and Old'

Sutta 145

Kamma Suttaṃ

Action[1]

---

[132] **[85]**

Thus have I heard:

Once the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, action
both new and old,
the ceasing of action
and the way leading to the ceasing of action.

Do ye listen to it.

Apply your minds and I will speak.

And what, Brethren, is action that is old?

The eye, Brethren, is to be viewed
as action that is old,[2]
brought about
and intentionally done,[3]
as a base for feeling.[4]

■

The ear, Brethren, is to be viewed
as action that is old,
brought about
and intentionally done,
as a base for feeling.

■

The nose, Brethren, is to be viewed
as action that is old,
brought about
and intentionally done,
as a base for feeling.

■

The tongue, Brethren, is to be viewed
as action that is old,
brought about
and intentionally done,
as a base for feeling.

■

The body, Brethren, is to be viewed
as action that is old,
brought about
and intentionally done,
as a base for feeling.

■

The mind, Brethren, is to be viewed as action that is old,
brought about
and intentionally done,
as a base for feeling.

§

And what is action that is new?

The action one performs now, Brethren,
by body,
speech
and mind, -
that is called
'action that is new.'

§

And what, Brethren, is
the ceasing of action?

That ceasing of action by body,
speech
and mind,
by which one contacts freedom, -
that is called
'the ceasing of action.'

§

And what, Brethren, is
the way leading to the ceasing of action?

It is this Ariyan Eightfold Path, to wit:

Right View,
Right Intention,
Right Speech,
Right Doing,
Right Living,
Right Effort,
Right Mindfulness,
Right Concentration.

§

This, Brethren, is called
'the way leading to the ceasing of action.'

Thus, Brethren, have I taught you
action that is old
and action that is new.

I have taught you
the ceasing of action
and the way leading to the ceasing of action.

Whatever, Brethren, should be done by a teacher
out of compassion,
for the profit of his disciples,
that have I done,
taking pity on you.

Here are the roots of trees, brethren.

Here are lonely places to dwell in.

Be not remiss, brethren.

Be not regretful hereafter.

This is our instruction to you."[5]

---

[1] *Kamma*.

[2] *Comy*. 'Eye in itself is not old, but it has come about by former actions.'

[3] *Abhisañcetayitaṇ (= cetanāya pakappitaṇ Comy.)*

[4] *Vedanīyaṇ (= vedanāya catthu. Comy.)*

[5] = *M*. i, 16, iii, 302.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
5. Nava-Purāṇa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

5. The Chapter on 'New and Old'

Sutta 146

Paṭhama Sappāya Suttaṃ

Helpful (i)

---

[133] **[86]**

Thus have I heard:

Once the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren,
a way that is helpful for Nibbāna.

Do ye listen to it.

And what, Brethren, is that way?

Herein, Brethren, a brother
regards the eye as impermanent.

He regards objects as impermanent.

He regards eye-consciousness as impermanent.

He regards eye-contact, as impermanent.

That weal or woe or neutral state experienced, which arises by eye-contact, -
that also he regards as impermanent.

■

He regards the ear as impermanent.

He regards sounds as impermanent.

He regards ear-consciousness as impermanent.

He regards ear-contact, as impermanent.

That weal or woe or neutral state experienced, which arises by ear-contact, -
that also he regards as impermanent.

■

He regards the nose as impermanent.

He regards scents as impermanent.

He regards nose-consciousness as impermanent.

He regards nose-contact, as impermanent.

That weal or woe or neutral state experienced, which arises by nose-contact, -
that also he regards as impermanent.

■

He regards the tongue as impermanent.

He regards savours as impermanent.

He regards tongue-consciousness as impermanent.

He regards tongue-contact, as impermanent.

That weal or woe or neutral state experienced, which arises by tongue-contact, -
that also he regards as impermanent.

■

He regards the body as impermanent.

He regards tangibles as impermanent.

He regards body-consciousness as impermanent.

He regards body-contact, as impermanent.

That weal or woe or neutral state experienced, which arises by body-contact, -

that also he regards as impermanent.

■

He regards the mind as impermanent.

He regards mind-states as impermanent.

He regards mind-consciousness as impermanent.

He regards mind-contact, as impermanent.

That weal or woe or neutral state experienced, which arises by mind-contact, -
that also he regards as impermanent.

This, Brethren, is the way that is helpful for Nibbāna."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
5. Nava-Purāṇa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

5. The Chapter on 'New and Old'

Sutta 147

Dutiya Sappāya Suttaṃ

Helpful (ii)

---

[86]

Thus have I heard:

Once the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren,
a way that is helpful for Nibbāna.

Do ye listen to it.

And what, Brethren, is that way?

Herein, Brethren, a brother
regards the eye as suffering.

He regards objects as suffering.

He regards eye-consciousness as suffering.

He regards eye-contact, as suffering.

"That weal or woe or neutral state experienced, which arises by eye-contact,
-
that also he regards as suffering.

■

He regards the ear as suffering.

He regards sounds as suffering.

He regards ear-consciousness as suffering.

He regards ear-contact, as suffering.

"That weal or woe or neutral state experienced, which arises by ear-contact,
-
that also he regards as suffering.

■

He regards the nose as suffering.

He regards scents as suffering.

He regards nose-consciousness as suffering.

He regards nose-contact, as suffering.

"That weal or woe or neutral state experienced, which arises by nose-contact, -
that also he regards as suffering.

■

He regards the tongue as suffering.

He regards savours as suffering.

He regards tongue-consciousness as suffering.

He regards tongue-contact, as suffering.

"That weal or woe or neutral state experienced, which arises by tongue-contact, -
that also he regards as suffering.

■

He regards the body as suffering.

He regards tangibles as suffering.

He regards body-consciousness as suffering.

He regards body-contact, as suffering.

"That weal or woe or neutral state experienced, which arises by body-contact, -
that also he regards as suffering.

■

He regards the mind as suffering.

He regards mind-states as suffering.

He regards mind-consciousness as suffering.

He regards mind-contact, as suffering.

"That weal or woe or neutral state experienced, which arises by mind-contact, -
that also he regards as suffering.

This, Brethren, is the way that is helpful for Nibbāna."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
5. Nava-Purāṇa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

5. The Chapter on 'New and Old'

Sutta 148

Tatiya Sappāya Suttaṃ

Helpful (iii)

---

[86]

Thus have I heard:

Once the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren,
a way that is helpful for Nibbāna.

Do ye listen to it.

And what, Brethren, is that way?

Herein, Brethren, a brother
regards the eye as without the self.

He regards objects as without the self.

He regards eye-consciousness as without the self.

He regards eye-contact, as without the self.

"That weal or woe or neutral state experienced, which arises by eye-contact,
-
that also he regards as without the self.

■

He regards the ear as without the self.

He regards sounds as without the self.

He regards ear-consciousness as without the self.

He regards ear-contact, as without the self.

"That weal or woe or neutral state experienced, which arises by ear-contact,
-
that also he regards as without the self.

■

He regards the nose as without the self.

He regards scents as without the self.

He regards nose-consciousness as without the self.

He regards nose-contact, as without the self.

"That weal or woe or neutral state experienced, which arises by nose-contact, -
that also he regards as without the self.

■

He regards the tongue as without the self.

He regards savours as without the self.

He regards tongue-consciousness as without the self.

He regards tongue-contact, as without the self.

"That weal or woe or neutral state experienced, which arises by tongue-contact, -
that also he regards as without the self.

■

He regards the body as without the self.

He regards tangibles as without the self.

He regards body-consciousness as without the self.

He regards body-contact, as without the self.

"That weal or woe or neutral state experienced, which arises by body-contact, -
that also he regards as without the self.

■

He regards the mind as without the self.

He regards mind-states as without the self.

He regards mind-consciousness as without the self.

He regards mind-contact, as without the self.

"That weal or woe or neutral state experienced, which arises by mind-contact, -
that also he regards as without the self.

This, Brethren, is the way that is helpful for Nibbāna."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
5. Nava-Purāṇa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

5. The Chapter on 'New and Old'

Sutta 149

Catuttha Sappāya Suttaṃ

Helpful (iv)

---

[86]

Thus have I heard:

Once the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren,
a way that is helpful for Nibbāna.

Do ye listen to it.

And what, Brethren, is that way?

Now what think ye, brethren?

Is the eye permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are objects permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is eye-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,

by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is eye-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from eye-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the ear permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are sounds permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is ear-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is ear-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from ear-contact,
-
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the nose permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are scents permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is nose-consciousness permanetn
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,

by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is nose-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from nose-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the tongue permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Are savours permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is tongue-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is tongue-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from tongue-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the body permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

Are things tactile permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

Is body-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,

by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

Is body-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from body-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"Now what think ye, brethren?

Is the mind permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

Are mind-states permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is mind-consciousness permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"Is mind-contact permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

■

"That weal or woe or neutral state experienced, that arises from mind-contact, -
is that permanent
or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
woeful,
by nature changeable, -
is it fitting to regard that as:

'This is mine.

This am I.

This is my self?'"

"Surely not, lord."

§

"So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

■

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'

This, Brethren, is the way that is helpful for Nibbāna."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
5. Nava-Purāṇa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

5. The Chapter on 'New and Old'

Sutta 150

Antevāsika Suttaṃ

Resident Pupil

---

[136] **[86]**

Thus have I heard:

Once the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Without a resident pupil, Brethren,
and without a teacher[1]
this righteous life is lived.

A brother who dwells with a resident pupil
or dwells with a teacher
dwells woefully,
dwells not at ease.

And how, Brethren, does a brother
who has a resident pupil,
who has a teacher,
not dwell at ease?

Herein, Brethren, in a brother who sees an object with the eye
there arise evil, unprofitable states,
memories and hopes
akin to states that bind.[2]

Evil, unprofitable states are resident,
reside in him.

Hence he is called
'co-resident.'

They beset him,
those evil, unprofitable states beset him.

Therefore is he called
'dwelling with a teacher.'

■

[87] Herein, Brethren, in a brother who hears a sound with the ear
there arise evil, unprofitable states,
memories and hopes
akin to states that bind.

Evil, unprofitable states are resident,
reside in him.

Hence he is called
'co-resident.'

They beset him,
those evil, unprofitable states beset him.

Therefore is he called
'dwelling with a teacher.'

■

Herein, Brethren, in a brother who smells a scent with the nose
there arise evil, unprofitable states,
memories and hopes
akin to states that bind.

Evil, unprofitable states are resident,
reside in him.

Hence he is called
'co-resident.'

They beset him,
those evil, unprofitable states beset him.

Therefore is he called
'dwelling with a teacher.'

■

Herein, Brethren, in a brother who tastes a savour with the tongue
there arise evil, unprofitable states,
memories and hopes
akin to states that bind.

Evil, unprofitable states are resident,
reside in him.

Hence he is called
'co-resident.'

They beset him,
those evil, unprofitable states beset him.

Therefore is he called
'dwelling with a teacher.'

■

Herein, Brethren, in a brother who contacts a tangible with the body
there arise evil, unprofitable states,
memories and hopes
akin to states that bind.

Evil, unprofitable states are resident,
reside in him.

Hence he is called
'co-resident.'

They beset him,
those evil, unprofitable states beset him.

Therefore is he called
'dwelling with a teacher.'

■

Herein, Brethren, in a brother who cognizes a mind-state with the mind
there arise evil, unprofitable states,
memories and hopes
akin to states that bind.

Evil, unprofitable states are resident,
reside in him.

Hence he is called
'co-resident.'

They beset him,
those evil, unprofitable states beset him.

Therefore is he called
'dwelling with a teacher.'[3]

Thus, Brethren, a brother who has a resident pupil,
who has a teacher,
dwells not at ease.

§

And how, Brethren, does a brother without a resident pupil,
without a teacher,
dwell at ease?[ed1]

Herein, Brethren, in a brother who sees an object with the eye
there do not arise evil, unprofitable states,
memories and hopes
akin to states that bind.

Evil, unprofitable states are not resident,
do not reside in him.

Hence he is called
'not co-resident.'

They do not beset him,
those evil, unprofitable states do not beset him.

Therefore is he called
'dwelling without a teacher.'

■

Herein, Brethren, in a brother who hears a sound with the ear
there do not arise evil, unprofitable states,
memories and hopes
akin to states that bind.

Evil, unprofitable states are not resident,
do not reside in him.

Hence he is called
'not co-resident.'

They do not beset him,
those evil, unprofitable states do not beset him.

Therefore is he called
'dwelling without a teacher.'

■

Herein, Brethren, in a brother who smells a scent with the nose
there do not arise evil, unprofitable states,
memories and hopes
akin to states that bind.

Evil, unprofitable states are not resident,
do not reside in him.

Hence he is called
'not co-resident.'

They do not beset him,
those evil, unprofitable states do not beset him.

Therefore is he called
'dwelling without a teacher.'

■

Herein, Brethren, in a brother who tastes a savour with the tongue
there do not arise evil, unprofitable states,
memories and hopes
akin to states that bind.

Evil, unprofitable states are not resident,
do not reside in him.

Hence he is called
'not co-resident.'

They do not beset him,
those evil, unprofitable states do not beset him.

Therefore is he called
'dwelling without a teacher.'

■

Herein, Brethren, in a brother who contacts a tangible with the body
there do not arise evil, unprofitable states,
memories and hopes
akin to states that bind.

Evil, unprofitable states are not resident,
do not reside in him.

Hence he is called
'not co-resident.'

They do not beset him,
those evil, unprofitable states do not beset him.

Therefore is he called
'dwelling without a teacher.'

■

Herein, Brethren, in a brother who cognizes a mind-state with the mind
there do not arise evil, unprofitable states,
memories and hopes
akin to states that bind.

Evil, unprofitable states are not resident,
do not reside in him.

Hence he is called
'not co-resident.'

They do not beset him,
those evil, unprofitable states do not beset him.

Therefore is he called
'dwelling without a teacher.'

Even so, Brethren, a brother who has no resident pupil,
who has no teacher,
dwells at ease.

§

Without a resident pupil, Brethren,
and without a teacher
is this righteous life lived.

But with a resident pupil, Brethren,
and with a teacher,
a brother lives woefully and not at ease.

Without a resident pupil, Brethren,
and without a teacher,
a brother lives happily and at ease."

---

[1] Quoted at *M. Nidd*. 362, 469. *Comy. anto-vasana-kilesa ... ācaranaka-kilesa-virahitaṇ*.

[2] *Cf*. §§ 96, 190.

[3] *Sācariyako*. 'They are his master, encompass him, work him, saying, " Apply such and such medical treatment, do such and such menial duties," and so are his master.' *Comy*.

[ed1] Woodward has abridged this entire section with the statement: "The same repeated negatively). I have re-constructed what he might have done, using his vocabulary, using the Pali as guide.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
5. Nava-Purāṇa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

5. The Chapter on 'New and Old'

Sutta 151

'Kim Atthiya?' Suttaṃ

To What Purpose?

---

[138] **[87]**

Thus have I heard:

Once the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Brethren, if the Wanderers who hold other views
should thus question you:

'What is it, friend,
for which the righteous life is lived
under Gotama the recluse?'

Thus questioned, Brethren,
thus should ye explain it
to those Wanderers who hold other views: -

'It is for the full understanding of ill, friend,
that the righteous life is lived
under Gotama the recluse.'

And if, Brethren, those Wanderers question you further:

'What is that ill, friend,
fully to understand which
the righteous life is lived
under Gotama the recluse?'

thus questioned,
thus should ye explain it to them: -

'The eye, friend, is ill.

For fully understanding that,
the righteous life is lived.

Objects, friend, are ill.

For fully understanding that,
the righteous life is lived.

Eye-consciousness, friend, is ill.

For fully understanding that,
the righteous life is lived.

Eye-contact, friend, is ill.

For fully understanding that,
the righteous life is lived.

The weal or woe or neutral states experienced
that arise owing to eye-contact, -
those also are ill.

For fully understanding that,
the righteous life is lived.

■

The ear, friend, is ill.

For fully understanding that,
the righteous life is lived.

Sounds, friend, are ill.

For fully understanding that,
the righteous life is lived.

Ear-consciousness, friend, is ill.

For fully understanding that,
the righteous life is lived.

Ear-contact, friend, is ill.

For fully understanding that,
the righteous life is lived.

The weal or woe or neutral states experienced
that arise owing to ear-contact, -
those also are ill.

For fully understanding that,
the righteous life is lived.

■

The nose, friend, is ill.

For fully understanding that,
the righteous life is lived.

Scents, friend, are ill.

For fully understanding that,
the righteous life is lived.

Nose-consciousness, friend, is ill.

For fully understanding that,
the righteous life is lived.

Nose-contact, friend, is ill.

For fully understanding that,
the righteous life is lived.

The weal or woe or neutral states experienced
that arise owing to nose-contact, -
those also are ill.

For fully understanding that,
the righteous life is lived.

■

The tongue, friend, is ill.

For fully understanding that,
the righteous life is lived.

Savours, friend, are ill.

For fully understanding that,
the righteous life is lived.

Tongue-consciousness, friend, is ill.

For fully understanding that,
the righteous life is lived.

Tongue-contact, friend, is ill.

For fully understanding that,
the righteous life is lived.

The weal or woe or neutral states experienced
that arise owing to tongue-contact, -
those also are ill.

For fully understanding that,
the righteous life is lived.

■

The body, friend, is ill.

For fully understanding that,
the righteous life is lived.

Tangibles, friend, are ill.

For fully understanding that,
the righteous life is lived.

Body-consciousness, friend, is ill.

For fully understanding that,
the righteous life is lived.

Body-contact, friend, is ill.

For fully understanding that,
the righteous life is lived.

The weal or woe or neutral states experienced
that arise owing to body-contact, -
those also are ill.

For fully understanding that,
the righteous life is lived.

■

The mind, friend, is ill.

For fully understanding that,
the righteous life is lived.

Mind-states, friend, are ill.

For fully understanding that,
the righteous life is lived.

Mind-consciousness, friend, is ill.

For fully understanding that,
the righteous life is lived.

Mind-contact, friend, is ill.

For fully understanding that,
the righteous life is lived.

The weal or woe or neutral states experienced
that arise owing to mind-contact, -
those also are ill.

For fully understanding that,
the righteous life is lived.'

■

Thus questioned, Brethren,
thus should ye explain it
to those Wanderers who hold other views."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
5. Nava-Purāṇa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

5. The Chapter on 'New and Old'

Sutta 152

'Atthi Nu Kho Pariyāyo?' Suttaṃ

Is There A Method?[1]

---

[138] **[88]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Is there, Brethren, any method,
by following which
a brother, apart from belief,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on reasons,
apart from delight in speculation,
could affirm insight, thus:

'Ended is birth,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter?'"

"For us, lord, things have their root in the Exalted One,
their guide,
their resort.[2]

Well indeed were it
if the meaning of this that has been spoken
were to manifest itself in the Exalted One.

Hearing it from him
the brethren will remember it."

"There is indeed a method, Brethren,
by following which
a brother, apart from belief,
apart from inclination,

apart from hearsay,
apart from argument as to method,
apart from reflection on reasons,
apart from delight in speculation,
could affirm insight,[3] thus:

'Ended is birth,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter?'

And what is that method?

Herein, Brethren, a brother,
beholding an object with the eye,
either recognizes within him the existence
of lust, malice and illusion, thus:

'I have lust, malice and illusion,'

or recognizes the non-existence of these qualities within him, thus:

'I have not lust, malice and illusion.'

Now as to that recognition
of their existence or non-existence within him,
are these conditions,
I ask,
to be understood by belief,
or inclination,
or hearsay,
or argument as to method,
or reflection on reasons,
or delight in speculation?"

"Surely not, lord."

"Are not these states to be understood
by seeing them with the eye of wisdom?"

"Surely, lord."

"Then, Brethren,
this is the method
by following which,
apart from belief,
or inclination,
or hearsay,
or argument as to method,
or reflection on reasons,
or delight in speculation
whereby a brother could affirm insight thus:

'Ended is birth,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter.'

■

[89] Again, as to hearing a sound with the ear,
either recognizes within him the existence
of lust, malice and illusion, thus:

'I have lust, malice and illusion,'

or recognizes the non-existence of these qualities within him, thus:

'I have not lust, malice and illusion.'

Now as to that recognition
of their existence or non-existence within him,
are these conditions,

I ask,
to be understood by belief,
or inclination,
or hearsay,
or argument as to method,
or reflection on reasons,
or delight in speculation?"

"Surely not, lord."

"Are not these states to be understood
by seeing them with the eye of wisdom?"

"Surely, lord."

"Then, Brethren,
this is the method
by following which,
apart from belief,
or inclination,
or hearsay,
or argument as to method,
or reflection on reasons,
or delight in speculation
whereby a brother could affirm insight thus:

'Ended is birth,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter.'

■

Again, as to smelling a scent with the nose,
either recognizes within him the existence
of lust, malice and illusion, thus:

'I have lust, malice and illusion,'

or recognizes the non-existence of these qualities within him, thus:

'I have not lust, malice and illusion.'

Now as to that recognition
of their existence or non-existence within him,
are these conditions,
I ask,
to be understood by belief,
or inclination,
or hearsay,
or argument as to method,
or reflection on reasons,
or delight in speculation?"

"Surely not, lord."

"Are not these states to be understood
by seeing them with the eye of wisdom?"

"Surely, lord."

"Then, Brethren,
this is the method
by following which,
apart from belief,
or inclination,
or hearsay,
or argument as to method,
or reflection on reasons,
or delight in speculation
whereby a brother could affirm insight thus:

'Ended is birth,
lived is the righteous life,

done is the task,
for life in these conditions
there is no hereafter.'

■

Again, as to tasting a savour with the tongue,
either recognizes within him the existence
of lust, malice and illusion, thus:

'I have lust, malice and illusion,'

or recognizes the non-existence of these qualities within him, thus:

'I have not lust, malice and illusion.'

Now as to that recognition
of their existence or non-existence within him,
are these conditions,
I ask,
to be understood by belief,
or inclination,
or hearsay,
or argument as to method,
or reflection on reasons,
or delight in speculation?"

"Surely not, lord."

"Are not these states to be understood
by seeing them with the eye of wisdom?"

"Surely, lord."

"Then, Brethren,
this is the method
by following which,

apart from belief,
or inclination,
or hearsay,
or argument as to method,
or reflection on reasons,
or delight in speculation
whereby a brother could affirm insight thus:

'Ended is birth,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter.'

■

Again, as to contacting a tangible with the body,
either recognizes within him the existence
of lust, malice and illusion, thus:

'I have lust, malice and illusion,'

or recognizes the non-existence of these qualities within him, thus:

'I have not lust, malice and illusion.'

Now as to that recognition
of their existence or non-existence within him,
are these conditions,
I ask,
to be understood by belief,
or inclination,
or hearsay,
or argument as to method,
or reflection on reasons,
or delight in speculation?"

"Surely not, lord."

"Are not these states to be understood
by seeing them with the eye of wisdom?"

"Surely, lord."

"Then, Brethren,
this is the method
by following which,
apart from belief,
or inclination,
or hearsay,
or argument as to method,
or reflection on reasons,
or delight in speculation
whereby a brother could affirm insight thus:

'Ended is birth,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter.'

■

Again, as to cognizing a mind-state with the mind,
either recognizes within him the existence
of lust, malice and illusion, thus:

'I have lust, malice and illusion,'

or recognizes the non-existence of these qualities within him, thus:

'I have not lust, malice and illusion.'

Now as to that recognition
of their existence or non-existence within him,
are these conditions,
I ask,
to be understood by belief,
or inclination,
or hearsay,
or argument as to method,
or reflection on reasons,
or delight in speculation?"

"Surely not, lord."

"Are not these states to be understood
by seeing them with the eye of wisdom?"

"Surely, lord."

"Then, Brethren,
this is the method
by following which,
apart from belief,
or inclination,
or hearsay,
or argument as to method,
or reflection on reasons,
or delight in speculation
whereby a brother could affirm insight thus:

'Ended is birth,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter.'

■

"Then, Brethren, that is the method,
by following which
a brother, apart from belief,
apart from inclination,
apart from hearsay,
apart from argument as to method,
apart from reflection on reasons,
apart from delight in speculation,
could affirm insight, thus:

'Elided is birth,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter.'

---

[1] *Cf. K.S.* ii, 82.

[2] Text abbreviates this formula in reply, which I give here in full. *Cf. K.S.* ii, 19, 56, etc.

[3] *Aññaṇ vyākareyya (= arahattaṇ. Comy.).*

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
5. Nava-Purāṇa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

5. The Chapter on 'New and Old'

Sutta 153

Indriya-Sampanna Suttaṃ

Faculty[1]

---

[140] **[89]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then a certain brother came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side he said to the Exalted One: -

"'Perfect in faculty!

Perfect in faculty!'[2] is the saying, lord.

How far, lord,
is one perfect in faculty?"

§

"If a brother, who dwells
observing the rise and fall
in the eye as faculty,
is repelled by the eye as faculty,
thus repelled
he lusts not for it.

Then the knowledge arises in him:

'Freed am I by freedom,'

so that he realizes:

'Rooted out is birth,
lived is the righteous life,
done is the task,

for life in these conditions
there is no hereafter.'

Thus far a brother is perfect in faculty.

■

If a brother, who dwells
observing the rise and fall
in the ear as faculty,
is repelled by the ear as faculty,
thus repelled
he lusts not for it.

Then the knowledge arises in him:

'Freed am I by freedom,'

so that he realizes:

'Rooted out is birth,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter.'

Thus far a brother is perfect in faculty.

■

If a brother, who dwells
observing the rise and fall
in the nose as faculty,
is repelled by the nose as faculty,
thus repelled
he lusts not for it.

Then the knowledge arises in him:

'Freed am I by freedom,'

so that he realizes:

'Rooted out is birth,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter.'

Thus far a brother is perfect in faculty.

■

If a brother, who dwells
observing the rise and fall
in the tongue as faculty,
is repelled by the tongue as faculty,
thus repelled
he lusts not for it.

Then the knowledge arises in him:

'Freed am I by freedom,'

so that he realizes:

'Rooted out is birth,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter.'

Thus far a brother is perfect in faculty.

■

If a brother, who dwells
observing the rise and fall
in the body as faculty,
is repelled by the body as faculty,
thus repelled
he lusts not for it.

Then the knowledge arises in him:

'Freed am I by freedom,'

so that he realizes:

'Rooted out is birth,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter.'

Thus far a brother is perfect in faculty.

■

If a brother, who dwells
observing the rise and fall
in the mind as faculty,
is repelled by the mind as faculty,
thus repelled
he lusts not for it.

Then the knowledge arises in him:

'Freed am I by freedom,'

so that he realizes:

'Rooted out is birth,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter.'

Thus far a brother is perfect in faculty."

---

[1] For *indriya* (as power or controlling principle) see Compendium, Appendix.

[2] *Indriya-sampanno (= paripaññindriya. Comy.).*

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ III: Paññāsaka Tatiya
5. Nava-Purāṇa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ III: The 'Third Fifty' Suttas

5. The Chapter on 'New and Old'

Sutta 154

Dhamma-Kathika Suttaṃ

Preacher[1]

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[141] **[89]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then a certain brother came to see the Exalted One.

Seated at one side he said to the Exalted One: -

"'Norm-preacher!

Norm-preacher!' is the saying, lord.

Pray, lord, how far is one a Norm-preacher?"

§

"If a brother preach a doctrine of repugnance for the eye,
for its fading out,
for its cessation,
he may well be called[2]
[90] 'a brother who is a Norm-preacher.'

If a brother be practised in repugnance for the eye,
so that it fades out
and ceases,
well may he be called
'one who is practised in what conforms to the Norm.'

If a brother be set free from grasping
by such repugnance,
fading out
and ceasing of the eye,
well may he be called
'winner of Nibbāna in this very life.'

■

If a brother preach a doctrine of repugnance for the ear,
for its fading out,

for its cessation,
he may well be called
'a brother who is a Norm-preacher.'

If a brother be practised in repugnance for the eye,
so that it fades out
and ceases,
well may he be called
'one who is practised in what conforms to the Norm.'

If a brother be set free from grasping
by such repugnance,
fading out
and ceasing of the eye,
well may he be called
'winner of Nibbāna in this very life.'

■

If a brother preach a doctrine of repugnance for the nose,
for its fading out,
for its cessation,
he may well be called
'a brother who is a Norm-preacher.'

If a brother be practised in repugnance for the eye,
so that it fades out
and ceases,
well may he be called
'one who is practised in what conforms to the Norm.'

If a brother be set free from grasping
by such repugnance,
fading out
and ceasing of the eye,
well may he be called
'winner of Nibbāna in this very life.'

■

If a brother preach a doctrine of repugnance for the tongue,
for its fading out,
for its cessation,
he may well be called
'a brother who is a Norm-preacher.'

If a brother be practised in repugnance for the eye,
so that it fades out
and ceases,
well may he be called
'one who is practised in what conforms to the Norm.'

If a brother be set free from grasping
by such repugnance,
fading out
and ceasing of the eye,
well may he be called
'winner of Nibbāna in this very life.'

■

If a brother preach a doctrine of repugnance for the body,
for its fading out,
for its cessation,
he may well be called
'a brother who is a Norm-preacher.'

If a brother be practised in repugnance for the eye,
so that it fades out
and ceases,
well may he be called
'one who is practised in what conforms to the Norm.'

If a brother be set free from grasping
by such repugnance,

fading out
and ceasing of the eye,
well may he be called
'winner of Nibbāna in this very life.'

■

If a brother preach a doctrine of repugnance for the mind,
for its fading out,
for its cessation,
he may well be called
'a brother who is a Norm-preacher.'

If a brother be practised in repugnance for the eye,
so that it fades out
and ceases,
well may he be called
'one who is practised in what conforms to the Norm.'

If a brother be set free from grasping
by such repugnance,
fading out
and ceasing of the eye,
well may he be called
'winner of Nibbāna in this very life.'

■

---

[1] *Cf. K.S.* ii, 14; iii, 140.

[2] *Alaṇ vacanāya* lit. 'this is enough for him to be termed. ...

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
1. Nandi-k-Khaya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

1. The Chapter on the Destruction of the Lure

Sutta 155

Paṭhama Nandi-k-Khaya Suttaṃ (Ajjhatta)

The Destruction of the Lure (i)[1]

---

[91]

Thus have I heard:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Brethren, when a brother sees that the eye is impermanent,
he, rightly perceiving
'this is the right view,'
is repelled thereby.

By the destruction of the lure of lust
comes the destruction of lust.

By the destruction of lust
comes the destruction of the lure.

By this destruction of the lure
the heart is set free,
and it is called
'well-freed.'[2]

■

When a brother sees that the ear is impermanent,
he, rightly perceiving
'this is the right view,'
is repelled thereby.

By the destruction of the lure of lust
comes the destruction of lust.

By the destruction of lust
comes the destruction of the lure.

By this destruction of the lure
the heart is set free,
and it is called
'well-freed.'

■

When a brother sees that the nose is impermanent,
he, rightly perceiving
'this is the right view,'
is repelled thereby.

By the destruction of the lure of lust
comes the destruction of lust.

By the destruction of lust
comes the destruction of the lure.

By this destruction of the lure
the heart is set free,
and it is called
'well-freed.'

■

When a brother sees that the tongue is impermanent,
he, rightly perceiving
'this is the right view,'
is repelled thereby.

By the destruction of the lure of lust
comes the destruction of lust.

By the destruction of lust
comes the destruction of the lure.

By this destruction of the lure
the heart is set free,
and it is called
'well-freed.'

■

When a brother sees that the body is impermanent,
he, rightly perceiving
'this is the right view,'
is repelled thereby.

By the destruction of the lure of lust
comes the destruction of lust.

By the destruction of lust
comes the destruction of the lure.

By this destruction of the lure
the heart is set free,
and it is called
'well-freed.'

■

When a brother sees that the mind is impermanent,
he, rightly perceiving
'this is the right view,'
is repelled thereby.

By the destruction of the lure of lust
comes the destruction of lust.

By the destruction of lust
comes the destruction of the lure.

By this destruction of the lure
the heart is set free,
and it is called
'well-freed.'"

---

[1] *Cf*. *K.S*. iii, 44, 45.

[2] This is called *arahatta-phala*. *Comy*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
1. Nandi-k-Khaya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

1. The Chapter on the Destruction of the Lure

Sutta 156

Dutiya Nandi-k-Khaya Suttaṃ (Bāhirana)

The Destruction of the Lure (ii)

---

[91]

Thus have I heard:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Brethren, when a brother sees that objects are impermanent,
he, rightly perceiving
'this is the right view,'
is repelled thereby.

By the destruction of the lure of lust
comes the destruction of lust.

By the destruction of lust
comes the destruction of the lure.

By this destruction of the lure
the heart is set free,
and it is called
'well-freed.'

■

When a brother sees that sounds are impermanent,
he, rightly perceiving
'this is the right view,'
is repelled thereby.

By the destruction of the lure of lust
comes the destruction of lust.

By the destruction of lust
comes the destruction of the lure.

By this destruction of the lure
the heart is set free,

and it is called
'well-freed.'

■

When a brother sees that scents are impermanent,
he, rightly perceiving
'this is the right view,'
is repelled thereby.

By the destruction of the lure of lust
comes the destruction of lust.

By the destruction of lust
comes the destruction of the lure.

By this destruction of the lure
the heart is set free,
and it is called
'well-freed.'

■

When a brother sees that savours are impermanent,
he, rightly perceiving
'this is the right view,'
is repelled thereby.

By the destruction of the lure of lust
comes the destruction of lust.

By the destruction of lust
comes the destruction of the lure.

By this destruction of the lure
the heart is set free,

and it is called
'well-freed.'

■

When a brother sees that tangibles are impermanent,
he, rightly perceiving
'this is the right view,'
is repelled thereby.

By the destruction of the lure of lust
comes the destruction of lust.

By the destruction of lust
comes the destruction of the lure.

By this destruction of the lure
the heart is set free,
and it is called
'well-freed.'

■

When a brother sees that mind-states are impermanent,
he, rightly perceiving
'this is the right view,'
is repelled thereby.

By the destruction of the lure of lust
comes the destruction of lust.

By the destruction of lust
comes the destruction of the lure.

By this destruction of the lure
the heart is set free,

and it is called
'well-freed.'"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
1. Nandi-k-Khaya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

1. The Chapter on the Destruction of the Lure

Sutta 157

Tatiya Nandi-k-khaya Suttaṃ (Ajjhattana/Yoniso)

The Destruction of the Lure (iii)

---

[91]

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Do ye apply your minds thoroughly,[1] Brethren,
to the eye,
and regard its true nature as impermanent.

He who so applies his mind thoroughly to the eye,
and so regards it,
feels repelled by the eye.

By the destruction of the lure of the eye
comes the destruction of the lure.

By the destruction of the lure of lust
comes the destruction of lust.

By the destruction of lust
comes the destruction of the lure.

By this destruction of the lure
the heart is set free,
and it is called
'well-freed.'

■

Do ye apply your minds thoroughly, Brethren,
to the ear,
and regard its true nature as impermanent.

He who so applies his mind thoroughly to the ear,
and so regards it,
feels repelled by the ear.

By the destruction of the lure of the ear
comes the destruction of the lure.

By the destruction of the lure of lust
comes the destruction of lust.

By the destruction of lust
comes the destruction of the lure.

By this destruction of the lure
the heart is set free,
and it is called
'well-freed.'

■

Do ye apply your minds thoroughly, Brethren,
to the nose,
and regard its true nature as impermanent.

He who so applies his mind thoroughly to the nose,
and so regards it,
feels repelled by the nose.

By the destruction of the lure of the nose
comes the destruction of the lure.

By the destruction of the lure of lust
comes the destruction of lust.

By the destruction of lust
comes the destruction of the lure.

By this destruction of the lure
the heart is set free,
and it is called
'well-freed.'

■

Do ye apply your minds thoroughly, Brethren,
to the tongue,
and regard its true nature as impermanent.

He who so applies his mind thoroughly to the tongue,
and so regards it,
feels repelled by the tongue.

By the destruction of the lure of the tongue
comes the destruction of the lure.

By the destruction of the lure of lust
comes the destruction of lust.

By the destruction of lust
comes the destruction of the lure.

By this destruction of the lure
the heart is set free,
and it is called
'well-freed.'

■

Do ye apply your minds thoroughly, Brethren,
to the body,
and regard its true nature as impermanent.

He who so applies his mind thoroughly to the body,
and so regards it,
feels repelled by the body.

By the destruction of the lure of the body
comes the destruction of the lure.

By the destruction of the lure of lust
comes the destruction of lust.

By the destruction of lust
comes the destruction of the lure.

By this destruction of the lure
the heart is set free,
and it is called
'well-freed.'

■

Do ye apply your minds thoroughly, Brethren,
to the mind,
and regard its true nature as impermanent.

He who so applies his mind thoroughly to the mind,
and so regards it,
feels repelled by the mind.

By the destruction of the lure of the mind
comes the destruction of the lure.

By the destruction of the lure of lust
comes the destruction of lust.

By the destruction of lust
comes the destruction of the lure.

By this destruction of the lure
the heart is set free,
and it is called
'well-freed.'"

[1] *Yoniso manasi-karotha*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
1. Nandi-k-Khaya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

1. The Chapter on the Destruction of the Lure

Sutta 158

Catuttha Nandi-k-khaya Suttaṃ (Bahira/Yoniso)

The Destruction of the Lure (iv)

---

[91]

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Do ye apply your minds thoroughly, Brethren,
to objects,
and regard their true nature as impermanent.

He who so applies his mind thoroughly to objects,
and so regards them,
feels repelled by objects.

By the destruction of the lure of objects
comes the destruction of the lure.

By the destruction of the lure of lust
comes the destruction of lust.

By the destruction of lust
comes the destruction of the lure.

By this destruction of the lure
the heart is set free,
and it is called
'well-freed.'

■

Do ye apply your minds thoroughly, Brethren,
to sounds,
and regard their true nature as impermanent.

He who so applies his mind thoroughly to sounds,
and so regards them,
feels repelled by sounds.

By the destruction of the lure of sounds
comes the destruction of the lure.

By the destruction of the lure of lust
comes the destruction of lust.

By the destruction of lust
comes the destruction of the lure.

By this destruction of the lure
the heart is set free,
and it is called
'well-freed.'

■

Do ye apply your minds thoroughly, Brethren,
to scents,
and regard their true nature as impermanent.

He who so applies his mind thoroughly to scents,
and so regards them,
feels repelled by scents.

By the destruction of the lure of scents
comes the destruction of the lure.

By the destruction of the lure of lust
comes the destruction of lust.

By the destruction of lust
comes the destruction of the lure.

By this destruction of the lure
the heart is set free,
and it is called
'well-freed.'

■

Do ye apply your minds thoroughly, Brethren,
to savours,
and regard their true nature as impermanent.

He who so applies his mind thoroughly to savours,
and so regards them,
feels repelled by savours.

By the destruction of the lure of savours
comes the destruction of the lure.

By the destruction of the lure of lust
comes the destruction of lust.

By the destruction of lust
comes the destruction of the lure.

By this destruction of the lure
the heart is set free,
and it is called
'well-freed.'

■

Do ye apply your minds thoroughly, Brethren,
to tangibles,
and regard their true nature as impermanent.

He who so applies his mind thoroughly to tangibles,
and so regards them,
feels repelled by tangibles.

By the destruction of the lure of tangibles
comes the destruction of the lure.

By the destruction of the lure of lust
comes the destruction of lust.

By the destruction of lust
comes the destruction of the lure.

By this destruction of the lure
the heart is set free,
and it is called
'well-freed.'

■

Do ye apply your minds thoroughly, Brethren,
to mind-states,
and regard their true nature as impermanent.

He who so applies his mind thoroughly to mind-states,
and so regards them,
feels repelled by mind-states.

By the destruction of the lure of mind-states
comes the destruction of the lure.

By the destruction of the lure of lust
comes the destruction of lust.

By the destruction of lust
comes the destruction of the lure.

By this destruction of the lure
the heart is set free,
and it is called
'well-freed.'"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
1. Nandi-k-Khaya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

1. The Chapter on the Destruction of the Lure

Sutta 159

Paṭhama Jīvakam-Bavane aka Samādhi Suttaṃ

In Jīvaka's Mango Grove (i)

---

[91]

Thus have I heard:

Once the Exalted One was staying near Rājagaha in Jivaka's[1] Mango Grove.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

Then the Exalted One thus addressed the brethren:

[92] "Do ye practise concentration, brethren.

To a brother who is composed
there is a manifestation of a thing's reality.[2]

And what, Brethren, is manifested as it really is?

The impermanence of the eye, Brethren, is manifested as it really is
the impermanence of objects is manifested as it really is,
the impermanence of eye-consciousness is manifested as it really is,
the impermanence of eye-contact is manifested as it really is,
the impermanence of the weal or woe or neutral state experienced that
arises owing to eye-contact that also is manifested as it really is

■

The impermanence of the ear, Brethren, is manifested as it really is
the impermanence of sounds is manifested as it really is,
the impermanence of ear-consciousness is manifested as it really is,
the impermanence of ear-contact is manifested as it really is,
the impermanence of the weal or woe or neutral state experienced that
arises owing to ear-contact that also is manifested as it really is

■

The impermanence of the nose, Brethren, is manifested as it really is
the impermanence of scents is manifested as it really is,
the impermanence of nose-consciousness is manifested as it really is,
the impermanence of nose-contact is manifested as it really is,
the impermanence of the weal or woe or neutral state experienced that
arises owing to nose-contact that also is manifested as it really is

■

The impermanence of the tongue, Brethren, is manifested as it really is
the impermanence of savours is manifested as it really is,
the impermanence of tongue-consciousness is manifested as it really is,
the impermanence of tongue-contact is manifested as it really is,
the impermanence of the weal or woe or neutral state experienced that
arises owing to tongue-contact that also is manifested as it really is

■

The impermanence of the body, Brethren, is manifested as it really is
the impermanence of tangibles is manifested as it really is,
the impermanence of body-consciousness is manifested as it really is,
the impermanence of body-contact is manifested as it really is,
the impermanence of the weal or woe or neutral state experienced that
arises owing to body-contact that also is manifested as it really is

■

The impermanence of the mind, Brethren, is manifested as it really is
the impermanence of mind-states is manifested as it really is,
the impermanence of mind-consciousness is manifested as it really is,
the impermanence of mind-contact is manifested as it really is,
the impermanence of the weal or woe or neutral state experienced that
arises owing to mind-contact that also is manifested as it really is

Do ye practise concentration, brethren.

To a brother who is composed
there is a manifestation of a thing's reality."

---

[1] *Cf*. Sisters, 148 *n*. Jīvaka was physician to Bimbisāra, rajah of Magadha.

[2] *Yathābhūtaṇ okkhāyati*. I follow *Comy*., who says *paññāyati, pākaṭaṇ hoti*, tho meaning of *akkhāyati*. But *Pali Dict*. s.v. (the only instance of the word) takes it as meaning 'to lie low, be restrained.' Three Sinhalese MSS. of text read *pakkhāyati*. Text and my MSS. of *Comy*. read *okkhāyati*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
1. Nandi-k-Khaya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

1. The Chapter on the Destruction of the Lure

Sutta 160

Dutiya Jīvakam-Bavane aka Paṭisallāna Suttaṃ

In Jīvaka's Mango Grove (ii)

---

[92]

Thus have I heard:

Once the Exalted One was staying near Rājagaha
in Jivaka's Mango Grove.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

Then the Exalted One thus addressed the brethren:

"Do ye practise application to solitude,[1] brethren.

To a brother who is solitary
there is a manifestation of a thing's reality.

And what, Brethren, is manifested as it really is?

The impermanence of the eye, Brethren, is manifested as it really is
the impermanence of objects is manifested as it really is,
the impermanence of eye-consciousness is manifested as it really is,
the impermanence of eye-contact is manifested as it really is,
the impermanence of the weal or woe or neutral state experienced that
arises owing to eye-contact that also is manifested as it really is

■

The impermanence of the ear, Brethren, is manifested as it really is
the impermanence of sounds is manifested as it really is,
the impermanence of ear-consciousness is manifested as it really is,
the impermanence of ear-contact is manifested as it really is,
the impermanence of the weal or woe or neutral state experienced that
arises owing to ear-contact that also is manifested as it really is

■

The impermanence of the nose, Brethren, is manifested as it really is
the impermanence of scents is manifested as it really is,
the impermanence of nose-consciousness is manifested as it really is,
the impermanence of nose-contact is manifested as it really is,
the impermanence of the weal or woe or neutral state experienced that
arises owing to nose-contact that also is manifested as it really is

■

The impermanence of the tongue, Brethren, is manifested as it really is
the impermanence of savours is manifested as it really is,
the impermanence of tongue-consciousness is manifested as it really is,
the impermanence of tongue-contact is manifested as it really is,
the impermanence of the weal or woe or neutral state experienced that
arises owing to tongue-contact that also is manifested as it really is

■

The impermanence of the body, Brethren, is manifested as it really is
the impermanence of tangibles is manifested as it really is,
the impermanence of body-consciousness is manifested as it really is,
the impermanence of body-contact is manifested as it really is,
the impermanence of the weal or woe or neutral state experienced that
arises owing to body-contact that also is manifested as it really is

■

The impermanence of the mind, Brethren, is manifested as it really is
the impermanence of mind-states is manifested as it really is,
the impermanence of mind-consciousness is manifested as it really is,
the impermanence of mind-contact is manifested as it really is,
the impermanence of the weal or woe or neutral state experienced that
arises owing to mind-contact that also is manifested as it really is

Do ye practise application to solitude, brethren.

To a brother who is solitary
there is a manifestation of a thing's reality.'

---

[1] *Paṭisallāne yogaṇ āpajjatha*. *Cf*. p. 51, *n*. 2.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
1. Nandi-k-Khaya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

1. The Chapter on the Destruction of the Lure

Sutta 161

Paṭhama Koṭṭhita Suttaṃ (Anicca)

Koṭṭhika (i)

---

[145]

Thus have I heard:

Once the Exalted One was staying near Rājagaha
in Jivaka's Mango Grove.

Then the venerable Koṭṭhika[1] the Great came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side he said to the Exalted One:

"Well for me, lord, if the Exalted One would teach me the Norm in brief,
hearing which teaching from the Exalted One
I might dwell solitary,
remote,
earnest,
ardent
and aspiring."

§

"What is impermanent, Koṭṭhika, -
you should put away desire for that.

And what is impermanent?

The eye, Koṭṭhika, is impermanent.

You should put away desire for that.

Objects, Koṭṭhika, are impermanent.

You should put away desire for them.

Eye-consciousness, Koṭṭhika, is impermanent.

You should put away desire for that.

Eye-contact, Koṭṭhika, is impermanent.

You should put away desire for that.

The weal or woe or neutral state experienced
that arises owing to eye-contact, Koṭṭhika, is impermanent.

You should put away desire for that.

■

The ear, Koṭṭhika, is impermanent.

You should put away desire for that.

Sounds, Koṭṭhika, are impermanent.

You should put away desire for them.

Ear-consciousness, Koṭṭhika, is impermanent.

You should put away desire for that.

Ear-contact, Koṭṭhika, is impermanent.

You should put away desire for that.

The weal or woe or neutral state experienced
that arises owing to ear-contact, Koṭṭhika, is impermanent.

You should put away desire for that.

■

The nose, Koṭṭhika, is impermanent.

You should put away desire for that.

Scents, Koṭṭhika, are impermanent.

You should put away desire for them.

Nose-consciousness, Koṭṭhika, is impermanent.

You should put away desire for that.

Nose-contact, Koṭṭhika, is impermanent.

You should put away desire for that.

The weal or woe or neutral state experienced
that arises owing to nose-contact, Koṭṭhika, is impermanent.

You should put away desire for that.

■

The tongue, Koṭṭhika, is impermanent.

You should put away desire for that.

Savours, Koṭṭhika, are impermanent.

You should put away desire for them.

Tongue-consciousness, Koṭṭhika, is impermanent.

You should put away desire for that.

Tongue-contact, Koṭṭhika, is impermanent.

You should put away desire for that.

The weal or woe or neutral state experienced
that arises owing to tongue-contact, Koṭṭhika, is impermanent.

You should put away desire for that.

■

The body, Koṭṭhika, is impermanent.

You should put away desire for that.

Tangibles, Koṭṭhika, are impermanent.

You should put away desire for them.

Body-consciousness, Koṭṭhika, is impermanent.

You should put away desire for that.

Body-contact, Koṭṭhika, is impermanent.

You should put away desire for that.

The weal or woe or neutral state experienced
that arises owing to body-contact, Koṭṭhika, is impermanent.

You should put away desire for that.

■

The mind, Koṭṭhika, is impermanent.

You should put away desire for that.

Mind-states, Koṭṭhika, are impermanent.

You should put away desire for them.

Mind-consciousness, Koṭṭhika, is impermanent.

You should put away desire for that.

Mind-contact, Koṭṭhika, is impermanent.

You should put away desire for that.

The weal or woe or neutral state experienced
that arises owing to mind-contact, Koṭṭhika, is impermanent.

You should put away desire for that.

■

What is impermanent, Koṭṭhika, -
you should put away debire for that."

---

[1] Koṭṭhita. *Cf. Brethren,* 6 and *n.*, *M.* i, 292 *f.; K.S.* ii, 79.
He was famous for his proficiency in *jhāna*. *Infra,* § 191

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
1. Nandi-k-Khaya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

1. The Chapter on the Destruction of the Lure

Sutta 162

Dutiya Koṭṭhita Suttaṃ (Dukkha)

Koṭṭhika (ii)

---

[93]

Thus have I heard:

Once the Exalted One was staying near Rājagaha in Jivaka's Mango Grove.

Then the venerable Koṭṭhika the Great came to see the Exalted One
on coming to him greeted him courteously,

and after the exchange of greetings and compliments
sat down at one side.

Seated at one side he said to the Exalted One:

"Well for me, lord, if the Exalted One would teach me the Norm in brief,
hearing which teaching from the Exalted One
I might dwell solitary,
remote,
earnest,
ardent
and aspiring."

§

"What is Ill, Koṭṭhika, -
you should put away desire for that.

And what is Ill?

The eye, Koṭṭhika, is Ill.

You should put away desire for that.

Objects, Koṭṭhika, are Ill.

You should put away desire for them.

Eye-consciousness, Koṭṭhika, is Ill.

You should put away desire for that.

Eye-contact, Koṭṭhika, is Ill.

You should put away desire for that.

The weal or woe or neutral state experienced
that arises owing to eye-contact, Koṭṭhika, is Ill.

You should put away desire for that.

■

The ear, Koṭṭhika, is Ill.

You should put away desire for that.

Sounds, Koṭṭhika, are Ill.

You should put away desire for them.

Ear-consciousness, Koṭṭhika, is Ill.

You should put away desire for that.

Ear-contact, Koṭṭhika, is Ill.

You should put away desire for that.

The weal or woe or neutral state experienced
that arises owing to ear-contact, Koṭṭhika, is Ill.

You should put away desire for that.

■

The nose, Koṭṭhika, is Ill.

You should put away desire for that.

Scents, Koṭṭhika, are Ill.

You should put away desire for them.

Nose-consciousness, Koṭṭhika, is Ill.

You should put away desire for that.

Nose-contact, Koṭṭhika, is Ill.

You should put away desire for that.

The weal or woe or neutral state experienced
that arises owing to nose-contact, Koṭṭhika, is Ill.

You should put away desire for that.

■

The tongue, Koṭṭhika, is Ill.

You should put away desire for that.

Savours, Koṭṭhika, are Ill.

You should put away desire for them.

Tongue-consciousness, Koṭṭhika, is Ill.

You should put away desire for that.

Tongue-contact, Koṭṭhika, is Ill.

You should put away desire for that.

The weal or woe or neutral state experienced
that arises owing to tongue-contact, Koṭṭhika, is Ill.

You should put away desire for that.

■

The body, Koṭṭhika, is Ill.

You should put away desire for that.

Tangibles, Koṭṭhika, are Ill.

You should put away desire for them.

Body-consciousness, Koṭṭhika, is Ill.

You should put away desire for that.

Body-contact, Koṭṭhika, is Ill.

You should put away desire for that.

The weal or woe or neutral state experienced
that arises owing to body-contact, Koṭṭhika, is Ill.

You should put away desire for that.

■

The mind, Koṭṭhika, is Ill.

You should put away desire for that.

Mind-states, Koṭṭhika, are Ill.

You should put away desire for them.

Mind-consciousness, Koṭṭhika, is Ill.

You should put away desire for that.

Mind-contact, Koṭṭhika, is Ill.

You should put away desire for that.

The weal or woe or neutral state experienced
that arises owing to mind-contact, Koṭṭhika, is Ill.

You should put away desire for that.

■

What is Ill, Koṭṭhika, -
you should put away debire for that."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
1. Nandi-k-Khaya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

1. The Chapter on the Destruction of the Lure

Sutta 163

Tatiya Koṭṭhita Suttaṃ (Anatta)

Koṭṭhika (iii)

---

[93]

Thus have I heard:

Once the Exalted One was staying near Rājagaha in Jivaka's Mango Grove.

Then the venerable Koṭṭhika the Great came to see the Exalted One
on coming to him greeted him courteously,

and after the exchange of greetings and compliments
sat down at one side.

Seated at one side he said to the Exalted One:

"Well for me, lord, if the Exalted One would teach me the Norm in brief,
hearing which teaching from the Exalted One
I might dwell solitary,
remote,
earnest,
ardent
and aspiring."

§

"What is without the self, Koṭṭhika, -
you should put away desire for that.

And what is without the self?

The eye, Koṭṭhika, is without the self.

You should put away desire for that.

Objects, Koṭṭhika, are without the self.

You should put away desire for them.

Eye-consciousness, Koṭṭhika, is without the self.

You should put away desire for that.

Eye-contact, Koṭṭhika, is without the self.

You should put away desire for that.

The weal or woe or neutral state experienced
that arises owing to eye-contact, Koṭṭhika, is without the self.

You should put away desire for that.

■

The ear, Koṭṭhika, is without the self.

You should put away desire for that.

Sounds, Koṭṭhika, are without the self.

You should put away desire for them.

Ear-consciousness, Koṭṭhika, is without the self.

You should put away desire for that.

Ear-contact, Koṭṭhika, is without the self.

You should put away desire for that.

The weal or woe or neutral state experienced
that arises owing to ear-contact, Koṭṭhika, is without the self.

You should put away desire for that.

■

The nose, Koṭṭhika, is without the self.

You should put away desire for that.

Scents, Koṭṭhika, are without the self.

You should put away desire for them.

Nose-consciousness, Koṭṭhika, is without the self.

You should put away desire for that.

Nose-contact, Koṭṭhika, is without the self.

You should put away desire for that.

The weal or woe or neutral state experienced
that arises owing to nose-contact, Koṭṭhika, is without the self.

You should put away desire for that.

■

The tongue, Koṭṭhika, is without the self.

You should put away desire for that.

Savours, Koṭṭhika, are without the self.

You should put away desire for them.

Tongue-consciousness, Koṭṭhika, is without the self.

You should put away desire for that.

Tongue-contact, Koṭṭhika, is without the self.

You should put away desire for that.

The weal or woe or neutral state experienced
that arises owing to tongue-contact, Koṭṭhika, is without the self.

You should put away desire for that.

■

The body, Koṭṭhika, is without the self.

You should put away desire for that.

Tangibles, Koṭṭhika, are without the self.

You should put away desire for them.

Body-consciousness, Koṭṭhika, is without the self.

You should put away desire for that.

Body-contact, Koṭṭhika, is without the self.

You should put away desire for that.

The weal or woe or neutral state experienced
that arises owing to body-contact, Koṭṭhika, is without the self.

You should put away desire for that.

■

The mind, Koṭṭhika, is without the self.

You should put away desire for that.

Mind-states, Koṭṭhika, are without the self.

You should put away desire for them.

Mind-consciousness, Koṭṭhika, is without the self.

You should put away desire for that.

Mind-contact, Koṭṭhika, is without the self.

You should put away desire for that.

The weal or woe or neutral state experienced
that arises owing to mind-contact, Koṭṭhika, is without the self.

You should put away desire for that.

■

What is without the self, Koṭṭhika, -
you should put away debire for that."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
1. Nandi-k-Khaya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

1. The Chapter on the Destruction of the Lure

Sutta 164

Micchā-Diṭṭhi Pahāna Suttaṃ

Wrong View

---

[93]

Thus have I heard:

Once the Exalted One was staying near Rājagaha in Jivaka's Mango Grove.

Then a certain brother came to see the Exalted One
on coming to him greeted him courteously,

and after the exchange of greetings and compliments
sat down at one side.

Seated at one side he said to the Exalted One:

"Pray, lord, how knowing,
how seeing,
does one abandon wrong view?"

§

By knowing,
by seeing the eye as impermanent, brother
wrong view is abandoned.

By knowing,
by seeing objects as impermanent
wrong view is abandoned.

By knowing,
by seeing the eye-consciousness as impermanent
wrong view is abandoned.

By knowing,
by seeing the eye-contact as impermanent
wrong view is abandoned.

By knowing,
by seeing the eye-consciousness as impermanent
wrong view is abandoned.

By knowing,
by seeing the weal or woe or neutral state experienced

that arises owing to eye-contact as impermanent
wrong view is abandoned.

■

By knowing,
by seeing the ear as impermanent, brother
wrong view is abandoned.

By knowing,
by seeing sounds as impermanent
wrong view is abandoned.

By knowing,
by seeing the ear-consciousness as impermanent
wrong view is abandoned.

By knowing,
by seeing the ear-contact as impermanent
wrong view is abandoned.

By knowing,
by seeing the ear-consciousness as impermanent
wrong view is abandoned.

By knowing,
by seeing the weal or woe or neutral state experienced
that arises owing to ear-contact as impermanent
wrong view is abandoned.

■

By knowing,
by seeing the nose as impermanent, brother
wrong view is abandoned.

By knowing,
by seeing scents as impermanent
wrong view is abandoned.

By knowing,
by seeing the nose-consciousness as impermanent
wrong view is abandoned.

By knowing,
by seeing the nose-contact as impermanent
wrong view is abandoned.

By knowing,
by seeing the nose-consciousness as impermanent
wrong view is abandoned.

By knowing,
by seeing the weal or woe or neutral state experienced
that arises owing to nose-contact as impermanent
wrong view is abandoned.

■

By knowing,
by seeing the tongue as impermanent, brother
wrong view is abandoned.

By knowing,
by seeing savours as impermanent
wrong view is abandoned.

By knowing,
by seeing the tongue-consciousness as impermanent
wrong view is abandoned.

By knowing,
by seeing the tongue-contact as impermanent

wrong view is abandoned.

By knowing,
by seeing the tongue-consciousness as impermanent
wrong view is abandoned.

By knowing,
by seeing the weal or woe or neutral state experienced
that arises owing to tongue-contact as impermanent
wrong view is abandoned.

■

By knowing,
by seeing the body as impermanent, brother
wrong view is abandoned.

By knowing,
by seeing tangibles as impermanent
wrong view is abandoned.

By knowing,
by seeing the body-consciousness as impermanent
wrong view is abandoned.

By knowing,
by seeing the body-contact as impermanent
wrong view is abandoned.

By knowing,
by seeing the body-consciousness as impermanent
wrong view is abandoned.

By knowing,
by seeing the weal or woe or neutral state experienced
that arises owing to body-contact as impermanent
wrong view is abandoned.

■

By knowing,
by seeing the mind as impermanent, brother
wrong view is abandoned.

By knowing,
by seeing mind-states as impermanent
wrong view is abandoned.

By knowing,
by seeing the mind-consciousness as impermanent
wrong view is abandoned.

By knowing,
by seeing the mind-contact as impermanent
wrong view is abandoned.

By knowing,
by seeing the mind-consciousness as impermanent
wrong view is abandoned.

By knowing,
by seeing the weal or woe or neutral state experienced
that arises owing to mind-contact as impermanent
wrong view is abandoned."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
1. Nandi-k-Khaya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

1. The Chapter on the Destruction of the Lure

Sutta 165

Sakkāya-Diṭṭhi Pahāna Suttaṃ

The Person Pack[1]

---

[93]

Thus have I heard:

Once the Exalted One was staying near Rājagaha in Jivaka's Mango Grove.

Then a certain brother came to see the Exalted One
on coming to him greeted him courteously,

and after the exchange of greetings and compliments
sat down at one side.

Seated at one side he said to the Exalted One:

"Pray, lord, how knowing,
how seeing,
does one abandon the person-pack view?"

§

"By knowing,
by seeing the eye as impermanent, brother
the person-pack view is abandoned.

By knowing,
by seeing objects as impermanent
the person-pack view is abandoned.

By knowing,
by seeing the eye-consciousness as impermanent
the person-pack view is abandoned.

By knowing,
by seeing the eye-contact as impermanent
the person-pack view is abandoned.

By knowing,
by seeing the eye-consciousness as impermanent
the person-pack view is abandoned.

By knowing,
by seeing the weal or woe or neutral state experienced

that arises owing to eye-contact as impermanent
the person-pack view is abandoned.

■

By knowing,
by seeing the ear as impermanent, brother
the person-pack view is abandoned.

By knowing,
by seeing sounds as impermanent
the person-pack view is abandoned.

By knowing,
by seeing the ear-consciousness as impermanent
the person-pack view is abandoned.

By knowing,
by seeing the ear-contact as impermanent
the person-pack view is abandoned.

By knowing,
by seeing the ear-consciousness as impermanent
the person-pack view is abandoned.

By knowing,
by seeing the weal or woe or neutral state experienced
that arises owing to ear-contact as impermanent
the person-pack view is abandoned.

■

By knowing,
by seeing the nose as impermanent, brother
the person-pack view is abandoned.

By knowing,
by seeing scents as impermanent
the person-pack view is abandoned.

By knowing,
by seeing the nose-consciousness as impermanent
the person-pack view is abandoned.

By knowing,
by seeing the nose-contact as impermanent
the person-pack view is abandoned.

By knowing,
by seeing the nose-consciousness as impermanent
the person-pack view is abandoned.

By knowing,
by seeing the weal or woe or neutral state experienced
that arises owing to nose-contact as impermanent
the person-pack view is abandoned.

■

By knowing,
by seeing the tongue as impermanent, brother
the person-pack view is abandoned.

By knowing,
by seeing savours as impermanent
the person-pack view is abandoned.

By knowing,
by seeing the tongue-consciousness as impermanent
the person-pack view is abandoned.

By knowing,
by seeing the tongue-contact as impermanent

the person-pack view is abandoned.

By knowing,
by seeing the tongue-consciousness as impermanent
the person-pack view is abandoned.

By knowing,
by seeing the weal or woe or neutral state experienced
that arises owing to tongue-contact as impermanent
the person-pack view is abandoned.

■

By knowing,
by seeing the body as impermanent, brother
the person-pack view is abandoned.

By knowing,
by seeing tangibles as impermanent
the person-pack view is abandoned.

By knowing,
by seeing the body-consciousness as impermanent
the person-pack view is abandoned.

By knowing,
by seeing the body-contact as impermanent
the person-pack view is abandoned.

By knowing,
by seeing the body-consciousness as impermanent
the person-pack view is abandoned.

By knowing,
by seeing the weal or woe or neutral state experienced
that arises owing to body-contact as impermanent
the person-pack view is abandoned.

■

By knowing,
by seeing the mind as impermanent, brother
the person-pack view is abandoned.

By knowing,
by seeing mind-states as impermanent
the person-pack view is abandoned.

By knowing,
by seeing the mind-consciousness as impermanent
the person-pack view is abandoned.

By knowing,
by seeing the mind-contact as impermanent
the person-pack view is abandoned.

By knowing,
by seeing the mind-consciousness as impermanent
the person-pack view is abandoned.

By knowing,
by seeing the weal or woe or neutral state experienced
that arises owing to mind-contact as impermanent
the person-pack view is abandoned."

---

[1] *Sakkāya*. *Cf*. *K.S*. iii, 134 *n*.; for *sakkāya-diṭṭhi,* ib. 86 *n*. The first fetter to be abandoned on the Path is the view that this individual-group of five factors, the personality *(pañca-khhandha),* is permanent, has, was or is, the self.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
1. Nandi-k-Khaya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

1. The Chapter on the Destruction of the Lure

Sutta 166

Attanu-Diṭṭhi Pahāna Suttaṃ

About the Self[1]

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[93]

Thus have I heard:

Once the Exalted One was staying near Rājagaha in Jivaka's Mango Grove.

Then a certain brother came to see the Exalted One
on coming to him greeted him courteously,

and after the exchange of greetings and compliments
sat down at one side.

Seated at one side he said to the Exalted One:

"Pray, lord, how knowing,
how seeing,
does one abandon speculation about the self?"

§

"By knowing,
by seeing the eye as impermanent, brother
speculation about the self is abandoned.

By knowing,
by seeing objects as impermanent
speculation about the self is abandoned.

By knowing,
by seeing the eye-consciousness as impermanent
speculation about the self is abandoned.

By knowing,
by seeing the eye-contact as impermanent
speculation about the self is abandoned.

By knowing,
by seeing the eye-consciousness as impermanent
speculation about the self is abandoned.

By knowing,
by seeing the weal or woe or neutral state experienced

that arises owing to eye-contact as impermanent
speculation about the self is abandoned.

■

By knowing,
by seeing the ear as impermanent, brother
speculation about the self is abandoned.

By knowing,
by seeing sounds as impermanent
speculation about the self is abandoned.

By knowing,
by seeing the ear-consciousness as impermanent
speculation about the self is abandoned.

By knowing,
by seeing the ear-contact as impermanent
speculation about the self is abandoned.

By knowing,
by seeing the ear-consciousness as impermanent
speculation about the self is abandoned.

By knowing,
by seeing the weal or woe or neutral state experienced
that arises owing to ear-contact as impermanent
speculation about the self is abandoned.

■

By knowing,
by seeing the nose as impermanent, brother
speculation about the self is abandoned.

By knowing,
by seeing scents as impermanent
speculation about the self is abandoned.

By knowing,
by seeing the nose-consciousness as impermanent
speculation about the self is abandoned.

By knowing,
by seeing the nose-contact as impermanent
speculation about the self is abandoned.

By knowing,
by seeing the nose-consciousness as impermanent
speculation about the self is abandoned.

By knowing,
by seeing the weal or woe or neutral state experienced
that arises owing to nose-contact as impermanent
speculation about the self is abandoned.

■

By knowing,
by seeing the tongue as impermanent, brother
speculation about the self is abandoned.

By knowing,
by seeing savours as impermanent
speculation about the self is abandoned.

By knowing,
by seeing the tongue-consciousness as impermanent
speculation about the self is abandoned.

By knowing,
by seeing the tongue-contact as impermanent

speculation about the self is abandoned.

By knowing,
by seeing the tongue-consciousness as impermanent
speculation about the self is abandoned.

By knowing,
by seeing the weal or woe or neutral state experienced
that arises owing to tongue-contact as impermanent
speculation about the self is abandoned.

■

By knowing,
by seeing the body as impermanent, brother
speculation about the self is abandoned.

By knowing,
by seeing tangibles as impermanent
speculation about the self is abandoned.

By knowing,
by seeing the body-consciousness as impermanent
speculation about the self is abandoned.

By knowing,
by seeing the body-contact as impermanent
speculation about the self is abandoned.

By knowing,
by seeing the body-consciousness as impermanent
speculation about the self is abandoned.

By knowing,
by seeing the weal or woe or neutral state experienced
that arises owing to body-contact as impermanent
speculation about the self is abandoned.

■

By knowing,
by seeing the mind as impermanent, brother
speculation about the self is abandoned.

By knowing,
by seeing mind-states as impermanent
speculation about the self is abandoned.

By knowing,
by seeing the mind-consciousness as impermanent
speculation about the self is abandoned.

By knowing,
by seeing the mind-contact as impermanent
speculation about the self is abandoned.

By knowing,
by seeing the mind-consciousness as impermanent
speculation about the self is abandoned.

By knowing,
by seeing the weal or woe or neutral state experienced
that arises owing to mind-contact as impermanent
speculation about the self is abandoned.

---

[1] *Cf. K.S.* iii, 153, *attānu-diṭṭhi*

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
2. Saṭṭhi-Peyyālam

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

2. The Sixty Summaries

Suttas 167-186

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[93]

Part I

Sutta 167

Chandena Suttaṃ (1-3)

By Way of Desire (i-iii) (Impermanence — Internal)

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

§ I
Desire

"What is impermanent, brethren, -
desire for that must be abandoned.

And what is impermanent?

The eye, brethren, is impermanent.

Desire for that must be abandoned.

The ear, brethren, is impermanent.

Desire for that must be abandoned.

The nose, brethren, is impermanent.

Desire for that must be abandoned.

The tongue, brethren, is impermanent.

Desire for that must be abandoned.

The body, brethren, is impermanent.

Desire for that must be abandoned.

The mind, brethren, is impermanent.

Desire for that must be abandoned.

What is impermanent, brethren, -
desire for that must be abandoned."

§ II
Lust

"What is impermanent, brethren, -
lust for that must be abandoned.

And what is impermanent?

The eye, brethren, is impermanent.

Lust for that must be abandoned.

The ear, brethren, is impermanent.

Lust for that must be abandoned.

The nose, brethren, is impermanent.

Lust for that must be abandoned.

The tongue, brethren, is impermanent.

Lust for that must be abandoned.

The body, brethren, is impermanent.

Lust for that must be abandoned.

The mind, brethren, is impermanent.

Lust for that must be abandoned.

What is impermanent, brethren, -
lust for that must be abandoned."

§ III
Desire and Lust

"What is impermanent, brethren, -
desire and lust for that must be abandoned.

And what is impermanent?

The eye, brethren, is impermanent.

Desire and lust for that must be abandoned.

The ear, brethren, is impermanent.

Desire and lust for that must be abandoned.

The nose, brethren, is impermanent.

Desire and lust for that must be abandoned.

The tongue, brethren, is impermanent.

Desire and lust for that must be abandoned.

The body, brethren, is impermanent.

Desire and lust for that must be abandoned.

The mind, brethren, is impermanent.

Desire and lust for that must be abandoned.

What is impermanent, brethren, -
desire and lust for that must be abandoned."

---

[94]

Sutta 168

Chandena Suttaṃ (4-6)

By Way of Desire (iv-vi)
(Ill — Internal)

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

§ I
Desire

"What is Ill, brethren, -
desire for that must be abandoned.

And what is Ill?

The eye, brethren, is Ill.

Desire for that must be abandoned.

The ear, brethren, is Ill.

Desire for that must be abandoned.

The nose, brethren, is Ill.

Desire for that must be abandoned.

The tongue, brethren, is Ill.

Desire for that must be abandoned.

The body, brethren, is Ill.

Desire for that must be abandoned.

The mind, brethren, is Ill.

Desire for that must be abandoned.

What is Ill, brethren, -
desire for that must be abandoned."

§ II
Lust

"What is Ill, brethren, -
lust for that must be abandoned.

And what is Ill?

The eye, brethren, is Ill.

Lust for that must be abandoned.

The ear, brethren, is Ill.

Lust for that must be abandoned.

The nose, brethren, is Ill.

Lust for that must be abandoned.

The tongue, brethren, is Ill.

Lust for that must be abandoned.

The body, brethren, is Ill.

Lust for that must be abandoned.

The mind, brethren, is Ill.

Lust for that must be abandoned.

What is Ill, brethren, -
lust for that must be abandoned."

§ III
Desire and Lust

"What is Ill, brethren, -
desire and lust for that must be abandoned.

And what is Ill?

The eye, brethren, is Ill.

Desire and lust for that must be abandoned.

The ear, brethren, is Ill.

Desire and lust for that must be abandoned.

The nose, brethren, is Ill.

Desire and lust for that must be abandoned.

The tongue, brethren, is Ill.

Desire and lust for that must be abandoned.

The body, brethren, is Ill.

Desire and lust for that must be abandoned.

The mind, brethren, is Ill.

Desire and lust for that must be abandoned.

What is Ill, brethren, -
desire and lust for that must be abandoned."

Sutta 169

Chandena Suttaṃ (7-9)

By Way of Desire (vii-ix) (Without the Self — Internal)

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

§ I
Desire

"What is without self, brethren, -
desire for that must be abandoned.

And what is without self?

The eye, brethren, is without self.

Desire for that must be abandoned.

The ear, brethren, is without self.

Desire for that must be abandoned.

The nose, brethren, is without self.

Desire for that must be abandoned.

The tongue, brethren, is without self.

Desire for that must be abandoned.

The body, brethren, is without self.

Desire for that must be abandoned.

The mind, brethren, is without self.

Desire for that must be abandoned.

What is without self, brethren, -
desire for that must be abandoned."

§ II
Lust

"What is without self, brethren, -
lust for that must be abandoned.

And what is without self?

The eye, brethren, is without self.

Lust for that must be abandoned.

The ear, brethren, is without self.

Lust for that must be abandoned.

The nose, brethren, is without self.

Lust for that must be abandoned.

The tongue, brethren, is without self.

Lust for that must be abandoned.

The body, brethren, is without self.

Lust for that must be abandoned.

The mind, brethren, is without self.

Lust for that must be abandoned.

What is without self, brethren, -
lust for that must be abandoned."

§ III
Desire and Lust

"What is without self, brethren, -
desire and lust for that must be abandoned.

And what is without self?

The eye, brethren, is without self.

Desire and lust for that must be abandoned.

The ear, brethren, is without self.

Desire and lust for that must be abandoned.

The nose, brethren, is without self.

Desire and lust for that must be abandoned.

The tongue, brethren, is without self.

Desire and lust for that must be abandoned.

The body, brethren, is without self.

Desire and lust for that must be abandoned.

The mind, brethren, is without self.

Desire and lust for that must be abandoned.

What is without self, brethren, -
desire and lust for that must be abandoned."

Sutta 170

Chandena Suttaṃ (10-12)

By Way of Desire (x-xii) (Imperemanence — External)

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

§ I
Desire

"What is impermenent, brethren, -
desire for that must be abandoned.

And what is impermanent?

Objects, brethren, are impermanent.

Desire for them must be abandoned.

Sounds, brethren, are impermanent.

Desire for them must be abandoned.

Scents, brethren, are impermanent.

Desire for them must be abandoned.

Savours, brethren, are impermanent.

Desire for them must be abandoned.

Tangibles, brethren, are impermanent.

Desire for them must be abandoned.

Mind-states, brethren, are impermanent.

Desire for them must be abandoned.

What is impermenent, brethren, -
desire for that must be abandoned."

§ II
Lust

"What is impermenent, brethren, -
lust for that must be abandoned.

And what is impermanent?

Objects, brethren, are impermanent.

Lust for them must be abandoned.

Sounds, brethren, are impermanent.

Lust for them must be abandoned.

Scents, brethren, are impermanent.

Lust for them must be abandoned.

Savours, brethren, are impermanent.

Lust for them must be abandoned.

Tangibles, brethren, are impermanent.

Lust for them must be abandoned.

Mind-states, brethren, are impermanent.

Lust for them must be abandoned.

What is impermenent, brethren, -
lust for that must be abandoned."

§ III
Desire and Lust

"What is impermenent, brethren, -
desire and lust for that must be abandoned.

And what is impermanent?

Objects, brethren, are impermanent.

Desire and lust for that must be abandoned.

Sounds, brethren, are impermanent.

Desire and lust for that must be abandoned.

Scents, brethren, are impermanent.

Desire and lust for that must be abandoned.

Savours, brethren, are impermanent.

Desire and lust for that must be abandoned.

Tangibles, brethren, are impermanent.

Desire and lust for that must be abandoned.

Mind-states, brethren, are impermanent.

Desire and lust for that must be abandoned.

What is impermenent, brethren, -
desire and lust for that must be abandoned."

Sutta 171

Chandena Suttaṃ (13-15)

By Way of Desire (xiii-xv) (Ill — External)

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

§ I
Desire

"What is Ill, brethren, -
desire for that must be abandoned.

And what is Ill?

Objects, brethren, is Ill.

Desire for them must be abandoned.

Sounds, brethren, is Ill.

Desire for them must be abandoned.

Scents, brethren, is Ill.

Desire for them must be abandoned.

Savours, brethren, is Ill.

Desire for them must be abandoned.

Tangibles, brethren, is Ill.

Desire for them must be abandoned.

Mind-states, brethren, is Ill.

Desire for them must be abandoned.

What is Ill, brethren, -
desire for that must be abandoned."

§ II
Lust

"What is Ill, brethren, -
lust for that must be abandoned.

And what is Ill?

Objects, brethren, is Ill.

Lust for them must be abandoned.

Sounds, brethren, is Ill.

Lust for them must be abandoned.

Scents, brethren, is Ill.

Lust for them must be abandoned.

Savours, brethren, is Ill.

Lust for them must be abandoned.

Tangibles, brethren, is Ill.

Lust for them must be abandoned.

Mind-states, brethren, is Ill.

Lust for them must be abandoned.

What is Ill, brethren, -
lust for that must be abandoned."

§ III
Desire and Lust

"What is Ill, brethren, -
desire and lust for that must be abandoned.

And what is Ill?

Objects, brethren, is Ill.

Desire and lust for that must be abandoned.

Sounds, brethren, is Ill.

Desire and lust for that must be abandoned.

Scents, brethren, is Ill.

Desire and lust for that must be abandoned.

Savours, brethren, is Ill.

Desire and lust for that must be abandoned.

Tangibles, brethren, is Ill.

Desire and lust for that must be abandoned.

Mind-states, brethren, is Ill.

Desire and lust for that must be abandoned.

What is Ill, brethren, -
desire and lust for that must be abandoned."

Sutta 172

Chandena Suttaṃ (16-18)

By Way of Desire (xvi-xviii) (Without the Self — External)

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

§ I
Desire

"What is without self, brethren, -
desire for that must be abandoned.

And what is without self?

Objects, brethren, is without self.

Desire for them must be abandoned.

Sounds, brethren, is without self.

Desire for them must be abandoned.

Scen ts, brethren, is without self.

Desire for them must be abandoned.

Savours, brethren, is without self.

Desire for them must be abandoned.

Tangibles, brethren, is without self.

Desire for them must be abandoned.

Mind-states, brethren, is without self.

Desire for them must be abandoned.

What is without self, brethren, -
desire for that must be abandoned."

§ II
Lust

"What is without self, brethren, -
lust for that must be abandoned.

And what is without self?

Objects, brethren, is without self.

Lust for them must be abandoned.

Sounds, brethren, is without self.

Lust for them must be abandoned.

Scents, brethren, is without self.

Lust for them must be abandoned.

Savours, brethren, is without self.

Lust for them must be abandoned.

Tangibles, brethren, is without self.

Lust for them must be abandoned.

Mind-states, brethren, is without self.

Lust for them must be abandoned.

What is without self, brethren, -
lust for that must be abandoned."

§ III
Desire and Lust

"What is without self, brethren, -
desire and lust for that must be abandoned.

And what is without self?

Objects, brethren, is without self.

Desire and lust for them must be abandoned.

Sounds, brethren, is without self.

Desire and lust for them must be abandoned.

Scents brethren, is without self.

Desire and lust for them must be abandoned.

Savours, brethren, is without self.

Desire and lust for them must be abandoned.

Tangibles, brethren, is without self.

Desire and lust for them must be abandoned.

Mind-states, brethren, is without self.

Desire and lust for them must be abandoned.

What is without self, brethren, -
desire and lust for that must be abandoned."

Part II

Sutta 173

Atītena Suttaṃ (1-3)

By Way of the Past (i-iii) (Impermanence — Internal)

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

§ I
Past

The eye, brethren, is impermanent, of the past.

The ear, brethren, is impermanent, of the past.

The nose, brethren, is impermanent, of the past.

The tongue, brethren, is impermanent, of the past.

The body, brethren, is impermanent, of the past.

The mind, brethren, is impermanent, of the past.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,

is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

§ II
Future

The eye, brethren, is impermanent, not yet come.[1]

The ear, brethren, is impermanent, not yet come.

The nose, brethren, is impermanent, not yet come.

The tongue, brethren, is impermanent, not yet come.

The body, brethren, is impermanent, not yet come.

The mind, brethren, is impermanent, not yet come.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,

done is the task.

For life in these conditions
there is no hereafter.'"

§ III
Present

The eye, brethren, is impermanent, a thing of the present.

The ear, brethren, is impermanent, a thing of the present.

The nose, brethren, is impermanent, a thing of the present.

The tongue, brethren, is impermanent, a thing of the present.

The body, brethren, is impermanent, a thing of the present.

The mind, brethren, is impermanent, a thing of the present.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,

is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

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[95]

Sutta 174

Atītena Suttaṃ (4-6)

By Way of the Past (iv-vi) (Ill — Internal)

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

§ I
Past

The eye, brethren, is Ill, of the past.

The ear, brethren, is Ill, of the past.

The nose, brethren, is Ill, of the past.

The tongue, brethren, is Ill, of the past.

The body, brethren, is Ill, of the past.

The mind, brethren, is Ill, of the past.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,

is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

§ II
Future

The eye, brethren, is Ill, not yet come.

The ear, brethren, is Ill, not yet come.

The nose, brethren, is Ill, not yet come.

The tongue, brethren, is Ill, not yet come.

The body, brethren, is Ill, not yet come.

The mind, brethren, is Ill, not yet come.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,

is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

§ III
Present

The eye, brethren, is Ill, a thing of the present.

The ear, brethren, is Ill, a thing of the present.

The nose, brethren, is Ill, a thing of the present.

The tongue, brethren, is Ill, a thing of the present.

The body, brethren, is Ill, a thing of the present.

The mind, brethren, is Ill, a thing of the present.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,

done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 175

Atītena Suttaṃ (7-9)

By Way of the Past (vii-ix) (Without the Self — Internal)

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

§ I
Past

The eye, brethren, is without the self, of the past.

The ear, brethren, is without the self, of the past.

The nose, brethren, is without the self, of the past.

The tongue, brethren, is without the self, of the past.

The body, brethren, is without the self, of the past.

The mind, brethren, is without the self, of the past.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,

done is the task.

For life in these conditions
there is no hereafter.'"

§ II
Future

The eye, brethren, is without the self, not yet come.

The ear, brethren, is without the self, not yet come.

The nose, brethren, is without the self, not yet come.

The tongue, brethren, is without the self, not yet come.

The body, brethren, is without the self, not yet come.

The mind, brethren, is without the self, not yet come.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,

is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

§ III
Present

The eye, brethren, is without the self, a thing of the present.

The ear, brethren, is without the self, a thing of the present.

The nose, brethren, is without the self, a thing of the present.

The tongue, brethren, is without the self, a thing of the present.

The body, brethren, is without the self, a thing of the present.

The mind, brethren, is without the self, a thing of the present.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,

is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 176

Atītena Suttaṃ (10-12)

By Way of the Past (x-xii) (Imperemanence — External)

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

§ I
Past

Objects, brethren, are impermanent, of the past.

Sounds, brethren, are impermanent, of the past.

Scents, brethren, are impermanent, of the past.

Savours, brethren, are impermanent, of the past.

Tangibles, brethren, are impermanent, of the past.

Mind-states, brethren, are impermanent, of the past.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,

is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

§ II
Future

Objects, brethren, are impermanent, of the future.

Sounds, brethren, are impermanent, of the future.

Scents, brethren, are impermanent, of the past.

Savours, brethren, are impermanent, of the future.

Tangibles, brethren, are impermanent, of the future.

Mind-states, brethren, are impermanent, of the future.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,

done is the task.

For life in these conditions
there is no hereafter.'"

§ III
Present

Objects, brethren, are impermanent, a thing of the present.

Sounds, brethren, are impermanent, a thing of the present.

Scents, brethren, are impermanent, a thing of the present.

Savours, brethren, are impermanent, a thing of the present.

Tangibles, brethren, are impermanent, a thing of the present.

Mind-states, brethren, are impermanent, a thing of the present.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,

is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 177

Atītena Suttaṃ (13-15)

By Way of the Past (xiii-xv) (Ill — External)

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

§ I
Past

Objects, brethren, are Ill, of the past.

Sounds, brethren, are Ill, of the past.

Scents, brethren, are Ill, of the past.

Savours, brethren, are Ill, of the past.

Tangibles, brethren, are Ill, of the past.

Mind-states, brethren, are Ill, of the past.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,

is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

§ II
Future

Objects, brethren, are Ill, of the future.

Sounds, brethren, are Ill, of the future.

Scents, brethren, are Ill, of the past.

Savours, brethren, are Ill, of the future.

Tangibles, brethren, are Ill, of the future.

Mind-states, brethren, are Ill, of the future.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,

is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

§ III
Present

Objects, brethren, are Ill, a thing of the present.

Sounds, brethren, are Ill, a thing of the present.

Scents, brethren, are Ill, a thing of the present.

Savours, brethren, are Ill, a thing of the present.

Tangibles, brethren, are Ill, a thing of the present.

Mind-states, brethren, are Ill, a thing of the present.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,

done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 178

Atītena Suttaṃ (16-18)

By Way of the Past (xvi-xviii) (Without the Self — External)

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

§ I
Past

Objects, brethren, are without the self, of the past.

Sounds, brethren, are without the self, of the past.

Scents, brethren, are without the self, of the past.

Savours, brethren, are without the self, of the past.

Tangibles, brethren, are without the self, of the past.

Mind-states, brethren, are without the self, of the past.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,

done is the task.

For life in these conditions
there is no hereafter.'"

§ II
Future

Objects, brethren, are without the self, of the future.

Sounds, brethren, are without the self, of the future.

Scents, brethren, are without the self, of the past.

Savours, brethren, are without the self, of the future.

Tangibles, brethren, are without the self, of the future.

Mind-states, brethren, are without the self, of the future.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,

is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

§ III
Present

Objects, brethren, are without the self, a thing of the present.

Sounds, brethren, are without the self, a thing of the present.

Scents, brethren, are without the self, a thing of the present.

Savours, brethren, are without the self, a thing of the present.

Tangibles, brethren, are without the self, a thing of the present.

Mind-states, brethren, are without the self, a thing of the present..

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,

is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Part III

Sutta 179

Yadanicca Suttaṃ (1-3)

What is Impermanent (i-iii) (Impermanence — Internal)

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

§ I
Past

The eye, brethren, is impermanent, of the past.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The ear, brethren, is impermanent, of the past.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The nose, brethren, is impermanent, of the past.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The tongue, brethren, is impermanent, of the past.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The body, brethren, is impermanent, of the past.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,

by right understanding.

The mind, brethren, is impermanent, of the past.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

§ II
Future

The eye, brethren, is impermanent, not yet come.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The ear, brethren, is impermanent, not yet come.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The nose, brethren, is impermanent, not yet come.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The tongue, brethren, is impermanent, not yet come.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The body, brethren, is impermanent, not yet come.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The mind, brethren, is impermanent, not yet come.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,

done is the task.

For life in these conditions
there is no hereafter.'"

[96]

§ III
Present

The eye, brethren, is impermanent, a thing of the present.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The ear, brethren, is impermanent, a thing of the present.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The nose, brethren, is impermanent, a thing of the present.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The tongue, brethren, is impermanent, a thing of the present.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The body, brethren, is impermanent, a thing of the present.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The mind, brethren, is impermanent, a thing of the present.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,

is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 180

Yadanicca Suttaṃ (4-6)

What is Impermanent (iv-vi) (Ill — Internal)

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

§ I
Past

The eye, brethren, is Ill, of the past.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The ear, brethren, is Ill, of the past.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The nose, brethren, is Ill, of the past.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The tongue, brethren, is Ill, of the past.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The body, brethren, is Ill, of the past.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The mind, brethren, is Ill, of the past.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,

done is the task.

For life in these conditions
there is no hereafter.'"

§ II
Future

The eye, brethren, is Ill, not yet come.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The ear, brethren, is Ill, not yet come.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The nose, brethren, is Ill, not yet come.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The tongue, brethren, is Ill, not yet come.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The body, brethren, is Ill, not yet come.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The mind, brethren, is Ill, not yet come.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,

is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

§ III
Present

The eye, brethren, is Ill, a thing of the present.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The ear, brethren, is Ill, a thing of the present.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The nose, brethren, is Ill, a thing of the present.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The tongue, brethren, is Ill, a thing of the present.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The body, brethren, is Ill, a thing of the present.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The mind, brethren, is Ill, a thing of the present.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,

done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 181

Yadanicca Suttaṃ (7-9)

What is Impermanent (vii-ix) (Without the Self — Internal)

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

§ I
Past

The eye, brethren, is without the self, of the past.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The ear, brethren, is without the self, of the past.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The nose, brethren, is without the self, of the past.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The tongue, brethren, is without the self, of the past.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The body, brethren, is without the self, of the past.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The mind, brethren, is without the self, of the past.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,

is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

§ II
Future

The eye, brethren, is without the self, not yet come.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The ear, brethren, is without the self, not yet come.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The nose, brethren, is without the self, not yet come.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The tongue, brethren, is without the self, not yet come.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The body, brethren, is without the self, not yet come.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The mind, brethren, is without the self, not yet come.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,

done is the task.

For life in these conditions
there is no hereafter.'"

§ III
Present

The eye, brethren, is without the self, a thing of the present.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The ear, brethren, is without the self, a thing of the present.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,

by right understanding.

The nose, brethren, is without the self, a thing of the present.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The tongue, brethren, is without the self, a thing of the present.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The body, brethren, is without the self, a thing of the present.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

The mind, brethren, is without the self, a thing of the present.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 182

Yadanicca Suttaṃ (10-12)

What is Impermanent (x-xii) (Imperemanence — External)

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

§ I
Past

Objects, brethren, are impermanent, of the past.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Sounds, brethren, are impermanent, of the past.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Scents, brethren, are impermanent, of the past.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Savours, brethren, are impermanent, of the past.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,

by right understanding.

Tangibles, brethren, are impermanent, of the past.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Mind-states, brethren, are impermanent, of the past.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,

is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

§ II
Future

Objects, brethren, are impermanent, of the future.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Sounds, brethren, are impermanent, of the future.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Scents, brethren, are impermanent, of the past.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Savours, brethren, are impermanent, of the future.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Tangibles, brethren, are impermanent, of the future.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Mind-states, brethren, are impermanent, of the future.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,

is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

§ III
Present

Objects, brethren, are impermanent, a thing of the present.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Sounds, brethren, are impermanent, a thing of the present.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Scents, brethren, are impermanent, a thing of the present.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Savours, brethren, are impermanent, a thing of the present.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Tangibles, brethren, are impermanent, a thing of the present.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Mind-states, brethren, are impermanent, a thing of the present.

What is impermanent, that is Ill.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,

is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 183

Yadanicca Suttaṃ (13-15)

What is Impermanent (xiii-xv) (Ill — External)

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

§ I
Past

Objects, brethren, are Ill, of the past.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Sounds, brethren, are Ill, of the past.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Scents, brethren, are Ill, of the past.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Savours, brethren, are Ill, of the past.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Tangibles, brethren, are Ill, of the past.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Mind-states, brethren, are Ill, of the past.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,

is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

§ II
Future

Objects, brethren, are Ill, of the future.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Sounds, brethren, are Ill, of the future.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Scents, brethren, are Ill, of the past.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Savours, brethren, are Ill, of the future.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Tangibles, brethren, are Ill, of the future.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Mind-states, brethren, are Ill, of the future.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,

done is the task.

For life in these conditions
there is no hereafter.'"

§ III
Present

Objects, brethren, are Ill, a thing of the present.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Sounds, brethren, are Ill, a thing of the present.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Scents, brethren, are Ill, a thing of the present.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Savours, brethren, are Ill, a thing of the present.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Tangibles, brethren, are Ill, a thing of the present.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Mind-states, brethren, are Ill, a thing of the present.

What is Ill, that is without the self.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,

is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Sutta 184

Yadanicca Suttaṃ (16-18)

What is Impermanent (xvi-xviii) (Without the Self — External)

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

§ I
Past

Objects, brethren, are without the self, of the past.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Sounds, brethren, are without the self, of the past.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Scents, brethren, are without the self, of the past.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Savours, brethren, are without the self, of the past.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,

by right understanding.

Tangibles, brethren, are without the self, of the past.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Mind-states, brethren, are without the self, of the past.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,

is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

§ II
Future

Objects, brethren, are without the self, of the future.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Sounds, brethren, are without the self, of the future.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Scents, brethren, are without the self, of the past.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Savours, brethren, are without the self, of the future.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Tangibles, brethren, are without the self, of the future.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Mind-states, brethren, are without the self, of the future.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,

is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,

is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

§ III
Present

Objects, brethren, are without the self, a thing of the present.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Sounds, brethren, are without the self, a thing of the present.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Scents, brethren, are without the self, a thing of the present.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,

by right understanding.

Savours, brethren, are without the self, a thing of the present.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Tangibles, brethren, are without the self, a thing of the present.

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

Mind-states, brethren, are without the self, a thing of the present..

Of what is without the self (one can say):

'That is not mine.

That am I not.

That is not my self.'

So should it be viewed,
as it really is,
by right understanding.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,

is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Part IV

Sutta 185

Ajjhatta Suttaṃ (1-3)

The Personal (i-iii)

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

§ I
Impermanent

The eye, brethren, is impermanent.

The ear, brethren, is impermanent.

The nose, brethren, is impermanent.

The tongue, brethren, is impermanent.

The body, brethren, is impermanent.

The mind, brethren, is impermanent.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,

is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

§ II
Ill

The eye, brethren, is Ill.

The ear, brethren, is Ill.

The nose, brethren, is Ill.

The tongue, brethren, is Ill.

The body, brethren, is Ill.

The mind, brethren, is Ill.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,

is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight

that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

§ III
Without Self

The eye, brethren, is without the self.

The ear, brethren, is without the self.

The nose, brethren, is without the self.

The tongue, brethren, is without the self.

The body, brethren, is without the self.

The mind, brethren, is without the self.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,

is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

Part V

Sutta 186

Bāhira Suttaṃ (1-3)

The External (i-iii)

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

§ I
Impermanent

Objects, brethren, are impermanent.

Sounds, brethren, are impermanent.

Scents, brethren, are impermanent.

Savours, brethren, are impermanent.

Tangibles, brethren, are impermanent.

Mind-states, brethren, are impermanent.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,

is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

[97]

§ II
Ill

Objects, brethren, are Ill.

Sounds, brethren, are Ill.

Scents, brethren, are Ill.

Savours, brethren, are Ill.

Tangibles, brethren, are Ill.

Mind-states, brethren, are Ill.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,

is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'"

§ III
Without Self

Objects, brethren, are without the self.

Sounds, brethren, are without the self.

Scents, brethren, are without the self.

Savours, brethren, are without the self.

Tangibles, brethren, are without the self.

Mind-states, brethren, are without the self.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,
is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,

done is the task.

For life in these conditions
there is no hereafter.'"

---

[1] The action it has done in the past has yet to be worked out.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
3. Samudda Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

3. The Chapter on the Ocean

Sutta 187

Paṭhama Samudda Suttaṃ

Ocean (i)[1]

---

[157] **[97]**

Thus have I heard:

Once the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"'The ocean! The ocean!' Brethren,
says the ignorant worldling.

But that, Brethren, is not the ocean
in the discipline of the Ariyan.

That ocean (of the worldling), Brethren,
is a heap of water,
a great flood of water.

The eye of a man, Brethren,
is the ocean.

Its impulse is made of objects.

Whoso endureth that object-made impulse, -
of him, Brethren, it is said:

'He hath crossed over.

That ocean of the eye,
with its waves and whirlpools,[2]
its sharks and demons,
the brahmin hath crossed[3]
and gone beyond.

He standeth on dry ground.'

■

The ear of a man, Brethren,
is the ocean.

Its impulse is made of sounds.

Whoso endureth that sound-made impulse, -
of him, Brethren, it is said:

'He hath crossed over.

That ocean of the ear,
with its waves and whirlpools,
its sharks and demons,
the brahmin hath crossed
and gone beyond.

He standeth on dry ground.'

■

The nose of a man, Brethren,
is the ocean.

Its impulse is made of scents.

Whoso endureth that scent-made impulse, -
of him, Brethren, it is said:

'He hath crossed over.

That ocean of the nose,
with its waves and whirlpools,
its sharks and demons,
the brahmin hath crossed
and gone beyond.

He standeth on dry ground.'

■

The tongue of a man, Brethren,
is the ocean.

Its impulse is made of savours.

Whoso endureth that savour-made impulse, -
of him, Brethren, it is said:

'He hath crossed over.

That ocean of the tongue,
with its waves and whirlpools,
its sharks and demons,
the brahmin hath crossed
and gone beyond.

He standeth on dry ground.'

■

The body of a man, Brethren,
is the ocean.

Its impulse is made of tangibles.

Whoso endureth that tangibles-made impulse, -
of him, Brethren, it is said:

'He hath crossed over.

That ocean of the body,
with its waves and whirlpools,
its sharks and demons,
the brahmin hath crossed
and gone beyond.

He standeth on dry ground.'

■

The mind of a man, Brethren,
is the ocean.

Its impulse **[98]** is made of mind-states.

Whoso endureth that mind-state-made impulse, -
of him, Brethren, it is said:

'He hath crossed over.

That ocean of the mind,
with its waves and whirlpools,
its sharks and demons,
the brahmin hath crossed
and gone beyond.

He standeth on dry ground.'

■

Thus spake the Teacher: -

Whoso hath crossed this monster-teeming sea,
With its devils and fearsome waves impassable,
'Versed in the lore,' 'living the holy life,'
'Gone to world's end,'[4] and 'gone beyond' he's called.

---

[1] *Cf. Udāna* v, 5, and *Comy.* 'Here the eye is likened to the ocean because it can never be filled, never satisfied, however much is poured in.' *Comy. (duppūraṇ'atthena vā'samuddaṇ' atthena vā) Cf.SnA.* 275. *Cf.* also *Dhamma-sangaṇi (B. Psych. Eth.),* §§ 597, etc.

[2] At *Itiv*. 114, *sa-rakkhasa, sa-gaha* is explained as *mātugāma*. *Sa-ummi* is *kodh'ūp, ūpāyāsa*. *Sāvaṭṭa* is *pañca-kāma-guṇā*. *Cf*. *A*. ii, 123 (*Numerical Sayings,* Jayasundere, p. 156 *ff*.), and *infra*. § 200.

[3] *Atari*. *A*. ii, 46 (aor. of *tarati*).

[4] *Lokantagū*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
3. Samudda Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

3. The Chapter on the Ocean

Sutta 188

Dutiya Samudda Suttaṃ

Ocean (ii)

---

[157] **[98]**

Thus have I heard:

Once the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"'The ocean! The ocean!'[1] Brethren,
says the ignorant worldling.

But that, Brethren, is not the ocean
in the discipline of the Ariyan.

That is a heap of water,
a great flood of water.

There are, Brethren,
objects cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

These are called 'ocean,' Brethren,
in the discipline of the Ariyan.

The world,
with its devas,
its *Māras,*
its Brahmas,
its hosts of recluses and brahmins,
its devas and mankind,
is for the most part[2] plunged[3] herein,
tangled like a ball of thread,
covered with blight,
become like a woven rope of grass,[4]
unable to cross over the downfall,

the way of woe,
the ruin,
and the round of birth.

■

There are, Brethren,
sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

These are called 'ocean,' Brethren,
in the discipline of the Ariyan.

The world,
with its devas,
its *Māras,*
its Brahmas,
its hosts of recluses and brahmins,
its devas and mankind,
is for the most part plunged herein,
tangled like a ball of thread,
covered with blight,
become like a woven rope of grass,
unable to cross over the downfall,
the way of woe,
the ruin,
and the round of birth.

■

There are, Brethren,
scents cognizable by the nose,

pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

These are called 'ocean,' Brethren,
in the discipline of the Ariyan.

The world,
with its devas,
its *Māras,*
its Brahmas,
its hosts of recluses and brahmins,
its devas and mankind,
is for the most part plunged herein,
tangled like a ball of thread,
covered with blight,
become like a woven rope of grass,
unable to cross over the downfall,
the way of woe,
the ruin,
and the round of birth.

■

There are, Brethren,
savours cognizable by the tongue,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

These are called 'ocean,' Brethren,
in the discipline of the Ariyan.

The world,
with its devas,
its *Māras,*
its Brahmas,
its hosts of recluses and brahmins,
its devas and mankind,
is for the most part plunged herein,
tangled like a ball of thread,
covered with blight,
become like a woven rope of grass,
unable to cross over the downfall,
the way of woe,
the ruin,
and the round of birth.

■

There are, Brethren,
tangibles cognizable by the body,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

These are called 'ocean,' Brethren,
in the discipline of the Ariyan.

The world,
with its devas,
its *Māras,*
its Brahmas,
its hosts of recluses and brahmins,
its devas and mankind,
is for the most part plunged herein,
tangled like a ball of thread,

covered with blight,
become like a woven rope of grass,
unable to cross over the downfall,
the way of woe,
the ruin,
and the round of birth.

■

There are, Brethren,
mind-states cognizable by the mind,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

These are called 'ocean,' Brethren,
in the discipline of the Ariyan.

The world,
with its devas,
its *Māras,*
its Brahmas,
its hosts of recluses and brahmins,
its devas and mankind,
is for the most part plunged herein,
tangled like a ball of thread,
covered with blight,
become like a woven rope of grass,
unable to cross over the downfall,
the way of woe,
the ruin,
and the round of birth.

[ed1] He in whom lust, malice and ignorance are cast off, - he hath passed over this ocean, with its sharks and demons, with its fearsome waves impassable.

Bond-free, escaped from Death and without base,
Transcending sorrow, to become no more,
Evanishèd, incomparable one -
He hath befooled the King of Death, I say.[5]

---

[1] *Comy's* interpr. here implies 'wetness' *(uda-), kledan'atthena*.

[2] *Yebhuyyena*. 'Except Arahants.' *Comy.*

[3] *Samunnā (= kilinnā, tintā, nimuggā. Comy.*). *Cf.* A. ii, 211.

[4] Reading *tantākula-jātā, guḷā-guṇṭhika-jātā* for *kulakajātā, guṇa-guṇikajātā*. of text and *Comy. (guṇḍika-). Cf. D*. ii, 55; *S*. ii, 92 (*K.S*. ii, 64); *A*. ii, 211 and *J.P.T.S*., 1919, p. 49.

[5] *Cf. K.S*. i, 152

[ed1] The PTS Pali and Woodward's translation both include this in the next sutta, but the internal reference is clearly to the ocean of this sutta.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
3. Samudda Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

3. The Chapter on the Ocean

Sutta 189

Bālisik'Opama Suttaṃ

The Fisherman

---

[158] **[99]**

Thus have I heard:

Once the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:[ed1]

"Just as a fisherman, Brethren,
casts a baited hook
in some deep pool of water,
and some fish,
greedy for the bait,[1]
gulps it down,
and thus, Brethren, that fish
that gulps down the fisherman's hook
comes by misfortune,
comes to destruction,
becomes subject to the pleasure of the fisherman, -
even so, Brethren,
there are these six hooks in the world,
to the sorrow of beings,
to the harm of living things.

What six?

There are, Brethren,
objects cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother delight therein,
welcomes them,
persists in clinging to them,
such an one is called
'hook-swallower,'

'come by misfortune from *Māra*,'
'come to destruction,'
'become subject to the pleasure of the Evil One.'

■

There are, Brethren,
sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother delight therein,
welcomes them,
persists in clinging to them,
such an one is called
'hook-swallower,'
'come by misfortune from *Māra*,'
'come to destruction,'
'become subject to the pleasure of the Evil One.'

■

There are, Brethren,
scents cognizable by the nose,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother delight therein,
welcomes them,
persists in clinging to them,

such an one is called
'hook-swallower,'
'come by misfortune from *Māra*,'
'come to destruction,'
'become subject to the pleasure of the Evil One.'

■

There are, Brethren,
savours cognizable by the tongue,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother delight therein,
welcomes them,
persists in clinging to them,
such an one is called
'hook-swallower,'
'come by misfortune from *Māra*,'
'come to destruction,'
'become subject to the pleasure of the Evil One.'

■

There are, Brethren,
tangibles cognizable by the body,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother delight therein,
welcomes them,

persists in clinging to them,
such an one is called
'hook-swallower,'
'come by misfortune from *Māra*,'
'come to destruction,'
'become subject to the pleasure of the Evil One.'

■

There are, Brethren,
mind-states cognizable by the mind,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother delight therein,
welcomes them,
persists in clinging to them,
such an one is called
'hook-swallower,'
'come by misfortune from *Māra*,'
'come to destruction,'
'become subject to the pleasure of the Evil One.'

§

There are, Brethren,
objects cognizable by the eye,
objects desirable,
pleasant,
delightful

and dear,
passion-fraught,
inciting to lust.

If a brother delight not therein,
welcomes them not,
persists not in clinging to them,
such an one is called
'one that has not taken *Māra's* hook,'
'hook-breaker,'
hook-shatterer,'
'one that is scatheless,'
'not subject to the pleasure of the Evil One.'

■

There are, Brethren,
sounds cognizable by the ear,
sounds desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother delight not therein,
welcomes them not,
persists not in clinging to them,
such an one is called
'one that has not taken *Māra's* hook,'
'hook-breaker,'
hook-shatterer,'
'one that is scatheless,'
'not subject to the pleasure of the Evil One.'

■

There are, Brethren,
scents cognizable by the nose,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother delight not therein,
welcomes them not,
persists not in clinging to them,
such an one is called
'one that has not taken *Māra's* hook,'
'hook-breaker,'
hook-shatterer,'
'one that is scatheless,'
'not subject to the pleasure of the Evil One.'

■

There are, Brethren,
savours cognizable by the tongue,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother delight not therein,
welcomes them not,
persists not in clinging to them,
such an one is called
'one that has not taken *Māra's* hook,'
'hook-breaker,'
hook-shatterer,'

'one that is scatheless,'
'not subject to the pleasure of the Evil One.'

■

There are, Brethren,
tangibles cognizable by the body,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother delight not therein,
welcomes them not,
persists not in clinging to them,
such an one is called
'one that has not taken *Māra's* hook,'
'hook-breaker,'
hook-shatterer,'
'one that is scatheless,'
'not subject to the pleasure of the Evil One.'

■

There are, Brethren,
mind-states cognizable by the mind,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

If a brother delight not therein,
welcomes them not,
persists not in clinging to them,
such an one is called

'one that has not taken *Māra's* hook,'
'hook-breaker,'
hook-shatterer,'
'one that is scatheless,'
'not subject to the pleasure of the Evil One.'"

---

[1] *Āmisa-cakkhu = kilesa-lola* (*Comy*. on. *Jāt*. v, 91). Lit. 'with an eye for flesh.' *Cf*. *K.S*. ii, 153.

[ed1] The PTS Pali and Woodward's translation both include the below in this sutta, but the internal reference is clearly to the ocean of the previous sutta.

He in whom lust, malice and ignorance are cast off, - he hath passed over this ocean, with its sharks and demons, with its fearsome waves impassable.

Bond-free, escaped from Death and without base,
Transcending sorrow, to become no more,
Evanishèd, incomparable one -
He hath befooled the King of Death, I say.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
3. Samudda Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

3. The Chapter on the Ocean

Sutta 190

Khīra-Rukkh'Opama Suttaṃ

The Sap-Tree[1]

---

[159] **[99]**

Thus have I heard:

Once the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"If in any brother or sister, Brethren,
that lust,
that malice,
that infatuation
which is in objects cognizable by the eye
exists,
be not abandoned,
then, when even trifling objects,
[100] not to speak of considerable objects,
cognizable by the eye,
come into the range of the eye,[2]
they overspread the heart.[3]

Why so?

Because, Brethren, that lust exists,
that malice exists,
that infatuation exists,
that lust is not yet abandoned
that malice is not yet abandoned
that infatuation is not yet abandoned.

■

If in any brother or sister, Brethren,
that lust,
that malice,
that infatuation
which is in sounds cognizable by the ear
exists,
be not abandoned,
then, when even trifling sounds,

not to speak of considerable sounds,
cognizable by the ear,
come into the range of the ear
they overspread the heart.

Why so?

Because, Brethren, that lust exists,
that malice exists,
that infatuation exists,
that lust is not yet abandoned
that malice is not yet abandoned
that infatuation is not yet abandoned.

■

If in any brother or sister, Brethren,
that lust,
that malice,
that infatuation
which is in scents cognizable by the nose
exists,
be not abandoned,
then, when even trifling scents,
not to speak of considerable scents,
cognizable by the nose,
come into the range of the nose
they overspread the heart.

Why so?

Because, Brethren, that lust exists,
that malice exists,
that infatuation exists,
that lust is not yet abandoned
that malice is not yet abandoned
that infatuation is not yet abandoned.

■

If in any brother or sister, Brethren,
that lust,
that malice,
that infatuation
which is in savours cognizable by the tongue
exists,
be not abandoned,
then, when even trifling savours,
not to speak of considerable savours,
cognizable by the tongue,
come into the range of the tongue
they overspread the heart.

Why so?

Because, Brethren, that lust exists,
that malice exists,
that infatuation exists,
that lust is not yet abandoned
that malice is not yet abandoned
that infatuation is not yet abandoned.

■

If in any brother or sister, Brethren,
that lust,
that malice,
that infatuation
which is in tangibles cognizable by the body
exists,
be not abandoned,
then, when even trifling tangibles,
not to speak of considerable tangibles,
cognizable by the body,

come into the range of the body
they overspread the heart.

Why so?

Because, Brethren, that lust exists,
that malice exists,
that infatuation exists,
that lust is not yet abandoned
that malice is not yet abandoned
that infatuation is not yet abandoned.

■

If in any brother or sister, Brethren,
that lust,
that malice,
that infatuation
which is in mind-states cognizable by the mind
exists,
be not abandoned,
then, when even trifling mind-states,
not to speak of considerable mind-states,
cognizable by the mind,
come into the range of the mind
they overspread the heart.

Why so?

Because, Brethren, that lust exists,
that malice exists,
that infatuation exists,
that lust is not yet abandoned
that malice is not yet abandoned
that infatuation is not yet abandoned.

§

Suppose, Brethren, a sap-tree,
either a bo-tree
or a banyan
or fig-tree
or bunched fig-tree
or any tender, young tree.

Then if a man cuts into it
with a sharp axe,
whenever he does so
the sap flows out,
does it not?"

"Yes, lord."

"Why so?"

"Because sap is in it, lord."|| ||

■

"Just so, Brethren, if in any brother or sister,
that lust,
that malice,
that infatuation
which is in objects cognizable by the eye
exists,
be not abandoned,
then, when even trifling objects,
not to speak of considerable objects,
cognizable by the eye,
come into the range of the eye,
they overspread the heart.

Why so?

Because, Brethren, that lust exists,
that malice exists,
that infatuation exists,
that lust is not yet abandoned
that malice is not yet abandoned
that infatuation is not yet abandoned.

■

If in any brother or sister, Brethren,
that lust,
that malice,
that infatuation
which is in sounds cognizable by the ear
exists,
be not abandoned,
then, when even trifling sounds,
not to speak of considerable sounds,
cognizable by the ear,
come into the range of the ear
they overspread the heart.

Why so?

Because, Brethren, that lust exists,
that malice exists,
that infatuation exists,
that lust is not yet abandoned
that malice is not yet abandoned
that infatuation is not yet abandoned.

■

If in any brother or sister, Brethren,
that lust,

that malice,
that infatuation
which is in scents cognizable by the nose
exists,
be not abandoned,
then, when even trifling scents,
not to speak of considerable scents,
cognizable by the nose,
come into the range of the nose
they overspread the heart.

Why so?

Because, Brethren, that lust exists,
that malice exists,
that infatuation exists,
that lust is not yet abandoned
that malice is not yet abandoned
that infatuation is not yet abandoned.

■

If in any brother or sister, Brethren,
that lust,
that malice,
that infatuation
which is in savours cognizable by the tongue
exists,
be not abandoned,
then, when even trifling savours,
not to speak of considerable savours,
cognizable by the tongue,
come into the range of the tongue
they overspread the heart.

Why so?

Because, Brethren, that lust exists,
that malice exists,
that infatuation exists,
that lust is not yet abandoned
that malice is not yet abandoned
that infatuation is not yet abandoned.

■

If in any brother or sister, Brethren,
that lust,
that malice,
that infatuation
which is in tangibles cognizable by the body
exists,
be not abandoned,
then, when even trifling tangibles,
not to speak of considerable tangibles,
cognizable by the body,
come into the range of the body
they overspread the heart.

Why so?

Because, Brethren, that lust exists,
that malice exists,
that infatuation exists,
that lust is not yet abandoned
that malice is not yet abandoned
that infatuation is not yet abandoned.

■

If in any brother or sister, Brethren,
that lust,
that malice,
that infatuation

which is in mind-states cognizable by the mind
exists,
be not abandoned,
then, when even trifling mind-states,
not to speak of considerable mind-states,
cognizable by the mind,
come into the range of the mind
they overspread the heart.

Why so?

Because, Brethren, that lust exists,
that malice exists,
that infatuation exists,
that lust is not yet abandoned
that malice is not yet abandoned
that infatuation is not yet abandoned.

§

If in any brother or sister, Brethren,
that lust,
that malice,
that infatuation
which is in objects cognizable by the eye
exists not,
is abandoned,
then, when even considerable objects,
not to speak of trifling objects,
cognizable by the eye,
come into the range of the eye,
they do not overspread the heart.

Why so?

Because, Brethren, that lust exists not,
that malice exists not,
that infatuation exists not,
that lust is abandoned
that malice is abandoned
that infatuation is abandoned.

■

If in any brother or sister, Brethren,
that lust,
that malice,
that infatuation
which is in sounds cognizable by the ear
exists not,
is abandoned,
then, when even considerable sounds,
not to speak of trifling sounds,
cognizable by the ear,
come into the range of the ear
they do not overspread the heart.

Why so?

Because, Brethren, that lust exists not,
that malice exists not,
that infatuation exists not,
that lust is abandoned
that malice is abandoned
that infatuation is abandoned.

■

If in any brother or sister, Brethren,
that lust,

that malice,
that infatuation
which is in scents cognizable by the nose
exists not,
is abandoned,
then, when even considerable scents,
not to speak of trifling scents,
cognizable by the nose,
come into the range of the nose
they do not overspread the heart.

Why so?

Because, Brethren, that lust exists not,
that malice exists not,
that infatuation exists not,
that lust is abandoned
that malice is abandoned
that infatuation is abandoned.

■

If in any brother or sister, Brethren,
that lust,
that malice,
that infatuation
which is in savours cognizable by the tongue
exists not,
is abandoned,
then, when even considerable savours,
not to speak of trifling savours,
cognizable by the tongue,
come into the range of the tongue
they do not overspread the heart.

Why so?

Because, Brethren, that lust exists not,
that malice exists not,
that infatuation exists not,
that lust is abandoned
that malice is abandoned
that infatuation is abandoned.

■

If in any brother or sister, Brethren,
that lust,
that malice,
that infatuation
which is in tangibles cognizable by the body
exists not,
is abandoned,
then, when even considerable tangibles,
not to speak of trifling tangibles,
cognizable by the body,
come into the range of the body
they do not overspread the heart.

Why so?

Because, Brethren, that lust exists not,
that malice exists not,
that infatuation exists not,
that lust is abandoned
that malice is abandoned
that infatuation is abandoned.

■

If in any brother or sister, Brethren,
that lust,
that malice,
that infatuation

which is in mind-states cognizable by the mind
exists not,
is abandoned,
then, when even considerable mind-states,
not to speak of trifling mind-states,
cognizable by the mind,
come into the range of the mind
they do not overspread the heart.

Why so?

Because, Brethren, that lust exists not,
that malice exists not,
that infatuation exists not,
that lust is abandoned
that malice is abandoned
that infatuation is abandoned.

§

Suppose, Brethren, a sap-tree,
either a bo-tree
or banyan
or fig-tree
or bunched fig-tree
that is dried up,
sapless,
past its season,[4]
and a man with a sharp axe
cut into it.

Would sap come out?"

"Surely not, lord."

"Why not?"

"Because no sap is in it, lord."

"Just so, Brethren if in any brother or sister,
that lust,
that malice,
that infatuation
which is in **[101]** objects cognizable by the eye
exists not,
is abandoned,
then, when even considerable objects,
not to speak of trifling objects,
cognizable by the eye,
come into the range of the eye,
they do not overspread the heart.

Why so?

Because, Brethren, that lust exists not,
that malice exists not,
that infatuation exists not,
that lust is abandoned
that malice is abandoned
that infatuation is abandoned.

■

If in any brother or sister, Brethren,
that lust,
that malice,
that infatuation
which is in sounds cognizable by the ear
exists not,
is abandoned,

then, when even considerable sounds,
not to speak of trifling sounds,
cognizable by the ear,
come into the range of the ear
they do not overspread the heart.

Why so?

Because, Brethren, that lust exists not,
that malice exists not,
that infatuation exists not,
that lust is abandoned
that malice is abandoned
that infatuation is abandoned.

■

If in any brother or sister, Brethren,
that lust,
that malice,
that infatuation
which is in scents cognizable by the nose
exists not,
is abandoned,
then, when even considerable scents,
not to speak of trifling scents,
cognizable by the nose,
come into the range of the nose
they do not overspread the heart.

Why so?

Because, Brethren, that lust exists not,
that malice exists not,
that infatuation exists not,
that lust is abandoned

that malice is abandoned
that infatuation is abandoned.

■

If in any brother or sister, Brethren,
that lust,
that malice,
that infatuation
which is in savours cognizable by the tongue
exists not,
is abandoned,
then, when even considerable savours,
not to speak of trifling savours,
cognizable by the tongue,
come into the range of the tongue
they do not overspread the heart.

Why so?

Because, Brethren, that lust exists not,
that malice exists not,
that infatuation exists not,
that lust is abandoned
that malice is abandoned
that infatuation is abandoned.

■

If in any brother or sister, Brethren,
that lust,
that malice,
that infatuation
which is in tangibles cognizable by the body
exists not,
is abandoned,
then, when even considerable tangibles,

not to speak of trifling tangibles,
cognizable by the body,
come into the range of the body
they do not overspread the heart.

Why so?

Because, Brethren, that lust exists not,
that malice exists not,
that infatuation exists not,
that lust is abandoned
that malice is abandoned
that infatuation is abandoned.

■

If in any brother or sister, Brethren,
that lust,
that malice,
that infatuation
which is in mind-states cognizable by the mind
exists not,
is abandoned,
then, when even considerable mind-states,
not to speak of trifling mind-states,
cognizable by the mind,
come into the range of the mind
they do not overspread the heart.

Why so?

Because, Brethren, that lust exists not,
that malice exists not,
that infatuation exists not,
that lust is abandoned
that malice is abandoned
that infatuation is abandoned."

---

[1] *Cf. M.* i, 429. *Caloptris gigantea (Pali Dict.)*. Here it means any sappy tree.

[2] *Cakkhussa āpāthaṇ āgacchanti*. *Cf. Vin*. i, 184; *M*. i, 190; *A*. iii, 37; *Buddh. Psych Eth.,* 199 *n*.

[3] *Cittaṇ pariyādiyanti* See *supra*. § 134 *n*.

[4] *Sukkho, koḷāpo, tero(tira)-vassika* (for text's *thero*). 'More than a year old' *Infra,* § 202.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
3. Samudda Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

3. The Chapter on the Ocean

Sutta 191

Koṭṭhika Suttaṃ

Koṭṭhika[1]

---

[101]

Thus have I heard:

Once the venerable Sāriputta and the venerable Koṭṭhika the Great were staying near Benares,
at Isipatana in the Antelope Park.

[2] Then the venerable Koṭṭhika the Great,
rising from his solitude at eventide,
went to visit the venerable Sāriputta,
and on coming to him
greeted him courteously,
and after the exchange of greetings and courtesies
sat down at one side.

[3] So seated
he said to the venerable Sāriputta: —

"How now, friend?

Is the eye the bond of objects,
or are objects the bond of the eye?

Is the ear the bond of sounds,
or are sounds the bond of the ear?

Is the nose the bond of scents,
or are scents the bond of the nose?

Is the tongue the bond of savours,
or are savours the bond of the tongue?

Is the body the bond of tangibles,
or are tangibles the bond of the body?

Is mind the bond of mind-states,
or are mind-states the bond of the mind?"

■

[4] "Not so, friend Koṭṭhika.

The eye is not the bond of objects,
nor are objects the bond of the eye,

but that desire and lust that arise
owing to these two,
that is the bond.

The ear is not the bond of sounds,
nor are sounds the bond of the ear,
but that desire and lust that arise
owing to these two,
that is the bond.

The nose is not the bond of scents,
nor are scents the bond of the nose,
but that desire and lust that arise
owing to these two,
that is the bond.

The tongue is not the bond of savours,
nor are savours the bond of the tongue,
but that desire and lust that arise
owing to these two,
that is the bond.

The body is not the bond of tangibles,
nor are tangibles the bond of the body,
but that desire and lust that arise
owing to these two,
that is the bond.

The mind is not the bond of mind-states,
nor are mind-states the bond of the mind,
but that desire and lust that arise
owing to these two,
that is the bond.

§

[5] Suppose, friend,
two oxen,
one white and one black,
tied by one rope
or one yoke-tie.

Would one be right in saying
that the black ox is the bond for the white one,
or that the white ox is the bond for the black one?"

"Surely not, friend."

"No, friend.

It is not so.

But the rope
or the yoke-tie **[102]** which binds the two, —
that is the bond that unites them.

So it is that the eye is not the bond of objects,
nor are objects the bond of the eye,
but that desire and lust that arise
owing to these two,
that is the bond.

The ear is not the bond of sounds,
nor are sounds the bond of the ear,
but that desire and lust that arise
owing to these two,
that is the bond.

The nose is not the bond of scents,
nor are scents the bond of the nose,
but that desire and lust that arise

owing to these two,
that is the bond.

The tongue is not the bond of savours,
nor are savours the bond of the tongue,
but that desire and lust that arise
owing to these two,
that is the bond.

The body is not the bond of tangibles,
nor are tangibles the bond of the body,
but that desire and lust that arise
owing to these two,
that is the bond.

The mind is not the bond of mind-states,
nor are mind-states the bond of the mind,
but that desire and lust that arise
owing to these two,
that is the bond.

§

[6] If the eye, friend,
were the bond of objects,
or if objects were the bond of the eye,
then this righteous life
for the utter destruction of Ill
could not be proclaimed.

But since the eye, friend,
is not the bond of objects,
nor are objects the bond of the eye,

but the desire and lust
which are in them
is the bond,
therefore is the righteous life
for the utter destruction of Ill
proclaimed.

■

If the ear, friend,
were the bond of sounds,
or if sounds were the bond of the ear,
then this righteous life
for the utter destruction of Ill
could not be proclaimed.

But since the ear, friend,
is not the bond of sounds,
nor are sounds the bond of the ear,
but the desire and lust
which are in them
is the bond,
therefore is the righteous life
for the utter destruction of Ill
proclaimed.

■

If the nose, friend,
were the bond of scents,
or if scents were the bond of the nose,
then this righteous life
for the utter destruction of Ill
could not be proclaimed.

But since the nose, friend,
is not the bond of scents,

nor are scents the bond of the nose,
but the desire and lust
which are in them
is the bond,
therefore is the righteous life
for the utter destruction of Ill
proclaimed.

■

If the tongue, friend,
were the bond of savours,
or if savours were the bond of the tongue,
then this righteous life
for the utter destruction of Ill
could not be proclaimed.

But since the tongue, friend,
is not the bond of savours,
nor are savours the bond of the tongue,
but the desire and lust
which are in them
is the bond,
therefore is the righteous life
for the utter destruction of Ill
proclaimed.

■

If the body, friend,
were the bond of tangibles,
or if tangibles were the bond of the body,
then this righteous life
for the utter destruction of Ill
could not be proclaimed.

But since the body, friend,
is not the bond of tangibles,
nor are tangibles the bond of the body,
but the desire and lust
which are in them
is the bond,
therefore is the righteous life
for the utter destruction of Ill
proclaimed.

■

If the mind, friend,
were the bond of mind-states,
or if mind-states were the bond of the mind,
then this righteous life
for the utter destruction of Ill
could not be proclaimed.

But since the mind, friend,
is not the bond of mind-states,
nor are mind-states the bond of the mind,
but the desire and lust
which are in them
is the bond,
therefore is the righteous life
for the utter destruction of Ill
proclaimed.

§

[7] Now by this method
it is to be understood,

as I have stated:

That the eye is not the bond of objects,
nor are objects the bond of the eye,
but that desire and lust that arise
owing to these two,
that is the bond.

The ear is not the bond of sounds,
nor are sounds the bond of the ear,
but that desire and lust that arise
owing to these two,
that is the bond.

The nose is not the bond of scents,
nor are scents the bond of the nose,
but that desire and lust that arise
owing to these two,
that is the bond.

The tongue is not the bond of savours,
nor are savours the bond of the tongue,
but that desire and lust that arise
owing to these two,
that is the bond.

The body is not the bond of tangibles,
nor are tangibles the bond of the body,
but that desire and lust that arise
owing to these two,
that is the bond.

The mind is not the bond of mind-states,
nor are mind-states the bond of the mind,
but that desire and lust that arise
owing to these two,
that is the bond.

§

[8] There is in the Exalted One an eye, friend.

The Exalted One sees an object with the eye.

But in the Exalted One is no desire and lust.

Wholly heart-free is the Exalted One.

■

There is in the Exalted One an ear, friend.

The Exalted One hears sounds with the ear.

But in the Exalted One is no desire and lust.

Wholly heart-free is the Exalted One.

■

There is in the Exalted One a nose, friend.

The Exalted One smells scents with the nose.

But in the Exalted One is no desire and lust.

Wholly heart-free is the Exalted One.

■

There is in the Exalted One a tongue, friend.

The Exalted One tastes savours with the tongue.

But in the Exalted One is no desire and lust.

Wholly heart-free is the Exalted One.

■

There is in the Exalted One a body, friend.

The Exalted One contacts tangibles with the body.

But in the Exalted One is no desire and lust.

Wholly heart-free is the Exalted One.

■

There is in the Exalted One a mind, friend.

The Exalted One cognizes mind-states with the mind.

But in the Exalted One is no desire and lust.

Wholly heart-free is the Exalted One.

[9] By this method, friend, you are to understand, as I said before:

That the eye is not the bond of objects,
nor are objects the bond of the eye,
but that desire and lust that arise
owing to these two,
that is the bond.

The ear is not the bond of sounds,
nor are sounds the bond of the ear,
but that desire and lust that arise
owing to these two,
that is the bond.

The nose is not the bond of scents,
nor are scents the bond of the nose,
but that desire and lust that arise
owing to these two,
that is the bond.

The tongue is not the bond of savours,
nor are savours the bond of the tongue,
but that desire and lust that arise
owing to these two,
that is the bond.

The body is not the bond of tangibles,
nor are tangibles the bond of the body,
but that desire and lust that arise
owing to these two,
that is the bond.

The mind is not the bond of mind-states,
nor are mind-states the bond of the mind,
but that desire and lust that arise
owing to these two,
that is the bond.

---

[1] *Supra,* § 161. This may be another ease of Koṭṭhika's arranging with Sāriputta to 'play' at teacher and pupil, so as to aid the former to win proficiency as a teacher. *Cf. Comy.* on *M.* i, 293, *i.e., Pap. Sūd.,* ii, 335. (The suggestion is that of Mrs. Rhys Davids.)

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
3. Samudda Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

3. The Chapter on the Ocean

Sutta 192

Kāmabhū Suttaṃ

Kāmabhū

---

[165] **[102]**

Thus have I heard:

Once the venerable Ānanda and the venerable Kāmabhū were staying near Benares,
at Isipatana in the Antelope Park.

[2] Then the venerable Kāmabhū,
rising from his solitude at eventide,
went to visit the venerable Ānanda,
and on coming to him
greeted him courteously,
and after the exchange of greetings and courtesies
sat down at one side.

[3] So seated
he said to the venerable Ānanda: —

"How now, friend?

Is the eye the bond of objects,
or are objects the bond of the eye?

Is the ear the bond of sounds,
or are sounds the bond of the ear?

Is the nose the bond of scents,
or are scents the bond of the nose?

Is the tongue the bond of savours,
or are savours the bond of the tongue?

Is the body the bond of tangibles,
or are tangibles the bond of the body?

Is mind the bond of mind-states,
or are mind-states the bond of the mind?"

■

[4] "Not so, friend Kotthika.

The eye is not the bond of objects,
nor are objects the bond of the eye,

but that desire and lust that arise
owing to these two,
that is the bond.

The ear is not the bond of sounds,
nor are sounds the bond of the ear,
but that desire and lust that arise
owing to these two,
that is the bond.

The nose is not the bond of scents,
nor are scents the bond of the nose,
but that desire and lust that arise
owing to these two,
that is the bond.

The tongue is not the bond of savours,
nor are savours the bond of the tongue,
but that desire and lust that arise
owing to these two,
that is the bond.

The body is not the bond of tangibles,
nor are tangibles the bond of the body,
but that desire and lust that arise
owing to these two,
that is the bond.

The mind is not the bond of mind-states,
nor are mind-states the bond of the mind,
but that desire and lust that arise
owing to these two,
that is the bond.

§

[5] Suppose, friend,
two oxen,
one white and one black,
tied by one rope
or one yoke-tie.

Would one be right in saying
that the black ox is the bond for the white one,
or that the white ox is the bond for the black one?"

"Surely not, friend."

"No, friend.

It is not so.

But the rope
or the yoke-tie which binds the two, —
that is the bond that unites them.

So it is that the eye is not the bond of objects,
nor are objects the bond of the eye,
but that desire and lust that arise
owing to these two,
that is the bond.

The ear is not the bond of sounds,
nor are sounds the bond of the ear,
but that desire and lust that arise
owing to these two,
that is the bond.

The nose is not the bond of scents,
nor are scents the bond of the nose,
but that desire and lust that arise

owing to these two,
that is the bond.

The tongue is not the bond of savours,
nor are savours the bond of the tongue,
but that desire and lust that arise
owing to these two,
that is the bond.

The body is not the bond of tangibles,
nor are tangibles the bond of the body,
but that desire and lust that arise
owing to these two,
that is the bond.

The mind is not the bond of mind-states,
nor are mind-states the bond of the mind,
but that desire and lust that arise
owing to these two,
that is the bond.

§

[6] If the eye, friend,
were the bond of objects,
or if objects were the bond of the eye,
then this righteous life
for the utter destruction of Ill
could not be proclaimed.

But since the eye, friend,
is not the bond of objects,
nor are objects the bond of the eye,

but the desire and lust
which are in them
is the bond,
therefore is the righteous life
for the utter destruction of Ill
proclaimed.

■

If the ear, friend,
were the bond of sounds,
or if sounds were the bond of the ear,
then this righteous life
for the utter destruction of Ill
could not be proclaimed.

But since the ear, friend,
is not the bond of sounds,
nor are sounds the bond of the ear,
but the desire and lust
which are in them
is the bond,
therefore is the righteous life
for the utter destruction of Ill
proclaimed.

■

If the nose, friend,
were the bond of scents,
or if scents were the bond of the nose,
then this righteous life
for the utter destruction of Ill
could not be proclaimed.

But since the nose, friend,
is not the bond of scents,

nor are scents the bond of the nose,
but the desire and lust
which are in them
is the bond,
therefore is the righteous life
for the utter destruction of Ill
proclaimed.

■

If the tongue, friend,
were the bond of savours,
or if savours were the bond of the tongue,
then this righteous life
for the utter destruction of Ill
could not be proclaimed.

But since the tongue, friend,
is not the bond of savours,
nor are savours the bond of the tongue,
but the desire and lust
which are in them
is the bond,
therefore is the righteous life
for the utter destruction of Ill
proclaimed.

■

If the body, friend,
were the bond of tangibles,
or if tangibles were the bond of the body,
then this righteous life
for the utter destruction of Ill
could not be proclaimed.

But since the body, friend,
is not the bond of tangibles,
nor are tangibles the bond of the body,
but the desire and lust
which are in them
is the bond,
therefore is the righteous life
for the utter destruction of Ill
proclaimed.

■

If the mind, friend,
were the bond of mind-states,
or if mind-states were the bond of the mind,
then this righteous life
for the utter destruction of Ill
could not be proclaimed.

But since the mind, friend,
is not the bond of mind-states,
nor are mind-states the bond of the mind,
but the desire and lust
which are in them
is the bond,
therefore is the righteous life
for the utter destruction of Ill
proclaimed.

§

[7] Now by this method
it is to be understood,

as I have stated:

That the eye is not the bond of objects,
nor are objects the bond of the eye,
but that desire and lust that arise
owing to these two,
that is the bond.

The ear is not the bond of sounds,
nor are sounds the bond of the ear,
but that desire and lust that arise
owing to these two,
that is the bond.

The nose is not the bond of scents,
nor are scents the bond of the nose,
but that desire and lust that arise
owing to these two,
that is the bond.

The tongue is not the bond of savours,
nor are savours the bond of the tongue,
but that desire and lust that arise
owing to these two,
that is the bond.

The body is not the bond of tangibles,
nor are tangibles the bond of the body,
but that desire and lust that arise
owing to these two,
that is the bond.

The mind is not the bond of mind-states,
nor are mind-states the bond of the mind,
but that desire and lust that arise
owing to these two,
that is the bond.

§

[8] There is in the Exalted One an eye, friend.

The Exalted One sees an object with the eye.

But in the Exalted One is no desire and lust.

Wholly heart-free is the Exalted One.

■

There is in the Exalted One an ear, friend.

The Exalted One hears sounds with the ear.

But in the Exalted One is no desire and lust.

Wholly heart-free is the Exalted One.

■

There is in the Exalted One a nose, friend.

The Exalted One smells scents with the nose.

But in the Exalted One is no desire and lust.

Wholly heart-free is the Exalted One.

■

There is in the Exalted One a tongue, friend.

The Exalted One tastes savours with the tongue.

But in the Exalted One is no desire and lust.

Wholly heart-free is the Exalted One.

■

There is in the Exalted One a body, friend.

The Exalted One contacts tangibles with the body.

But in the Exalted One is no desire and lust.

Wholly heart-free is the Exalted One.

■

There is in the Exalted One a mind, friend.

The Exalted One cognizes mind-states with the mind.

But in the Exalted One is no desire and lust.

Wholly heart-free is the Exalted One.

[9] By this method, friend, you are to understand, as I said before:

That the eye is not the bond of objects,
nor are objects the bond of the eye,
but that desire and lust that arise
owing to these two,
that is the bond.

The ear is not the bond of sounds,
nor are sounds the bond of the ear,
but that desire and lust that arise
owing to these two,
that is the bond.

The nose is not the bond of scents,
nor are scents the bond of the nose,
but that desire and lust that arise
owing to these two,
that is the bond.

The tongue is not the bond of savours,
nor are savours the bond of the tongue,
but that desire and lust that arise
owing to these two,
that is the bond.

The body is not the bond of tangibles,
nor are tangibles the bond of the body,
but that desire and lust that arise
owing to these two,
that is the bond.

The mind is not the bond of mind-states,
nor are mind-states the bond of the mind,
but that desire and lust that arise
owing to these two,
that is the bond."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
3. Samudda Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

3. The Chapter on the Ocean

Sutta 193

Udāyī Suttaṃ

Udāyin[1]

---

[102]

Thus have I heard:

Once the venerable Ānanda and the venerable Udāyin
were staying at Kosambī in Ghosita Park.

Then the venerable Udāyin,
rising at eventide from his solitude,
went to visit the venerable Ānanda,
and on coming to him
greeted him courteously,
and after the **[103]** exchange of greetings and courtesies
sat down at one side.

So seated the venerable Udāyin
said to the venerable Ānanda: —

"Is it possible, friend Ānanda,
just as this body has
in divers ways been defined,
explained,
set forth by the Exalted One,
as being without the self, —
is it possible in the same way
to describe the consciousness,
to show it,
make it plain,
set it forth,
make it clear,
analyze and expound it
as being also without the self?"

"Just as this body has been defined,
explained,
set forth by the Exalted One, friend Udāyin,
so also is it possible to describe this consciousness,
to show it,
make it plain,
set it forth,
make it clear,
analyze and expound it
as being also without the self.

Owing to the eye and object
arises eye-consciousness,
does it not, friend?"

"Yes, friend."

"Well, if the condition,
if the cause
of the arising of eye-consciousness
should altogether,
in every way,
utterly come to cease without remainder,
would any eye-consciousness be evident?"

"Surely not, friend."

"Well, friend, it is by this method
that the Exalted One has explained,
opened up,
and shown
that this consciousness also
is without the self.

Again, owing to ear and sounds, friend,
arises ear-consciousness,
does it not?"

"It does, friend."

"Well, if the condition,
if the cause
of the arising of ear-consciousness
should cease altogether,
in every way,
utterly,
without remainder,
would any ear-consciousness be evident?"

"Surely not, friend."

"Well, friend, it is by this method
that the Exalted One has explained,
opened up,
and shown
that this consciousness also
is without the self.

Again, owing to nose and scents, friend,
arises nose-consciousness,
does it not?"

"It does, friend."

"Well, if the condition,
if the cause
of the arising of nose-consciousness
should cease altogether,
in every way,
utterly,
without remainder,
would any nose-consciousness be evident?"

"Surely not, friend."

"Well, friend, it is by this method
that the Exalted One has explained,
opened up,
and shown
that this consciousness also
is without the self.

Again, owing to tongue and savours, friend,
arises tongue-consciousness,
does it not?"

"It does, friend."

"Well, if the condition, if the cause of the arising of tongue-consciousness
should cease altogether,
in every way,
utterly,
without remainder,
would any tongue-consciousness be evident?"

"Surely not, friend."

"Well, friend, it is by this method
that the Exalted One has explained,
opened up,
and shown
that this consciousness also
is without the self.

Again, owing to body and things tangible, friend,
arises body-consciousness,
does it not?"

"It does, friend."

"Well, if the condition, if the cause of the arising of body-consciousness
should cease altogether,
in every way,
utterly,
without remainder,
would any body-consciousness be evident?"

"Surely not, friend."

"Well, friend, it is by this method
that the Exalted One has explained,
opened up,
and shown

that this consciousness also
is without the self.

Again, owing to mind and mind-states
arises mind-consciousness,
does it not?"

"Yes, friend."

"Well, if the condition, if the cause for the arising of mind- **[104]**
consciousness
should cease altogether,
in every way,
utterly,
without remainder,
would any mind-consciousness be evident?"

"Surely not, friend."

"Well, friend, it is by this method
that the Exalted One has explained,
opened up,
and shown
that this consciousness also
is without the self.

Suppose, friend, that a man should roam about in need of heart of wood,[2]
searching for heart of wood,
looking for heart of wood, and,
taking a sharp axe,
should enter a forest.

There he sees a mighty plantain-trunk,
straight up,
new-grown,
of towering height.

He cuts it down at the root.

Having cut it down at the root he chops it off at the top.

Having done so he peels off the outer skin.

But he would find no pith inside.

Much less would he find heart of wood.

Even so, friend, a brother beholds no trace of the self
nor of what pertains to the self
in the sixfold sense-sphere.

So beholding, he is attached to nothing in the world.

Unattached, he is not troubled.

Untroubled, he is of himself utterly set free.

[3] So that he realizes,

"Destroyed is rebirth.

Lived is the righteous life.

Done is the task.

For life in these conditions there is no hereafter.'

---

[1] *Supra,* §123.

[2] *Cf. K.S.* iii. 119.

[3] *Parinibkhāyati*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
3. Samudda Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

3. The Chapter on the Ocean

Sutta 194

Āditta-Pariyāya Suttaṃ

On Fire[1]

---

[168] **[104]**

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, a discourse (illustrated) by fire,
a Norm-discourse.

Do ye listen to it.

And what, Brethren, is that discourse?

It were a good thing, Brethren,
if the organ of sight
were seared with a red-hot iron pin,[2]
on fire,
all ablaze,
a glowing mass of flame.

Then would there be no grasping
of the marks **[105]** or details
of objects cognizable by the eye.

The consciousness might stand fast,
being firmly bound[3]
by the satisfaction
either of the marks
or the details (of the objects).

Should one die at such a time,
there is the possibility
of his winning one of two destinies,
either Purgatory
or rebirth in the womb of an animal.

Seeing this danger, Brethren,
do I so declare.

■

It were a good thing, Brethren,
if the organ of hearing
were pierced with an iron spike,
on fire,
all ablaze,
a glowing mass of flame.

Then would there be no grasping
of the marks or details
of objects cognizable by the ear.

The consciousness might stand fast,
being firmly bound
by the satisfaction
either of the marks
or the details (of the objects).

Should one die at such a time,
there is the possibility
of his winning one of two destinies,
either Purgatory
or rebirth in the womb of an animal.

Seeing this danger, Brethren,
do I so declare.

■

It were a good thing, Brethren,
if the organ of smell
were pierced with a sharp claw,[4]
on fire,
all ablaze,
a glowing mass of flame.

Then would there be no grasping
of the marks or details
of objects cognizable by the nose.

The consciousness might stand fast,
being firmly bound
by the satisfaction
either of the marks
or the details (of the objects).

Should one die at such a time,
there is the possibility
of his winning one of two destinies,
either Purgatory
or rebirth in the womb of an animal.

Seeing this danger, Brethren,
do I so declare.

■

It were a good thing, Brethren,
if the organ of taste
were seared with a sharp razor,
on fire,
all ablaze,
a glowing mass of flame.

Then would there be no grasping
of the marks or details
of objects cognizable by the tongue.

The consciousness might stand fast,
being firmly bound
by the satisfaction
either of the marks
or the details (of the objects).

Should one die at such a time,
there is the possibility
of his winning one of two destinies,
either Purgatory
or rebirth in the womb of an animal.

Seeing this danger, Brethren,
do I so declare.

■

It were a good thing, Brethren,
if the organ of touch[5]
were seared with a sword,
on fire,
all ablaze,
a glowing mass of flame.

Then would there be no grasping
of the marks or details
of objects cognizable by the nose.

The consciousness might stand fast,
being firmly bound
by the satisfaction
either of the marks
or the details (of the objects).

Should one die at such a time,
there is the possibility
of his winning one of two destinies,
either Purgatory
or rebirth in the womb of an animal.

Seeing this danger, Brethren,
do I so declare.

■

It were a good thing, Brethren,
to be asleep.

For sleep, I declare,
is barren for living things.

It is fruitless for living things,
I declare.

It is dull[6] for living things,
I declare.

For (if asleep)
one would not be applying his mind
to such imaginings as would enslave him,
so that (for instance)
he would **[106]** break up the Order.[7]

Seeing this[8] danger (of being awake), Brethren,
do I so declare.

§

As to that, Brethren,
the well-taught Ariyan disciple thus reflects: -

'Let alone searing the organ of sight
with an iron pin,
on fire,
all ablaze,

a glowing mass of flame,
what if I thus ponder:

"Impermanent is the eye,
impermanent are objects,
impermanent is eye-consciousness,
impermanent is eye-contact,
the weal or woe or neutral state experienced
which arises owing to eye-contact,
- that also is impermanent."'

■

Let alone splitting the organ of hearing
with an iron spike,
on fire,
all ablaze,
a glowing mass of flame,
what if I thus ponder:

"Impermanent is the ear,
impermanent are sounds,
impermanent is ear-consciousness,
impermanent is ear-contact,
the weal or woe or neutral state experienced
which arises owing to ear-contact,
- that also is impermanent."'

■

Let alone piercing the organ of smell
with a sharp claw,
on fire,
all ablaze,
a glowing mass of flame,
what if I thus ponder:

"Impermanent is the nose,
impermanent are scents,
impermanent is nose-consciousness,
impermanent is nose-contact,
the weal or woe or neutral state experienced
which arises owing to nose-contact,
- that also is impermanent."'

■

Let alone splitting the organ of taste
with a sharp razor,
on fire,
all ablaze,
a glowing mass of flame,
what if I thus ponder:

"Impermanent is the tongue,
impermanent are savours,
impermanent is tongue-consciousness,
impermanent is tongue-contact,
the weal or woe or neutral state experienced
which arises owing to tongue-contact,
- that also is impermanent."'

■

Let alone searing the organ of touch
with a sword,
on fire,
all ablaze,
a glowing mass of flame,
what if I thus ponder:

"Impermanent is the body,
impermanent are tangibles,
impermanent is body-consciousness,

impermanent is body-contact,
the weal or woe or neutral state experienced
which arises owing to body-contact,
- that also is impermanent."'

■

Let alone sleeping,
let me thus ponder:

"Impermanent is the mind,
impermanent are mind-states,
impermanent is mind-consciousness,
impermanent is mind-contact,
the weal or woe or neutral state experienced
which arises owing to mind-contact,
- that also is impermanent."'

§

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the eye,
is repelled by objects,
is repelled by eye-consciousness,
is repelled by eye-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to eye-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the ear,
is repelled by sounds,

is repelled by ear-consciousness,
is repelled by ear-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to ear-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the nose,
is repelled by scents,
is repelled by nose-consciousness,
is repelled by nose-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to nose-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the tongue,
is repelled by savours,
is repelled by tongue-consciousness,
is repelled by tongue-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to tongue-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the body,
is repelled by things tactile,
is repelled by body-consciousness,
is repelled by body-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to body-contact.

■

So seeing, brethren, the well-taught Ariyan disciple
is repelled by the mind,
is repelled by mind-states,
is repelled by mind-consciousness,
is repelled by mind-contact,
is repelled by that weal or woe or neutral state experienced,
which arises owing to mind-contact.

■

Being repelled by these,
he lusts not for them.

Not lusting he is set free.

In this freedom
comes insight
that it is a being free.

Thus he realizes:

'Rebirth is destroyed,
lived is the righteous life,
done is the task.

For life in these conditions
there is no hereafter.'

Such, Brethren, is the Norm discourse (illustrated) by fire."

---

[1] Supra, § 28; *Vin*. i, 21; *K.S*. iii, 62.

[2] Quoted at *VM*. 1, 36, where the translator has: 'better an iron wire heated ... than the faculty of sight grasping details. ...' At *J*. (F) iii, 532, trans in vol.

iii, p 316 (Francis and Neil), there is a similar passage showing that a brother under the influence of personal beauty should not set his affections on mental or physical attributes, 'for should he die at such a moment, he is reborn in hell and the like evil states ... Therefore it is good that the eye of the senses should be touched with a red-hot iron pin.'

[3] *Gadhitaṇ*. *Comy*. reads '*gathitaṇ = ganthitaṇ, baddhaṇ*.' *Cf*. *UdA*. 120.

[4] *Nakha-cchedana,* lit. 'nail-split.'

[5] *Kāyindriya* (generally applied to the skin).

[6] *Momūhaṇ*.

[7] Here doubtless Devadatta is thought of.

[8] Text has *vañjhaṇ jīvitānaṇ,* possibly inserted by error, for only one MS. has it. Usually *vañjha,* 'barren,' is associated with its opposite, *saphala,* fruitful.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
3. Samudda Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

3. The Chapter on the Ocean

Sutta 195

Paṭhama Hattha-Pād'Upamā Suttaṃ

The Simile of Hand and Foot (1)[1]

---

[171] **[107]**

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Where there is a hand, Brethren,
there are seen
taking up and putting down.[2]

Where there is a foot,
there are seen,
coming and going.

Where is a limb,
there are seen
bending in and stretching out.

Where there is belly,
there hunger and thirst are seen.

§

Just so, Brethren, where is eye,
there arises
owing to eye-contact
one's personal weal and woe.

Where is ear,
there arises
owing to ear-contact
one's personal weal and woe.

Where isnose,
there arises

owing to nose-contact
one's personal weal and woe.

Where is tongue,
there arises
owing to tongue-contact
one's personal weal and woe.

Where is body,
there arises
owing to body-contact
one's personal weal and woe.

Where is mind,
there arises
owing to mind-contact
one's personal weal and woe.

§

Where the hand is not,
no taking up or laying down is seen.

Where the foot is not,
no coming or going is seen.

Where a limb is not,
no bending in or stretching out is seen.

Where belly is not,
there no hunger or thirst is seen.

§

Just so, Brethren, where eye is not,
no personal weal or woe arises
owing to eye-contact.

Where is ear is not,
no personal weal or woe arises
owing to ear-contact.

Where nose is not,
no personal weal or woe arises
owing to nose-contact.

Where tongue is not,
no personal weal or woe arises
owing to tongue-contact.

Where body is not,
no personal weal or woe arises
owing to body-contact.

Where mind, is not,
no personal weal or woe arises
owing to mind-contact.

---

[1] *Buddh. Psych.,* p. 84.

[2] *Hatthe-su,* etc. Not dat. plur. but *hatthe,* sing, with expletive *su*. *Comy.* takes it as *hatthe su, vijjamānesu*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
3. Samudda Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

3. The Chapter on the Ocean

Sutta 196

Dutiya Hattha-Pād'Upamā Suttaṃ

The Simile of Hand and Foot (2)

---

[172] **[107]**

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Where there is a hand, Brethren,
there are seen
taking up and putting down.

Where there is a foot,
there are seen,
coming and going.

Where is a limb,
there are seen
bending in and stretching out.

Where there is belly,
there hunger and thirst are seen.

§

Just so, Brethren, where is eye,
there arises
owing to eye-contact
one's personal weal and woe.

Where is ear,
there arises
owing to ear-contact
one's personal weal and woe.

Where isnose,
there arises

owing to nose-contact
one's personal weal and woe.

Where is tongue,
there arises
owing to tongue-contact
one's personal weal and woe.

Where is body,
there arises
owing to body-contact
one's personal weal and woe.

Where is mind,
there arises
owing to mind-contact
one's personal weal and woe.

§

Where the hand is not,
no taking up or laying down is seen.

Where the foot is not,
no coming or going is seen.

Where a limb is not,
no bending in or stretching out is seen.

Where belly is not,
there no hunger or thirst is seen.

§

Just so, Brethren, where eye is not,
no personal weal or woe arises
owing to eye-contact.

Where is ear is not,
no personal weal or woe arises
owing to ear-contact.

Where nose is not,
no personal weal or woe arises
owing to nose-contact.

Where tongue is not,
no personal weal or woe arises
owing to tongue-contact.

Where body is not,
no personal weal or woe arises
owing to body-contact.

Where mind, is not,
no personal weal or woe arises
owing to mind-contact."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
4. Āsīvisa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

4. The Chapter on the Snake

Sutta 197

Āsīvis'Opama Suttaṃ

The Snake[1]

---

[172] **[107]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Suppose, Brethren, four snakes,
of fierce heat
and fearful **[108]** venom.

Then a man comes by,
fond of his life,
not loving death,
fond of happiness
and loathing pain.[2]

Suppose men say to him:

'Here, good fellow, are four snakes,
of fierce heat
and fearful venom.[3]

From time to time
they must be roused up,
bathed and fed,
from time to time
they must be put to bed.[4]

Now, good fellow,
whenever one of these four snakes,
of fierce heat
and fearful venom,
gets angry,
then you will come by your death
or mortal pain.[5]

So do as you think fit, my man.'

■

Then suppose, Brethren, that man
in mortal terror of those four snakes,
of fierce heat
and fearful venom,
wanders here and there,
and they tell him:

'See here, good fellow.

Five murderous foes
are following close upon your tracks, saying,

"Whenever we see him,
we will slay him."

So do as you think fit, my man.'

■

But, Brethren, that man,
in terror of the four snakes,
of fierce heat
and fearful venom,
in terror of the five murderous foes,
might wander here and there,
and men might say to him:

'Here, good fellow, is a sixth,
a murderous housebreaker,[6]
who with uplifted sword
follows close upon your tracks, saying,

"As soon as I see him,
I'll cut his head off."

So do as you think fit, my man.'

■

Then, Brethren, that man,
in terror of the four snakes,
of fierce heat
and fearful venom,
in terror of the five murderous foes,
in terror of the sixth,
the murderous housebreaker
with drawn sword,
might wander here and there.

■

Then he sees an empty village.

Whatever house he may enter
he finds it empty,
deserted
and void.

Therein, whatever crock he may handle,
he finds it empty
and void.

Then they might say to him:

'Now, good fellow,
robbers who plunder village's
are going to plunder this deserted one.

So do as you think fit, my man.'

■

[109] Then, Brethren, that man,
in terror of the four snakes,
of fierce heat
and fearful venom,
in terror of the five murderous foes,
in terror of the sixth,
the murderous housebreaker
with drawn sword,
in terror of the village-plunderers,
might roam here and there.

■

Then suppose he sees a great broad water,
the hither side beset with fears and dangers,
but the further side secure and free from fears,
but no boat wherein to cross,
nor any bridge for going forth and back.

Then, Brethren, it might occur to that man:

'Here is a great, broad water,
the hither side beset with fears and dangers,
but the further side secure and free from fears,
but no boat wherein to cross,
nor any bridge for going forth and back.

How now if I gather grass,
sticks,
branches
and leaves,
bind together a raft,[7]
and mounting thereon

and striving with hands and feet
cross safely to the further shore?'

And suppose he does so.

Crossed over,
gone beyond,
the brahmin[8] stands on dry land.

§

Now, Brethren, this simile have I made
to illustrate my meaning.

And the interpretation of it is this: -

'The four snakes
of fierce heat
and fearful venom,' Brethren, -
that is a name for the four great essentials,[9]
the elements of earth,
water,
fire
and air.

■

'The five murderous foes,' Brethren, -
that is a name for the fivefold factors of grasping,
to wit:
the grasping factor of body,
the grasping factor of feeling,
the grasping factor of perception,

the grasping factor of the activities,
the grasping factor of consciousness.

■

'The sixth,
the murderous housebreaker
with uplifted sword,' -
that is a name for passionate desire.

■

'The empty village,' Brethren, -
that is a name for the personal sixfold sense-sphere.

For if a man,
however wise,
clever,
intelligent he be,
searches it through
by way of the eye,
he finds it empty,
finds it void,
unoccupied.

If he searches it through
by way of the ear,
he finds it empty,
finds it void,
unoccupied.

If he searches it through
by way of the nose,
he finds it empty,
finds it void,
unoccupied.

If he searches it through
by way of the tongue,
he finds it empty,
finds it void,
unoccupied.

If he searches it through
by way of the body,
he finds it empty,
finds it void,
unoccupied.

If he searches it through
by way of the mind,
he finds it empty,
finds it void,
unoccupied.[10]

■

'The village-plunderers,' Brethren, -
that is a name for the external sixfold sense-sphere.

For the eye, Brethren, destroys with entrancing shapes,
the ear destroys with entrancing sounds,
the nose destroys with entrancing scents,
the tongue destroys with entrancing savours, **[110]**
the body destroys with entrancing tangibles,
the mind destroys with entrancing mind-states.

■

'The great, broad water,' Brethren, -
that is a name for the fourfold flood[11]
of desire,
becoming,

view
and ignorance.

■

'The hither shore,' Brethren,
beset with fears and dangers,-
that is a name for the person-pack.[12]

■

'The further shore,' Brethren,
secure and safe from fears, -
that is a name for Nibbāna.

■

'The raft,' Brethren, -
that is a name for the Ariyan Eightfold Path,
to wit:|| ||

Right view,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.[ed1]

■

'Striving with hands and feet,' Brethren, -
that is a name for energy and effort.[13]

■

'Crossed over,
gone beyond,
the brahmin stands on dry land,' Brethren, -
that is a name for the Arahant.

---

[1] *Āsīvisa*. This sermon was preached, acc. to *Mahāvaṇsa,* xii (Geiger, p. 84), by the thera Majjhantika to the dwellers of Kasmīra and Gandhāra. *Cf*. A. ii, 110. *Comy*. [?] treats us to a long discourse on snakes and their ways. These four he calls *kaṭṭha-, pūti, aggi-, sattha-mukhā*. These are reared by rājahs and are used, among other purposes, 'to bite robbers.' *Cf*. *Expositor,* ii, 393; *SnA*. 458; *Pugg*. 48.

[2] *Cf*. K.S. 11, 69.

[3] *Ghora-visā = dunnimmadana-visā* Suggested derivs. of *āsitta-visa, asita-visa, asi-sudisa-v. Comy.*

[4] I read with *Comy., saṇvesetabbā* (*S*. l-3), who so explains, giving rein to his imagination to the extent of several pages.

[5] *Maraṇa-mattaṇ dkkhaṇ* (pain 'as bad as death' or 'just death').

[6] *Antacaro,* lit. 'one who goes inside' as opposed to *cora,* a highwayman or footpad.

[7] *Cf*. *M*. 1, 134; *Ud*. viii, 6.

[8] *Brāhmaṇa,* the Arahant *Cf*. *K.S*. i, 67 *n*.

[9] *Mahābhūtā*. *Cf*. *DhsA*. 300 (*Expos*. 395); *SnA*. 458.

[10] 'By anything of the nature of "I" or "mine."' *Comy*. *Cf*. *B*. *Psy*. *Eth*., §§ 597, etc.

[11] *Ogha*.

[12] *Sakkāya*. *Cf*. *K.S*. iii, 86 *n*.

[13] *Viriyārambhassa*. *Comy*. and MSS. read *viriyassa*.

[ed1] From SN 5.45.1 - Woodward

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
4. Āsīvisa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

4. The Chapter on the Snake

Sutta 198

Rath'Ūpama Suttaṃ

Delighting In

---

[175] **[110]**

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Proficient in three ways, Brethren,
a brother dwells to the full
with ease and pleasure in this very life,
and he has strong grounds[1]
for the destruction of the āsavas.

In what three things?

He keeps guard on the door of the faculties,
he is moderate in eating,
he is given to watchfulness.

§

And how, Brethren, does a brother
keep guard on the door of the faculties?

Herein a brother,
seeing an object with the eye,[2]
is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
those evil, unprofitable states,
might overwhelm one
who dwells with the faculty of eye uncontrolled,
he applies himself to such control,
sets a guard over the faculty of eye,
attains control thereof.

■

When he hears a sound with the ear,
he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
those evil, unprofitable states,
might overwhelm one
who dwells with the faculty of ear uncontrolled,
he applies himself to such control,
sets a guard over the faculty of ear,
attains control thereof.

■

When with the nose he smells a scent,
he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
those evil, unprofitable states,
might overwhelm one
who dwells with the faculty of nose uncontrolled,
he applies himself to such control,
sets a guard over the faculty of nose,
attains control thereof.

■

When with the tongue he tastes a savour,
he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
those evil, unprofitable states,
might overwhelm one

who dwells with the faculty of tongue uncontrolled,
he applies himself to such control,
sets a guard over the faculty of tongue,
attains control thereof.

■

When with body he contacts tangibles,
he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
those evil, unprofitable states,
might overwhelm one
who dwells with the faculty of body uncontrolled,
he applies himself to such control,
sets a guard over the faculty of body,
attains control thereof.

■

When with mind he cognizes a mind-state,
[111] he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
those evil, unprofitable states,
might overwhelm one
who dwells with the faculty of ear uncontrolled,
he applies himself to such control,
sets a guard over the faculty of ear,
attains control thereof.

§

Suppose, Brethren, on level ground
at the crossing of the four highways[3]
a car be drawn by thoroughbreds,
with a goad set in rest therein,[4]
and a clever trainer,
a driver who tames steeds.

He mounts thereon,
with his left hand holding the reins,
and in his right he takes the goad,
and drives the car forward and backward,
whither and how he wills.

Just so, Brethren, a brother practises the guard over the six faculties,
he practises for their restraint,
for their taming,
for their calming.

That, Brethren, is how a brother keeps a guard over the faculties.

§

And how, Brethren, is a brother moderate in eating?

Herein, Brethren, a brother takes his food
thoughtfully and prudently,
not for sport,
not for indulgence,
not for personal charm and adornment,
but sufficient for the support
and upkeep of body,

to allay its pains,
to help the practice of the righteous life,
with the thought:

'My former feeling I check
and set on foot
no new feeling.

So shall I keep going,
be blameless
and live at ease.'

Just as a man, Brethren, anoints a wound
just for the healing of it,
or just as he oils an axle
enough for carrying the load,
even so
thoughtfully and prudently
does a brother take his food,
not for sport,
not for indulgence,
not for personal charm and adornment,
but sufficient for the support
and upkeep of body,
to allay its pains,
to help the practice of the righteous life,
with the thought:

'My former feeling I check
and set on foot
no new feeling.

So shall I keep going,
be blameless
and live at ease.'

That, Brethren, is how a brother is moderate in eating.

§

And how, Brethren, is a brother given to watchfulness?

Herein, Brethren, by day
a brother walks up and down and sits,
and so cleanses his heart
from states that may hinder.|| ||

By night, for the first watch,
a brother walks up and down and sits,
and so cleanses his heart
from states that may hinder.|| ||

In the middle watch of the night,
lying on his right side,
he takes up the posture of a lion,
resting one foot on the other,
and thus collected and composed
fixes his thought on rising up again.

In the last watch of the night,
at early dawn,
he walks up and **[112]** down and sits,
and so cleanses his heart
from states that may hinder.

Thus, Brethren, is a brother given to watchfulness.

So, Brethren, possessed of these three things,
a brother dwells to the full
with ease and pleasure in this very life,

and so has strong grounds
for the destruction of the āsavas."

---

[1] *Yoni,* as source or origin. *Cf*. A. ii, 76, where *yoni āraddhā* is explained by *Comy*. as *paññā*. In the present passage *Comy*. says *kāraṇaṇ c'assa paripuṇṇaṇ yeva hoti* The passage occurs at A. i, 118. [But ?]

[2] *Cf*. § 120.

[3] *Cf*. *M*. i, 124 - A. iii, 28.

[4] *Odhasta-patoda*. (*Comy*. *odhasta = ratha-majjhe ṭhapita.)* At *M*. Lord Chalmers trans. 'lying ready to hand': *AA*. *ad loc*. *cit*., 'resting on the rail.'

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
4. Āsīvisa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

4. The Chapter on the Snake

Sutta 199

Kumm'Opama Suttaṃ

The Tortoise

---

[177] **[112]**

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Formerly, Brethren, a tortoise,
a shell-back,
was questing for its prey
at eventide
along a river bank.

A jackal also, Brethren,
was questing for its prey
at eventide
along that river bank.

Now, Brethren, that tortoise,
that shell-back
saw from afar
that jackal
questing for its prey.

So drawing its neck and four limbs[1]
into its shell
it crouched down at leisure
and kept still.

Then the jackal,
seeing that tortoise,
the shell-back,
from afar,
came up to it,
and on reaching it
kept watching it
with the thought:[2]

'As soon as the tortoise,
the shell-back,
puts out one or other of its five limbs,
I'll seize it,
crack and eat it.'

But, Brethren, as the tortoise,
the shell-back,
did not put out one or other of its five limbs,
the jackal was disgusted with the tortoise
and went away,
not having got a chance.

Even so, Brethren, *Māra*,
the Evil One,
is for ever on the watch
unceasingly,
with the thought:

'Maybe I shall get a chance
to catch one of these,
by way of eye
by way of the ear,
by way of the nose,
by way of the tongue,
by way of the body,
by way of the mind.'

§

Wherefore, Brethren, do ye abide keeping watch over the doors of the faculties.

Seeing an object with the eye,
be not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
those evil, unprofitable states,
might overwhelm one
who dwells with the faculty of eye uncontrolled,
do ye apply yourselves to such control,
set a guard over the faculty of eye,
attain control thereof.

■

Hearing a sound with the ear,
be not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
those evil, unprofitable states,
might overwhelm one
who dwells with the faculty of ear uncontrolled,
do ye apply yourselves to such control,
set a guard over the faculty of ear,
attain control thereof.

■

When with the nose smelling a scent,
be is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
those evil, unprofitable states,
might overwhelm one
who dwells with the faculty of nose uncontrolled,
do ye apply yourselves to such control,

set a guard over the faculty of nose,
attain control thereof.

■

When with the tongue tasting a savour,
be is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
those evil, unprofitable states,
might overwhelm one
who dwells with the faculty of tongue uncontrolled,
do ye apply yourselves to such control,
set a guard over the faculty of tongue,
attain control thereof.

■

When with body contacting tangibles,
be is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
those evil, unprofitable states,
might overwhelm one
who dwells with the faculty of body uncontrolled,
do ye apply yourselves to such control,
set a guard over the faculty of body,
attain control thereof.

■

When with mind he cognizing a mind-state,
be is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
those evil, unprofitable states,
might overwhelm one
who dwells with the faculty of ear uncontrolled,
do ye apply yourselves to such control,
set a guard over the faculty of ear,
attain control thereof.

So long, Brethren, as ye abide
keeping watch over the doors of the faculties,
Māra, the Evil One, will go away in disgust,
not getting a chance,
as the jackal did not get a chance
from the tortoise."

[113] E'en as the tortoise in its own shell's shelter[3]
Withdraws its limbs, so may the brother holding,
Composed, intent, thoughts in his mind arisen,[4]
Leaning on naught,[5] injuring ne'er his neighbour,
From evil freed wholly,[6] speak ill of no man.

---

[1] *Soṇḍi-pañcimāni*.

[2] *Cf*. *S*. ii, 270 for the simile of the cat and mouse.

[3] I give Mrs. Rhys Davids' version of the same stanza, occurring at *K.S*. 1, 12, which well preserves the rhythm of the Pali here.

[4] *Attano mano-vitakke*. *Comy*.

[5] *Anissito,* 'not on craving or view.' *Comy.*

[6] *Parinibbuto,* 'freed from *kilesas* utterly.' Comy.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
4. Āsīvisa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

4. The Chapter on the Snake

Sutta 200

Paṭhama Dāru-k-Khandh'Opama Suttaṃ

The Log of Wood (i)[1]

[4] *Nandi-rāga*.

[5] *Yogam āpajjati,* 'applies himself to.'

[6] *Cf. K.S.* iii, Bk. x.

[7] *Sañkaseara-samācāro*. *Cf. S.* i. 66; *UdA*. 297, 'thinking others are talking of my faults.'

[8] *Kasambu-jāto*. See *Udana* v, 5.

[9] *Upagacchāmi*. [*VM*. 600, *upagamanaṇ - upādānaṇ*.]

[ed1] From: SN 4.35.64

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
4. Āsīvisa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

4. The Chapter on the Snake

Sutta 201

Dutiya Dāru-k-Khandh'Opama Suttaṃ

The Log of Wood (ii)

---

[171] **[115]**

Thus have I heard:

Once the Exalted One was staying at Kimbilā,[1]
on the bank of the river Ganges.

Now the Exalted One saw a great log
being carried down Ganges' stream,
and on seeing it
he called to the Brethren, saying:

"Brethren, do ye see yonder great log
being carried down Granges' stream?"

"Yes, lord."

"Now, Brethren, if the log does not ground
on this bank
or the further bank,
does not sink in mid-stream,
does not stick fast on a shoal,
does not fall into human or non-human bands,
is not caught in a whirlpool,
does not rot inwardly, -
that log, Brethren,
will float down to ocean,
will slide down to ocean,
will tend towards ocean.

And why?

Because, Brethren, Ganges' stream
floats down to ocean,
slides down to ocean,
tends towards ocean.

In like manner, Brethren,
if ye do not ground
on this shore
or that shore,
if ye sink not in mid-stream,
if ye stick not fast on a shoal,
if ye fall not into hands human or non-human,

if ye be not caught in a whirlpool,
if ye rot not inwardly, -
then, Brethren,
ye shall float down to Nibbāna
ye shall slide down to Nibbāna,
ye shall tend towards Nibbāna.

Because, Brethren, perfect view
floats towards Nibbāna,
slides towards Nibbāna,
tends towards Nibbāna.

§

[116] At these words
the venerable Kimbila said to the Exalted One: -

"What, lord, is 'this bank'?

What is 'the other bank'?

What is 'sinking in mid-stream'?

What is 'sticking fast on a shoal'?

What is 'falling into hands human or nonhuman'?

What is 'being caught in a whirlpool'?

What is 'rotting inwardly'?"

■

"'This bank,' Kimbila,
is a name for the sixfold personal sense-sphere.

'That bank,' Kimbila,
is a name for the external sixfold sense-sphere.

'Sinking in mid-stream,' Kimbila,
is a name for the lure and lust.

And what, Kimbila, is 'being caught by humans'?

In this matter, brother,
a householder lives in society,
rejoices with them that rejoice,
sorrows with them that sorrow,
takes pleasure with them that take pleasure,
suffers with them that suffer,
makes a link with
all manner of business that befalls.

This, Kimbila, is
'being caught by humans.'

And what, Kimbila, is 'being caught by non-humans'?

In this matter, Kimbila,
such and such an one lives the righteous life
with the wish to be reborn in the company of some class of devas,
with the thought:

'May I,
by virtue
or practice
or by some austerity
or by righteous living,
become a deva
or one of the devas.'

This, Kimbila, is
'being caught by non-humans.'

'Being caught in a whirlpool,' Kimbila,
is a name for the pleasure of the five senses.

And what, brother, is 'rotting inwardly'?

Herein, Kimbila, a brother is guilty of some foul offence, of such a nature that no pardon thereof is declared[2].

That is 'rotting inwardly.'"

---

[1] *Cf*. S. v, 323, where the brother Kimbila (Brethren, 105, 125) lives in the village of this name, in the Bamboo Grove.

[2] *Vuṭṭhānaṇ* (rehabilitation after unfrocking). Here txt omits *na,* which is clearly needed and is read by two MSS. *Cf*. *Vin*. ii, 7; *Asḷ*. 399.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
4. Āsīvisa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

4. The Chapter on the Snake

Sutta 202

Avassuta-Pariyāya Suttaṃ

Lustful[1]

---

[182] **[116]**

Thus have I heard:

Once the Exalted One was staying among the Sakyans,[2]
near Kapilavatthu,
in the Banyan Park.

Now at that time there was a newly built mote-hall[3]
of the Sakyans of Kapilavatthu,
not long made,
never yet dwelt in
by recluse
or brahmin
or any other human being.

Then the Sakyans of Kapilavatthu
came to visit the Exalted One,
and on coming to him
they saluted him
and sat down at one side.

So seated
they said to the Exalted One: -

"Here, lord, is a newly built mote-hall
of the Sakyans of Kapilavatthu,
not long made,
never yet dwelt in
by recluse
or brahmin
or any other human being.

Let our lord, the Exalted One,
be the first to make use of it.

When the Exalted One has first made use of it,
afterwards the Sakyans of Kapilavatthu will use it.

That shall be for the profit and welfare
of the Sakyans of Kapilavatthu
for many a long day."

The Exalted One assented by silence.

■

Then the Sakyans of Kapilavatthu,
seeing the consent of the Exalted One,
saluted him by the right
and went away to the **[117]** new mote-hall.

Having got it ready in every way,
having appointed seats,
set a waterpot
and hung up an oil-lamp,[4]
they went to the Exalted One,
and on coming to him they said: -

"All ready, lord, is the mote-hall.

Seats are appointed.

A waterpot is set.

An oil-lamp is hung.

Let the Exalted One now do what seems good to him."

■

Then the Exalted One robed himself,
and taking outer robe and bowl
went along with a great company of brethren
to the new mote-hall.

On reaching it
he had his feet washed,[5]
entered the mote-hall
and sat down against the middle pillar,
facing the east.

The Order of Brethren also had their feet washed,
entered the mote-hall
and sat down against the western wall,
also facing east,
with the Exalted One in front of them.

Then the Sakyans of Kapilavatthu also,
having had their feet washed,
entered the mote-hall
and sat down against the eastern wall,
having the Exalted One in front of them.

Then the Exalted One taught the Sakyans of Kapilavatthu
with a pious talk[6]
till far into the night,
established them,
roused
and made them happy.

Then he dismissed them with these words:

"The night is far spent, Gotamas.[7]

Do ye now what seems good to you."

"It is well, lord,"
said the Sakyans of Kapilavatthu
in obedience to the Exalted One.

And they rose up,
saluted the Exalted One by the right
and went away.

§

Now not long after the departure of the Sakyans of Kapilavatthu
the Exalted One said to the venerable Moggallāna the Great: -

"Moggallāna, the Order of Brethren
is now freed of sloth **[118]** and torpor.[8]

Bethink thee, Moggallāna,
of a pious talk to the Order of Brethren.

My back is aching.

I will stretch it."

"Very well, lord," replied the venerable Moggallāna the Great
to the Exalted One.

Then the Exalted One had his robe folded into four
and lay down on his right side
in the lion-posture,
putting one foot on the other,
collected and composed,
with his mind set on rising up again.

■

Thereupon the venerable Moggallāna the Great addressed the Brethren,
saying:

"Friends."

"Yes, friend," replied those brethren
to the venerable Moggallāna the Great.

The venerable Moggallāna the Great then said: -

"Friends, I will teach you the way[9] of lusting
and also of not lusting.

Do ye apply your ininds carefully
and I will speak."

"Very good, friend,"
replied those brethren to the venerable Moggallāna the Great,
who then said: -

"And how, friends, is one lustful?

Herein, friends, a brother,
seeing an object with the eye,
feels attachment for objects that charm,
feels aversion from objects that displease,
abides with attention to body distracted,[10]
and his thoughts are mean.[11]

He realizes not,
in its true nature,
that emancipation of heart,
that emancipation of wisdom,
wherein those evil,
unprofitable states that have arisen
cease without remainder.

■

Herein, friends, a brother,
hearing a sound with the ear,
feels attachment for sounds that charm,
feels aversion from sounds that displease,
abides with attention to body distracted,
and his thoughts are mean.

He realizes not,
in its true nature,
that emancipation of heart,
that emancipation of wisdom,
wherein those evil,
unprofitable states that have arisen
cease without remainder.

■

Herein, friends, a brother,
smelling a scent with the nose,
feels attachment for scents that charm,
feels aversion from scents that displease,
abides with attention to body distracted,
and his thoughts are mean.

He realizes not,
in its true nature,
that emancipation of heart,
that emancipation of wisdom,
wherein those evil,
unprofitable states that have arisen
cease without remainder.

■

Herein, friends, a brother,
tasting a savour with the tongue,
feels attachment for savours that charm,
feels aversion from savours that displease,
abides with attention to body distracted,
and his thoughts are mean.

He realizes not,
in its true nature,
that emancipation of heart,

that emancipation of wisdom,
wherein those evil,
unprofitable states that have arisen
cease without remainder.

■

Herein, friends, a brother,
contacting a tangible with the body,
feels attachment for tangibles that charm,
feels aversion from tangibles that displease,
abides with attention to body distracted,
and his thoughts are mean.

He realizes not,
in its true nature,
that emancipation of heart,
that emancipation of wisdom,
wherein those evil,
unprofitable states that have arisen
cease without remainder.

■

Herein, friends, a brother,
cognizing a mind-state with the mind,
feels attachment for mind-states that charm,
feels aversion from mind-states that displease,
abides with attention to body distracted,
and his thoughts are mean.

He realizes not,
in its true nature,
that emancipation of heart,
that emancipation of wisdom,
wherein those evil,

unprofitable states that have arisen
cease without remainder.

■

This brother, friends, is called
'lustful after objects cognizable by the eye',
'lustful after sounds cognizable by the ear',
'lustful after scents cognizable by the nose',
'lustful after savours cognizable by the tongue',
'lustful after tangibles cognizable by the body',
'lustful after mind-states cognizable by the mind.'

■

When a brother so abides, friends,
if *Māra*[12] come upon him by way of the eye,
Māra gets access,[ed1]
Māra gets an opportunity.

If **[119]** *Māra* come upon him by way of the ear,
Māra gets an opportunity.[13]

If *Māra* come upon him by way of the nose,
Māra gets access,
Māra gets an opportunity.

If *Māra* come upon him by way of the tongue,
Māra gets access,
Māra gets an opportunity.

If *Māra* come upon him by way of the body,
Māra gets access,
Māra gets an opportunity.

If *Māra* come upon him by way of the mind,
Māra gets access,

Māra gets an opportunity.

■

Suppose, friends, a shed
thatched with reeds
or grass,
dry and sapless,
more than a season old.

Then if a man comes upon it from the eastern quarter
with a bundle of blazing grass,
the fire would get access,
the fixe would get opportunity.

If a man comes upon it from the western quarter
with a bundle of blazing grass,
the fire would get access,
the fixe would get opportunity.

If a man comes upon it from the northern quarter
with a bundle of blazing grass,
the fire would get access,
the fixe would get opportunity.

If a man comes upon it from the southern quarter quarter
with a bundle of blazing grass,
the fire would get access,
the fixe would get opportunity.

If a man comes upon it from below
with a bundle of blazing grass,
the fire would get access,
the fixe would get opportunity.

If a man comes upon it from above, - from whatever side
with a bundle of blazing grass,

the fire would get access,
the fixe would get opportunity.

■

Even so, friends, when a brother so abides,
if *Māra* come upon him by way of the eye,
Māra gets access,
Māra gets an opportunity.

If *Māra* come upon him by way of the ear,
Māra gets access,
Māra gets an opportunity.

If *Māra* come upon him by way of the nose,
Māra gets access,
Māra gets an opportunity.

If *Māra* come upon him by way of the tongue,
Māra gets access,
Māra gets an opportunity.

If *Māra* come upon him by way of the body,
Māra gets access,
Māra gets an opportunity.

If *Māra* come upon him by way of the mind,
Māra gets access,
Māra gets an opportunity.

■

So dwelling, friends,
objects overcome a brother,
a brother overcomes not objects.

Sounds overcome a brother,
a brother overcomes not sounds.

Scents overcome a brother,
a brother overcomes not scents.

Savours overcome a brother,
a brother overcomes not savours.

Tangibles overcome a brother,
a brother overcomes not tangibles.

Mind-states overcome a brother,
a brother overcomes mind-states.

■

This brother, friends, is called
'conquered by objects,
conquered by sounds,
conquered by scents,
conquered by savours,
conquered by tangibles,
conquered by mind-states
not conqueror of them.'

Conquered,
not conquering,[ed2]
evil, unprofitable states,
passion-fraught,
leading to rebirth overcome him,
states unhappy,
whose fruit is pain,
whose future is rebirth,
decay
and death.

Thus, friends, one is lustful.

§

And how, friends, is one free from lust?

Herein, friends, a brother,
seeing an object with the eye,
is not attached to objects that charm
nor averse from objects that displease.

He abides with attention to body settled,
and his thoughts are boundless.

He realizes,
in its true nature,
that emancipation of heart,
that emancipation of wisdom,
wherein those evil,
unprofitable states that have arisen
come to cease without remainder.

■

Herein, friends, a brother,
hearing a sound with the ear,
is not attached to sounds that charm,
nor averse from sounds that displease.

He abides with attention to body settled,
and his thoughts are boundless.

He realizes,
in its true nature,
that emancipation of heart,
that emancipation of wisdom,
wherein those evil,
unprofitable states that have arisen
come to cease without remainder.

■

Herein, friends, a brother,
smelling a scent with the nose,
is not attached to scents that charm,
nor averse from scents that displease.

He abides with attention to body settled,
and his thoughts are boundless.

He realizes,
in its true nature,
that emancipation of heart,
that emancipation of wisdom,
wherein those evil,
unprofitable states that have arisen
come to cease without remainder.

■

Herein, friends, a brother,
tasting a savour with the tongue,
is not attached to savours that charm,
nor averse from savours that displease.

He abides with attention to body settled,
and his thoughts are boundless.

He realizes,
in its true nature,
that emancipation of heart,
that emancipation of wisdom,
wherein those evil,
unprofitable states that have arisen
come to cease without remainder.

■

Herein, friends, a brother,
contacting a tangible with the body,
is not attached to tangibles that charm,
nor averse from tangibles that displease.

He abides with attention to body settled,
and his thoughts are boundless.

He realizes,
in its true nature,
that emancipation of heart,
that emancipation of wisdom,
wherein those evil,
unprofitable states that have arisen
come to cease without remainder.

■

Herein, friends, a brother,
cognizing a mind-state with the mind,
is not attached to mind-states that charm,
nor averse from mind-states that displease.

[120] He abides with attention to body fixed,
and his thoughts are boundless.

He realizes,
in its true nature,
that emancipation of heart,
that emancipation of wisdom,
wherein those evil,
unprofitable states that have arisen
come to cease without remainder.

■

This brother, friends, is called
'not lustful after objects cognizable by the eye',
'not lustful after sounds cognizable by the ear',
'not lustful after scents cognizable by the nose',
'not lustful after savours cognizable by the tongue',
'not lustful after tangibles cognizable by the body',
'not lustful after mind-states cognizable by the mind.'

■

When a brother so abides, friends,
if *Māra* come upon him by way of the eye,
Māra gets no access,
Māra gets no opportunity.

If *Māra* come upon him by way of the ear,
Māra gets no access,
Māra gets no opportunity.

If *Māra* come upon him by way of the nose,
Māra gets no access,
Māra gets no opportunity.

If *Māra* come upon him by way of the tongue,
Māra gets no access,
Māra gets no opportunity.

If *Māra* come upon him by way of the body,
Māra gets no access,
Māra gets no opportunity.

If *Māra* come upon him by way of the mind,
Māra gets no access,
Māra gets no opportunity.

■

Suppose, friends, a house or hall
with peaked gable,
built of thick clay,
newly plastered.[14]

Then if a man comes upon it from the eastern quarter
with a bundle of blazing grass,
the fire would get no access,
get no opportunity.

If a man comes upon it from the western quarter
with a bundle of blazing grass,
the fire would get no access,
get no opportunity.

If a man comes upon it from the northern quarter
with a bundle of blazing grass,
the fire would get no access,
get no opportunity.

If a man comes upon it from the southern quarter quarter
with a bundle of blazing grass,
the fire would get no access,
get no opportunity.

If a man comes upon it from below
with a bundle of blazing grass,

the fire would get no access,
get no opportunity.

If a man comes upon it from above, - from whatever side
with a bundle of blazing grass,
the fire would get no access,
get no opportunity.

■

Even so, friends, when a brother so abides,
if *Māra* come upon him by way of the eye,
Māra gets no access,
Māra gets no opportunity.

If *Māra* come upon him by way of the ear,
Māra gets no access,
Māra gets no opportunity.

If *Māra* come upon him by way of the nose,
Māra gets no access,
Māra gets no opportunity.

If *Māra* come upon him by way of the tongue,
Māra gets no access,
Māra gets no opportunity.

If *Māra* come upon him by way of the body,
Māra gets no access,
Māra gets no opportunity.

If *Māra* come upon him by way of the mind,
Māra gets no access,
Māra gets no opportunity.

■

Moreover, friends, so dwelling,
a brother conquers objects,
objects do not conquer him;

a brother conquers sounds,
sounds do not conquer him;

a brother conquers scents,
scents do not conquer him;

a brother conquers savours,
savours do not conquer him;

a brother conquers tangibles,
tangibles do not conquer him;

a brother conquers mind-states,
mind-states do not conquer him.

■

This brother, friends, is called
'conqueror of objects,
conqueror of sounds,
conqueror of scents,
conqueror of savours,
conqueror of tangibles,
conqueror of mind-states
not conquered by them.'

He conquers those evil,
unprofitable states,
passion-fraught,
inciting to lust,
leading to rebirth,
states unhappy,
whose fruit is pain,

rebirth,
decay
and death.

Thus, friends, is one free from lust."

§

Thereupon the Exalted One rose up
and said to the venerable Moggallāna the Great: -

"Well said! Well said, Moggallāna!

Well indeed have you spoken to the brethren
of the way of lustfulness
and the way of not lusting."

Thus spake the venerable Moggallāna the Great
and the Master was approving of his words,
and those brethren were delighted
and took pleasure in what was said
by the venerable Moggallāna the Great.

---

[1] *Avassuta,* lit. 'leaky.'

[2] The Buddha's own clan. *Cf. K.S.* i, 36, iii, 77.

[3] *Santhāgāraṇ* This introductory part occurs at *M.* i, 353 *Cf. Buddhist India,* 20. The word is defined here and at *D.A.* 1, 256 as 'royal muster-hall' *(evaṇ santhaṇ karonti, mariyādānaṇ bandhanti: rājāno tattha sambhavantī ti).*

The description of this hall is given at groat length by *Comy.,* and is to bo found in substance at *Ud.A*. 400. The same words are used at *D*. iii, 209) (*Dialog*. iii, 201) to describe the mote-hall of the Pavā Mallas

[4] 'Seats,' of course, are mats, except for the teacher, who sits on a chair on a dais. The waterpot is at the door for foot-washmg. The oil-lamp is for the night's *bana*-preaching. These customs are still strictly followed in Ceylon.

[5] The method of rinsing the feet on entering a house is described at *Vin*. ii, 8. Nowadays in Ceylon this is done for each *bhikkhu* by a *dāyaka,* or supporter, while another wipes the feet with a cloth.

[6] *Comy*. calls this *pakiṇṇaka* (miscellaneous).

[7] Speaking to his brother clansmen he thus addresses them by the name of their clan. Two watches of the night had passed. *Comy.*

[8] *Thīnaṃmiddha,* usually one of the hindrances to progress. Here, says *Comy.,* after sitting for two watches they were in a condition to listen more attentively.

[9] *Pariyāya,* 'method,' also 'teaching.' *Comy. kāraṇaṇ*.

[10] Supra, § 132. Here *kāya* is omitted.

[11] *Paritta-cetaso,* as opposed to *appamāṇa-c*. below.

[12] *Māra*. *Comy. kilesa-Māro pi devaputta-Māro pi*.

[13] *Otāraṇ, ārammaṇaṇ*. *Cf. S*. ii, 268, etc. *Comy. vivaraṇ, paccayaṇ*.

[14] *Addāvdlepanā*. *Cf. M*. i, 86.

[ed1] Woodward omits this clause, but includes it in the next section.

[ed2] Woodward omits the first two words here.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
4. Āsīvisa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

4. The Chapter on the Snake

Sutta 203

Dukkha-Dhamma Suttaṃ

States of Ill

---

[188] **[121]**

Thus have I heard:

The Exalted One was once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Brethren, when a brother knows,
as they really are,
the arising
and the destruction
of all states of ill,
then indeed sensual pleasures are seen by him.

When he sees sensual pleasures,
that desire for sensual pleasures,
that love of sensual pleasures,
that infatuation,[1]
that feverish longing[2]
for sensual pleasures,
which is therein,
does not fasten on him.|| ||

His path abroad
and his lodging at home
are so practised[3] that,
in such a way of life,
coveting and dejection,
those evil,
unprofitable states,
do not fasten on him.

§

And how, Brethren, does a brother know,
as they really are,

both the arising
and the destruction
of all states of ill?

He knows

'Such is body,
such the arising of body,
such is the destruction of body;

Such is feeling,
such the arising of feeling,
such is the destruction of feeling;

Such is perception,
such the arising of perception,
such is the destruction of perception;

Such are the activities,
such the arising of the activities,
such is the destruction of the activities;

Such is consciousness,
such the arising of the consciousness,
such is the destruction of the consciousness.

That, Brethren, is how he knows,
as they really are,
both the arising
and the destruction
of all states of ill.

§

And how, Brethren, are sensual pleasures
seen by a brother,
in such a way that,
so seeing sensual pleasures,
that love of sensual pleasures
that is therein
does not fasten on him?

Suppose, Brethren, there were a pit of charcoal,[4]
deeper than a man's height,
full of charcoal,
without flame[5]
and smokeless.

And suppose a man should come,
fond of life,
not loving death,
but loathing pain.

Then two strong men lay hold of him,
one by each arm,
and drag him to the pit of charcoal.

He would writhe his body to and fro.

Why so?

[122] That man, Brethren, would know:

'I shall fall into this pit of charcoal.

Owing to that I shall come by death or mortal pain.'

Even so, Brethren, a brother sees sensual pleasures
in the likeness of a pit of charcoal,
and, so seeing,
that love of sensual pleasures,

that infatuation,
that feverish longing
for sensual pleasures
that is therein
does not fasten on him.

§

And how, Brethren, does a brother
so practise his path abroad
and his lodging at home
that, so practising,
so dwelling,
covetousness and dejection,
those evil, unprofitable states,
do not fasten on him?

Suppose, Brethren, a man should enter
a forest full of thorns.

To the east of him are thorns.

To the west of him are thorns.

To the north of him are thorns.

To the south of him are thorns.

Below him are thorns.

Above him are thorns.

Wherever he advances or retreats,
he has the thought:

'May no thorns pierce me.'

Just so, Brethren, whatsoever object in the world
is dear and delightful, -
that in the Ariyan discipline
is called 'the thorn.'

■

By so understanding,
restraint and non-restraint
are to be understood.

■

And how, Brethren, comes non-restraint?

Herein, Brethren, a brother,
seeing an object with the eye,
is attached to objects that are dear,
is averse from objects that displease.

He dwells with attention to body distracted,
and his thought is mean.

He knows not that emancipation of heart,
that emancipation of wisdom,
as they really are,
whereby those evil,
unprofitable states
that have arisen
come to cease.

■

Herein, Brethren, a brother,
hearing a sound with the ear,

is attached to sounds that charm,
is averse from sounds that displease.

He dwells with attention to body distracted,
and his thought is mean.

He knows not that emancipation of heart,
that emancipation of wisdom,
as they really are,
whereby those evil,
unprofitable states
that have arisen
come to cease.

■

Herein, Brethren, a brother,
smelling a scent with the nose,
is attached to scents that charm,
is averse from scents that displease.

He dwells with attention to body distracted,
and his thought is mean.

He knows not that emancipation of heart,
that emancipation of wisdom,
as they really are,
whereby those evil,
unprofitable states
that have arisen
come to cease.

■

Herein, Brethren, a brother,
tasting a savour with the tongue,

is attached to savours that charm,
is averse from savours that displease.

He dwells with attention to body distracted,
and his thought is mean.

He knows not that emancipation of heart,
that emancipation of wisdom,
as they really are,
whereby those evil,
unprofitable states
that have arisen
come to cease.

■

Herein, Brethren, a brother,
contacting a tangible with the body,
is attached to tangibles that charm,
is averse from tangibles that displease.

He dwells with attention to body distracted,
and his thought is mean.

He knows not that emancipation of heart,
that emancipation of wisdom,
as they really are,
whereby those evil,
unprofitable states
that have arisen
come to cease.

■

Herein, Brethren, a brother,
cognizing a mind-state with the mind,

is attached to mind-states that charm,
is averse from mind-states that displease.

He dwells with attention to body distracted,
and his thought is mean.

He knows not that emancipation of heart,
that emancipation of wisdom,
as they really are,
whereby those evil,
unprofitable states
that have arisen
come to cease.

■

And how, Brethren, comes restraint?

Herein, Brethren, a brother,
seeing an object with the eye,
is not attached to objects that are dear,
is not averse from objects that displease.

He dwells with attention fixed on body,
and his thought is boundless.

He knows that emancipation of heart,
that emancipation of wisdom,
as they really are,
whereby those evil,
unprofitable states
that have arisen
come to cease.

■

Herein, Brethren, a brother,
hearing a sound with the ear,
is not attached to sounds that charm,
is not averse from sounds that displease.

He dwells with attention fixed on body,
and his thought is boundless.

He knows that emancipation of heart,
that emancipation of wisdom,
as they really are,
whereby those evil,
unprofitable states
that have arisen
come to cease.

■

Herein, Brethren, a brother,
smelling a scent with the nose,
is not attached to scents that charm,
is not averse from scents that displease.

He dwells with attention fixed on body,
and his thought is boundless.

He knows that emancipation of heart,
that emancipation of wisdom,
as they really are,
whereby those evil,
unprofitable states
that have arisen
come to cease.

■

Herein, Brethren, a brother,
tasting a savour with the tongue,
is not attached to savours that charm,
is not averse from savours that displease.

He dwells with attention fixed on body,
and his thought is boundless.

He knows that emancipation of heart,
that emancipation of wisdom,
as they really are,
whereby those evil,
unprofitable states
that have arisen
come to cease.

■

Herein, Brethren, a brother,
contacting a tangible with the body,
is not attached to tangibles that charm,
is not averse from tangibles that displease.

He dwells with attention fixed on body,
and his thought is boundless.

He knows that emancipation of heart,
that emancipation of wisdom,
as they really are,
whereby those evil,
unprofitable states
that have arisen
come to cease.

■

Herein, Brethren, a brother,
cognizing a mind-state with the mind,
is not attached to mind-states that charm,
is not averse from mind-states that displease.

He dwells with attention fixed on body,
and his thought is boundless.

He knows that **[123]** emancipation of heart,
that emancipation of wisdom,
as they really are,
whereby those evil,
unprofitable states
that have arisen
come to cease.

Even so, Brethren, comes restraint.

§

In that brother, Brethren, so practising,
so dwelling,
sometimes
and full seldom,
through loss of self-control,[6]
there do arise evil,
unprofitable states,
memories and hopes[7]
that are akin to the fetters that bind.

Weak, Brethren, is the arising of his mindfulness,[8]
but quickly he abandons (such a state),
puts it away,

wipes it out,
makes it go to utter destruction.

Just as if, Brethren,
a man should let fall two
or three
drops of water
into an iron pot,
heated all day long,[9] -
that mere trickle of water-drops
is soon wiped out,
soon used up, brethren.

Even so in that brother,
so dwelling,
sometimes
and full seldom,
through loss of self-control,
there do arise evil,
unprofitable states,
memories and hopes
that are akin to the fetters that bind.

The arising of mindfulness in him is weak,
but quickly he abandons it,
puts it away,
wipes it out,
makes it go to utter destruction.

Thus if a brother practise his path abroad
and his lodging at home
in such a way of life,
that coveting and dejection,
those evil, unprofitable states,
do not overwhelm him.[10]

■

Suppose the rajah's royal ministers
or friends
or boon companions
or kinsmen
or blood-relations
should bring and offer[11] wealth
to a brother so practising and living,
and say:

'Come, good man!

Why should these yellow robes torment you?

Why do you parade about
with shaven crown and bowl?

Come! Return to the lower life,
enjoy possessions
and do deeds of merit.'

But, Brethren, for that brother so practising,
so living,
to reject the training
and return to the lower life
is an impossible thing.

■

[124] Suppose, Brethren, the river Ganges,
that slopes,
inclines
and leads towards the east,
and a great crowd of folk should come,
armed with pick and basket saying:

'We will make this river Ganges
slope,
incline
and lead towards the west,' -

what think ye, brethren?

Would that great crowd of folk
make the river Ganges
so slope,
incline
and lead towards the west?"

"Surely not, lord."

"And why not?"

"Because, lord, as the river Ganges
slopes,
inclines
and leads towards the east,
it were no easy thing to make it
slope,
incline
and lead towards the west,
insomuch that fatigue and vexation
would be the lot
of all that great crowd of folk."

■

"Just so, Brethren,
if the rajah's royal ministers
or friends
or boon companions
or kinsmen
or blood-relations

should come to that brother,
so practising,
so dwelling,
and offer him wealth, saying:

'Come, good man!

Why should these yellow robes torment you?

Why do you parade about with shaven crown and bowl?

Come! Return to the lower life.

Enjoy possessions
and do deeds of merit,' -

for that brother to return to the lower life
is impossible.

Why?

Because, Brethren, as that brother's heart
has for many a long day
been bent on detachment,
inclined to detachment,
turned towards detachment,
there is no possibility
for him to return to the lower life.'

---

[1] *Mucchā,* 'swooning or fainting for.'

[2] *Pariḷāha*.

[3] Text *anubuddha?* but *v.l. anubandha* (Burmese MS.). *Comy.* probably had the reading *anubaddha,* 'followed' (acc. to which. I translate). B. says *yen'ākārena āraññа-vihāraṇ anubandhitvā*.

[4] *Cf. M.* i, 74; *K.S.* ii, 69.

[5] *Vītacchika* of text should be *vītaccika (vīta-accika)*.

[6] *Sati-sammosa* {*cf. DA.* i, 113. *Sati pamussati. Comy.*).

[7] *Sara-sañkappa. Supra,* § 96; *M.,* vol. i, 453.

[8] At the third attempt he succeeds for certain.' *Comy. Cf. A.* ii, 186.

[9] *Divasa-santatta. Cf. M.* i, 453 (for the simile); *S.* i, 169.

[10] Here text has the usual *nānussavanti* for *nānusati* of the previous passage.

[11] *Abhihaṭṭhuṇ pavāreyyuṇ. Comy.* suggests as an example *ratanāni abhiharitvā pavāreyyuṇ,* adding 'as in the case of the elder Sudinna and the clansman Raṭṭhapāla.' *Cf. Vin.* iii, 11; *M.* ii, 54; *AA.* on. A. i, 24.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
4. Āsīvisa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

4. The Chapter on the Snake

Sutta 204

Kiṃ Suk'Opama Suttaṃ

The Judas Tree[1]

---

[191] **[124]**

Thus have I heard:

Now a certain brother went to visit another brother,
and on coming to him said: -

"Pray, friend, how far is a brother's insight fully purified?"

"Friend, when a brother understands,
as they really are,
the arising and the destruction
of the sixfold sense-sphere,
to that extent is his insight fully developed."

■

[125] But that brother was dissatisfied
with the other's answer to his question,
and went away to another brother,
and on coming to him said: -

"Pray, friend, how far is a brother's insight fully purified?"

He replied: -

"Friend, when a brother understands,
as they really are,
the arising and the destruction
of the five factors of grasping,[2]
to that extent his insight is fully purified."

■

But again that brother,
dissatisfied
with the other's answer to his question,
and went away to another brother,
and on coming to him said: -

"Pray, friend, how far is a brother's insight fully purified?"

He replied: -

"Friend, when a brother understands,
as they really are,

the arising and the destruction
of the four great essentials,[3]
to that extent is his insight fully purified."

■

Again that brother
was dissatisfied
with the other's answer to his question,
and went away to another brother,
and on coming to him said: -

"Pray, friend, how far is a brother's insight fully purified?"

He replied: -

"Friend, when a brother understands,
as it really is,
that whatsoever is of a nature to arise,
all that is of a nature to cease,
to that extent his insight is fully purified."

§

Thereupon that brother,
being dissatisfied,
went to see the Exalted One,
and on coming to him,
saluted him
and sat down at one side.

So seated
that brother said to the Exalted One: -

"Lord, I went to a certain brother
and asked this question of him:

'Pray, friend, how far is a brother's insight fully purified?'

At these words, lord,
that brother replied:

'Friend, when a brother understands,
as they really are,
the arising and the destruction
of the sixfold sense-sphere,
to that extent is his insight fully developed.'

■

But I was dissatisfied
with that brother's answer to his question,
and went away to another brother
and asked this question of him:

'Pray, friend, how far is a brother's insight fully purified?'

At these words, lord,
that brother replied:

'Friend, when a brother understands,
as they really are,
the arising and the destruction
of the five factors of grasping,
to that extent his insight is fully purified.'

■

But I was dissatisfied
with that brother's answer,

went away to another brother
and asked this question of him:

'Pray, friend, how far is a brother's insight fully purified?'

At these words, lord,
that brother replied:

'Friend, when a brother understands,
as they really are,
the arising and the destruction
of the four great essentials,
to that extent is his insight fully purified.'

■

Again I was dissatisfied
with that brother's reply
and went away to another brother
and asked this question of him:

'Pray, friend, how far is a brother's insight fully purified?'

At these words, lord,
that brother replied:

'Friend, when a brother understands,
as it really is,
that whatsoever is of a nature to arise,
all that is of a nature to cease,
to that extent his insight is fully purified.'

So, lord, being dissatisfied
with these answers to my question
I am come to the Exalted One
(and now I ask):

■

Pray, lord, how far is a brother's insight fully purified?"

§

"Suppose, brother, a man who had never seen a Judas tree.

So he went to a certain man
who had seen one,[4]
and on coming to him asked him:

'What sort of thing is a Judas tree, master?'

The other replies:

'Well, my man, the Judas **[126]** tree is blackish,
something like a charred stump.'

So, brother, for the time being,
the Judas tree is to him as that other man sees it.

■

Well, the man is not satisfied
with the answer to his question,
so he goes away to another man who had seen one
and on coming to him asked him:

'What sort of thing is a Judas tree, master?'

The other replies:

'Well, my man, the Judas tree is reddish,
something like a lump of flesh.'

So, brother, for the time being
the Judas tree is to him as that other man sees it.

■

Still dissatisfied
with the reply to his question,
he goes away to another man who had seen one
and on coming to him asked him:

'What sort of thing is a Judas tree, master?'

The other replies:

'Why, my man, a Judas tree is stripped of its bark.[5]

It has its pods burst,[6]
something like an acacia tree.'

So, brother, for the time being
the Judas tree is to him as that other man sees it.

■

Well, the man is not satisfied
with the reply to his question,
so he goes away to see yet another man who had seen a Judas tree,
and on coming to him asked him:

'What sort of thing is a Judas tree, master?'

The other replies:

'Well, my man, the Judas tree is very thick-leaved.[7]

It gives a close shade,
just like a banyan tree.'

So, brother, for the time being a Judas tree is to him as that other sees it.

Just so, brother, according as the insight
of those good folk
is fully purified,
in accordance with that
they give their explanation of it.

■

In the same way, brother,
the insight of these worthies
is fully purified
according to their several bents,[8]
and they give their explanation accordingly.

■

It is even as some rajah's border-town,[9] brother,
strongly built
with walls and towers,
and having six gates to it.

This town hath a wise and watchful
warden of the gates,
who keeps out enemies
and welcomes friends.

From the east there comes a pair of swift messengers,
and they say unto the **[127]** warden of the gates:

'Good fellow, where is the lord of this town?'

And he replies:

'Yonder he sits in the midst where the four ways meet.'

Then those twin messengers
deliver unto the lord of the town
the message of the Truth,
and go their ways
by the path by which they came.

■

From the west there comes a pair of swift messengers,
and they say unto the warden of the gates:

'Good fellow, where is the lord of this town?'

And he replies:

'Yonder he sits in the midst where the four ways meet.'

Then those twin messengers
deliver unto the lord of the town
the message of the Truth,
and go their ways
by the path by which they came.

■

From the north there comes a pair of swift messengers,
and they say unto the warden of the gates:

'Good fellow, where is the lord of this town?'

And he replies:

'Yonder he sits in the midst where the four ways meet.'

Then those twin messengers
deliver unto the lord of the town

the message of the Truth,
and go their ways
by the path by which they came.

■

From the south there comes a pair of swift messengers,
and they say unto the warden of the gates:

'Good fellow, where is the lord of this town?'

And he replies:

'Yonder he sits in the midst where the four ways meet.'

Then those twin messengers
deliver unto the lord of the town
the message of the Truth,
and go their ways
by the path by which they came.

■

Now, brother, have I made you a parable,
and for your understanding of it
this is the explanation: -

'The town,' brother,
is a name for the body,
of the four great essentials compounded,
of mother and father sprung,[10]
on rice and gruel fed,
impermanent,
of a nature to be worn away,
pounded away,
broken and scattered.

'Having six gates,' brother, -
this is a name for the personal sixfold sense-sphere.

'Warden of the gates,' brother, -
this is a name for mindfulness.

'Pair of swift messengers,' brother, -
this is a name for calm and insight.

'Lord of the town,' brother,[11] -
this is a name for consciousness.

'In the midst,
where four ways meet,' brother, -
this is a name for the four great essentials,
the elements of earth, water, fire and air.

'Message of the Truth,'[12] brother, -
this is a name for Nibbāna.

'By the way they came,'[13] brother, -
this is a name for the Ariyan Eightfold Path,
to wit:

Right view,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration."[ed1]

---

[1] *Kiṇsuka* (What d'ye call it?), *butea frondosa*. *Cf*. *Jāt*. ii, No. 248, where the Master is asked by four brethren to explain *jhāna,* which they understand in four several ways. He explains to them by the parable of the Judas tree, seen differently at four several seasons by these four brethren. The parable here given is told of Brahmadatta, rājah of Benares. *Cf*. The Jātaka, vol. ii. (Rouse), p. 184; Jātaka Tales, p. 197.

[2] *Pañc'ūpādāna-kkandhā*. *Cf*. *K.S*. iii, *passim*.

[3] *Mahābhūtani*.

[4] *Dassāvī* (usually means 'far-sighted'). *Comy*. *yena kiṇsuko diṭṭha-pubbo*.

[5] Text *odīraka-jāto, v.l*. *ocīraka-*. *Comy*. *ojīrika-, ocīrika-*. *Pāli Dict*. *ocīraka* ('with the bark off ').

[6] *Ādiṇṇa-sipāṭiko*. *Cf*. *M*. i, 306.

[7] *Bahala-patta-palāso*. *Comy*. has *phala-patta-*. *JA*. *bāla palāsa*.

[8] *Yathā yathā adhimuttānaṇ*.

[9] *Cf*. Mrs. Rhys Davids' *Buddhism,* p. 181; *Buddh*. *Psych*., 72.

[10] *Cf*. *supra*. § 103.

[11] In *Comy*.'s story, he is a dissolute young fellow, forced to reform by the two messengers.

[12] *Yathābhūta-vacanaṇ,* 'telling how it really is.'

[13] *Cf*. *Expos*., § 204.

[ed1] From SN 5.45.1 - Woodward

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
4. Āsīvisa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

4. The Chapter on the Snake

Sutta 205

Vīṇ'Opama Suttaṃ

The Lute[1]

---

[195] **[128]**

Thus have I heard:

The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"In whatsoever brother or sister, Brethren,
there should arise desire
or lust
or malice
or infatuation
or repugnance of heart
in respect of objects cognizable by the eye,
let such refrain his heart from that.

Fearsome and beset with fear is this way,
beset with thorns and jungle,
a devious track,[2]
a wrong path,[3]
hard to travel on.[4]

Followed by the unworthy is this path,
not by the worthy ones.

So with the thought,

"tis no proper path for thee,'

let a man refrain his heart
from objects cognizable by the eye.

■

"In whatsoever brother or sister, Brethren,
there should arise desire
or lust
or malice

or infatuation
or repugnance of heart
in respect of sounds cognizable by the ear,
let such refrain his heart from that.

Fearsome and beset with fear is this way,
beset with thorns and jungle,
a devious track,
a wrong path,
hard to travel on.

Followed by the unworthy is this path,
not by the worthy ones.

So with the thought,

"tis no proper path for thee,'

let a man refrain his heart
from sounds cognizable by the ear.

■

"In whatsoever brother or sister, Brethren,
there should arise desire
or lust
or malice
or infatuation
or repugnance of heart
in respect of scents cognizable by the nose,
let such refrain his heart from that.

Fearsome and beset with fear is this way,
beset with thorns and jungle,
a devious track,
a wrong path,
hard to travel on.

Followed by the unworthy is this path,
not by the worthy ones.

So with the thought,

"tis no proper path for thee,'

let a man refrain his heart
from scents cognizable by the nose.

■

"In whatsoever brother or sister, Brethren,
there should arise desire
or lust
or malice
or infatuation
or repugnance of heart
in respect of savours cognizable by the tongue,
let such refrain his heart from that.

Fearsome and beset with fear is this way,
beset with thorns and jungle,
a devious track,
a wrong path,
hard to travel on.

Followed by the unworthy is this path,
not by the worthy ones.

So with the thought,

"tis no proper path for thee,'

let a man refrain his heart
from savours cognizable by the tongue.

■

"In whatsoever brother or sister, Brethren,
there should arise desire
or lust
or malice
or infatuation
or repugnance of heart
in respect of tangibles cognizable by the body,
let such refrain his heart from that.

Fearsome and beset with fear is this way,
beset with thorns and jungle,
a devious track,
a wrong path,
hard to travel on.

Followed by the unworthy is this path,
not by the worthy ones.

So with the thought,

"tis no proper path for thee,'

let a man refrain his heart
from tangibles cognizable by the body.

■

"In whatsoever brother or sister, Brethren,
there should arise desire
or lust
or malice
or infatuation
or repugnance of heart
in respect of mind-states cognizable by the mind,
let such refrain his heart from that.

Fearsome and beset with fear is this way,
beset with thorns and jungle,
a devious track,
a wrong path,
hard to travel on.

Followed by the unworthy is this path,
not by the worthy ones.

So with the thought,

"tis no proper path for thee,'

let a man refrain his heart
from mind-states cognizable by the mind.

§

Suppose, Brethren, there is growing corn
that has reached ripeness,
and a lazy watcher of the corn.

Then a cow that devours[5] corn
comes down into that corn
and eats her fill
with ravenous delight.

Even so, Brethren, the ignorant manyfolk,
being uncontrolled in the sixfold sense-sphere,
eats its fill
with ravenous delight
among the five sensual pleasures.

But suppose, Brethren, that there is growing corn
that has reached ripeness
and a zealous watcher of the corn.

Then a cow that devours corn
comes trespassing in that corn.

The watcher of the corn
seizes her with a firm grip
by the muzzle.

Gripping her muzzle
he gets a firm hold of her forehead
and holds her fast.

So holding her fast
above the forehead,[6]
he gives her a sound drubbing with a stick,
and having so belaboured her,
he lets her go.

■

Then a second time that cow that devours corn
comes trespassing in that corn.

Then a second time the watcher of the corn
seizes her with a firm grip
by the muzzle.

Gripping her muzzle
he gets a firm hold of her forehead
and holds her fast.

So holding her fast
above the forehead,
he gives her a sound drubbing with a stick,

and having so belaboured her,
he lets her go.

■

Then a third time that cow that devours corn
comes trespassing in that corn.

[129] Then a third time the watcher of the corn
seizes her with a firm grip
by the muzzle.

Gripping her muzzle
he gets a firm hold of her forehead
and holds her fast.

So holding her fast
above the forehead,
he gives her a sound drubbing with a stick,
and having so belaboured her,
he lets her go.

So it comes about, Brethren,
that the corn-devouring cow,
whether she roam in village or forest,
whether given to standing[7] or lying down,
would never trespass in that corn again:
for she bethinks her
of that last belabouring with a stick.

Just so, Brethren,
when a brother's heart is stirred,
stirred strongly
by the sixfold sense-sphere,
yet inwardly he stands fast,
becomes tranquil,

is one-pointed,
is composed.[8]

§

Suppose, Brethren, the sound of a lute
has never been heard
by a rajah
or royal minister.

Then he hears the sound of a lute
and says:

'Good man, pray what is that sound
so entrancing,
so delightful,
so intoxicating,
so ravishing,[9]
of such power to bind?

Then they say to him:

'That, lord, is the sound
of what is called a lute,
that sound so entrancing,
so delightful,
so intoxicating,
so ravishing,
of such power to bind.'

Then he says:

'Go, my man.

Fetch me that lute.'

So they fetch him that lute
and say to him:

'This, lord, is that lute,
that sound so entrancing,
so delightful,
so intoxicating,
so ravishing,
of such power to bind.'

Then he says:

'Enough of this lute, my man.

Fetch me that sound.'

They say to him:

'This lute so called, lord,
consists of divers parts,[10]
a great number of parts.

It speaks
because it is compounded of divers parts,
to wit,
owing to the belly,
owing to the parchment,
the handle,
the frame,[11] the strings,
owing to the bridge[12]
and proper effort of a player.

Thus, lord, this lute, so called,
consists of divers parts,
of a great number of parts.

It speaks
because it is compounded of divers parts.'

Then that rājah breaks up that lute
into ten
or a hundred **[130]** pieces.

Having done so,
he splinters
and splinters it again.

Having done so,
he burns it in fire,[13]
then makes it a heap of ashes
and winnows the heap of ashes
in a strong wind
or lets them be borne down
by the swift stream of a river.

Then he says:

'A poor thing[14]
is what you call a lute, my men,
whatever a lute may be.

Herein the world is exceeding careless
and led astray.'

Even so, Brethren, a brother
investigating[15] body
as far as there is scope[16] for body,
investigating feeling,
as far as there is scope for feeling,
investigating perception,
as far as there is scope for perception
investigating the activities,

as far as there is scope for the activities,
investigating consciousness,
so far as there is scope for consciousness, -
in all of these investigations,
whatever there be of 'I'
or 'I am'
or 'Mine,'
there is none of that for him.

---

[1] 'This parable,' says *Comy.*, 'was given, at Jeta Grove.'

[2] *Ummagga*. *Comy*. 'No way for one journeying to the world of devas or mankind or Nibbāna.'

[3] *Kummagga*. Skt. ku-marga, 'an evil way.' *Cf*. *Itiv*. 117; *Sn*. 736.

[4] *Duhitika,* 'beset with robbers.' But *Comy*. reads *dvīhitika,* as *infra*. p. 323 of text. See *Pāli Dict*. s.v.

[5] *Cf*. *Brethren,* verse 446.

[6] *Upari-ghaṭāyaṇ* ('pot'), like *kumbha* (of an elephant), not as *Pāli Dict*. *ref*. *s.v*. *Comy*. *dvinnaṇ singānaṇ antare*.

[7] *Thana-bahula, nisajja bahula*.

[8] *Comy*. explains the four words of the four *jhānas* respectively.

[9] *Mucchaniyya*. *Comy*. *mucchitaṇ viya karaṇato mucchissati*.

[10] *Cf*. *Mil*. *Pañh*., 53. The parts there given are *patta, camma, doṇi, daṇḍa, upaīṇna, tantiyo, koṇa*.

[11] Text *upaveṇaṇ (v.l. upavīṇe, upadhīraṇe)*. *Comy*. has *upadhāraṇe = veṭhake* (framework).

[12] *Koṇaṇ = caturaṇsaṇ sāra-danṇḍakaṇ C*.

[13] The stock series of phrases for utter destruction of anything. *Cf*. *K.S*. iii, 61. [But ?]

[14] Text *asakkirāyaṇ* (*v.l*. *asatikirāyaṇ,* also the reading of *Comy*., with expl. *asati = lāmaka*. *JA*. i, 285. *Tanti-bandhi-lāmakam evā ti attho*.

[15] Text *samanesati*. *Comy*. *sammannesati* (expl. as *khandha-samma-sanaṇ ... pariyesati*), but *Pāli Dict*., which I follow here, *samannesati*. The passage is quoted at *Mahāniddesa,* p. 439, where it is spelt *sammannesati*.

[16] *Gati*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
4. Āsīvisa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

4. The Chapter on the Snake

Sutta 206

Cha-p-Pāṇaka Suttaṃ

The Six Animals[1]

---

[198] **[130]**

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Suppose, Brethren, a man
with a wounded body,
with a festering body,
were to enter a swampy jungle.

Its grasses and thorns
pierce his feet
and scratch his festering limbs.

That man, Brethren,
would feel pain and despair all the more
owing to that.

Even so, Brethren, some brother here
goes to dwell in village or jungle,
and meets with one who rebukes him.[2]

This venerable one
and he who thus treats him,[3] saying:

'Such a life (as yours)
is a thorn of impurity to the village,'

knowing him to be such a thorn, -
(these two) are to be understood as
restraint
and non-restraint.

§

[131] And how, Brethren, is non-restraint?

Herein, Brethren, a brother,
seeing an object with the eye,
is attached to objects that charm,
is averse from objects that displease,
and dwells with attention to body distracted.

His thought is mean,
and he understands not,
as it really is,
that emancipation of heart,
that emancipation of wisdom,
whereby those evil,
unprofitable states that have arisen,
cease utterly without remainder.

■

Herein, Brethren, a brother,
hearing a sound with the ear,
is attached to sounds that charm,
is averse from sounds that displease,
and dwells with attention to body distracted.

His thought is mean,
and he understands not,
as it really is,
that emancipation of heart,
that emancipation of wisdom,
whereby those evil,
unprofitable states that have arisen,
cease utterly without remainder.

■

Herein, Brethren, a brother,
smelling a scent with the nose,
is attached to scents that charm,
is averse from scents that displease,
and dwells with attention to body distracted.

His thought is mean,
and he understands not,
as it really is,
that emancipation of heart,
that emancipation of wisdom,
whereby those evil,
unprofitable states that have arisen,
cease utterly without remainder.

■

Herein, Brethren, a brother,
tasting a savour with the tongue,
is attached to savours that charm,
is averse from savours that displease,
and dwells with attention to body distracted.

His thought is mean,
and he understands not,
as it really is,
that emancipation of heart,
that emancipation of wisdom,
whereby those evil,
unprofitable states that have arisen,
cease utterly without remainder.

■

Herein, Brethren, a brother,
contacting a tangible with the body,
is attached to tangibles that charm,

is averse from tangibles that displease,
and dwells with attention to body distracted.

His thought is mean,
and he understands not,
as it really is,
that emancipation of heart,
that emancipation of wisdom,
whereby those evil,
unprofitable states that have arisen,
cease utterly without remainder.

■

Herein, Brethren, a brother,
cognizing a mind-state with the mind,
is attached to mind-states that charm,
is averse from mind-states that displease,
and dwells with attention to body distracted.

His thought is mean,
and he understands not,
as it really is,
that emancipation of heart,
that emancipation of wisdom,
whereby those evil,
unprofitable states that have arisen,
cease utterly without remainder.

§

Suppose, Brethren, a man catches six animals,
of diverse range

and diverse pasturage,
and tethers them with a stout rope.

He catches a snake
and tethers it with a stout rope:
he catches a crocodile,
and tethers it with a stout rope:
he catches a bird,[4],
and tethers it with a stout rope:
he catches a dog,
and tethers it with a stout rope:
he catches a jackal,
and tethers it with a stout rope:
he catches a monkey,
and tethers it with a stout rope.

Having done so, Brethren,
he ties them together
with a knot in the middle
and sets them going.

Now, Brethren, those six animals
of diverse range
and diverse pasturage
would struggle[5] to be off,
each one to his own range and pasture.

The snake would struggle, thinking:
'I'll enter the anthill'.

The crocodile would struggle, thinking:
'I'll enter the water'.

The bird would struggle, thinking:
'I'll mount[6] into the air'.

The dog would struggle, thinking:
'I'll enter the village.'.

The jackal would struggle, thinking:
'I'll go to the charnel-field'.

The monkey would struggle, thinking:
'I'll be off to the forest.'

Now, Brethren, when those six hungry[7] animals grew weary,
they would follow after
the one of them that was stronger,
they would conform to that one,[8]
they would become subject to him.

Even so, Brethren, in whatsoever brother
attention to body is not practised,
not made much of,
the eye struggles to pull him
with objects that charm.

Repulsive to him
are **[132]**
objects that displease.

The ear struggles to pull him
with sounds that charm.

Repulsive to him
are sounds that displease.

The nose struggles to pull him
with scents that charm.

Repulsive to him
are scents that displease.

The tongue struggles to pull him
with savours that charm.

Repulsive to him
are savours that displease.

The body struggles to pull him
with tangibles that charm.

Repulsive to him
are tangibles that displease.

The mind struggles to pull him
with mind-states that charm.

Repulsive to him
are mind-states that displease.

Thus, Brethren, is non-restraint.

§

And how, Brethren, is restraint?

Herein, Brethren, a brother,
seeing an object with the eye,
is not attached to objects that charm,
nor averse from objects that displease.

He dwells with attention to body established
and his thought is boundless.

He understands,
as it really is,

that emancipation of heart,
that emancipation of wisdom,
whereby those evil,
unprofitable states
that have arisen
come to cease utterly without remainder.

■

Hearing a sound with the ear,
is not attached to sounds that charm,
nor averse from sounds that displease.

He dwells with attention to body established
and his thought is boundless.

He understands,
as it really is,
that emancipation of heart,
that emancipation of wisdom,
whereby those evil,
unprofitable states
that have arisen
come to cease utterly without remainder.

■

Smelling a scent with the nose,
is not attached to scents that charm,
nor averse from scents that displease.

He dwells with attention to body established
and his thought is boundless.

He understands,
as it really is,
that emancipation of heart,

that emancipation of wisdom,
whereby those evil,
unprofitable states
that have arisen
come to cease utterly without remainder.

■

Tasting a savour with the tongue,
is not attached to savours that charm,
nor averse from savours that displease.

He dwells with attention to body established
and his thought is boundless.

He understands,
as it really is,
that emancipation of heart,
that emancipation of wisdom,
whereby those evil,
unprofitable states
that have arisen
come to cease utterly without remainder.

■

Contacting a tangible with the body,
is not attached to tangibles that charm,
nor averse from tangibles that displease.

He dwells with attention to body established
and his thought is boundless.

He understands,
as it really is,
that emancipation of heart,
that emancipation of wisdom,

whereby those evil,
unprofitable states
that have arisen
come to cease utterly without remainder.

■

Cognizing a mind-state with the mind,
is not attached to mind-states that charm,
nor averse from mind-states that displease.

He dwells with attention to body established
and his thought is boundless.

He understands,
as it really is,
that emancipation of heart,
that emancipation of wisdom,
whereby those evil,
unprofitable states
that have arisen
come to cease utterly without remainder.

§

Suppose, Brethren, a man catches six animals,
of diverse range
and diverse pasturage,
and tethers them with a stout rope.

He catches a snake
and tethers it with a stout rope:
he catches a crocodile,

and tethers it with a stout rope:
he catches a bird,
and tethers it with a stout rope:
he catches a dog,
and tethers it with a stout rope:
he catches a jackal,
and tethers it with a stout rope:
he catches a monkey,
and tethers it with a stout rope.

Having done so, Brethren,
he tethers them to a stout peg or post.

Now, Brethren, those six animals
of diverse range
and diverse pasturage
would struggle to be off,
each one to his own range and pasture.

The snake would struggle, thinking:
'I'll enter the anthill'.

The crocodile would struggle, thinking:
'I'll enter the water'.

The bird would struggle, thinking:
'I'll mount into the air'.

The dog would struggle, thinking:
'I'll enter the village.'.

The jackal would struggle, thinking:
'I'll go to the charnel-field'.

The monkey would struggle, thinking:
'I'll be off to the forest.'

Now, Brethren, when those six animals grow weary,
they would have to stand,
crouch
or lie down
by that peg or post.

Even so, Brethren, in whatsoever brother
attention to body
is practised and made much of,
the eye does not struggle
to pull him with objects that charm.

Objects that displease
are not repulsive to him.

The ear does not struggle
to pull him with sounds that charm.

Sounds that displease
are not repulsive to him.

The nose does not struggle
to pull him with scents that charm.

Scents that displease
are not repulsive to him.

The tongue does not struggle
to pull him with savours that charm.

Savours that displease
are not repulsive to him.

The body does not struggle
to pull him with tangibles that charm.

Tangibles that displease
are not repulsive to him.

The mind does not struggle
to pull him with mind-states that charm.

Mind-states that displease
are not repulsive to him.

Thus, Brethren, is restraint.

'Tethered to a stout peg or post,' Brethren,
is a term for attention to body.[9]

Wherefore, Brethren, thus must ye train yourselves:

'We shall practise attention to body.

It shall be made much of,
ridden on,
built upon,
striven with,
accumulated
and thoroughly undertaken.'"[10]

---

[1] *Vis. Magg.* ii, 484, 'the six personal sense-spheres are to be regarded as six creatures: the external sphere as their feeding-ground.'

[2] *Vattāraṇ. Comy. codakaṇ.*

[3] *Evaṇkārā.* 'Like a physician.' *Comy.* Owing to the structure of this sentence the distinction between the two men is obscured. I think the reading should be *ayañ ca* (the brother), *so ca evaṇkār* 'the rebuker). Sinh. MSS. read *so* for *kho*.

[4] *Pakkhiṇ*. 'A bird with an elephant's trunk (?).' *Comy*.

[5] *Āviñcheyyuṇ = ākaḍḍheyyuṇ*. *Comy*.

[6] *Ḍessāmi (ḍeti) = uppatissāmi*. *Comy*.

[7] *Jhattā*.

[8] Text *anuvidhīyeyyuṇ*. *Comy*. *anuvidhāy-* (der. from *anuvidhāna*)

[9] *Cf*. *V.M*., 269.

[10] *Cf*. *D*. ii, 103; *S*. ii, 264; *Ud*. 62.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
35. Saḷāyatana Saṃyutta
§ IV: Paññāsaka Catuttha
4. Āsīvisa Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

35. Kindred Sayings the Sixfold Sphere of Sense

§ IV: The 'Fourth Fifty' Suttas

4. The Chapter on the Snake

Sutta 207

Yava-Kalāpī Suttaṃ

The Sheaf of Corn[ed1]

---

[201] **[132]**

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Suppose, Brethren, a sheaf of corn
thrown down at the four crossways.

Then six men come up
armed with flails,
and with their six flails
beat out that sheaf of corn.

Thus, Brethren, **[133]** would that sheaf of corn
be threshed thoroughly,
thus beaten with six flails.

Then suppose a seventh man comes up,
armed with a flail,
and threshes that sheaf of corn
with his seventh flail.

Thus would that sheaf of corn
be still more thoroughly threshed
by that seventh flail.

Even so, Brethren, the untaught manyfolk
is threshed by the eye
with objects that charm,
is threshed by the ear,
with sounds that charm,
is threshed by the nose,
with scents that charm,
is threshed by the tongue,
with savours that charm,
is threshed by the body,
with tangibles that charm,

is threshed by mind,
with mmd-states that charm.

If that untaught manyfolk, Brethren,
thinks of a future becoming,
still more thoroughly is it threshed,
just as that sheaf of corn
is still more thoroughly threshed
by the seventh flail.

Once upon a time, Brethren,
the Devas and Asuras were massed for battle.[1]

Then Vepacitti, lord of the Asuras,
addressed the Asuras thus:

'Good sirs,[2] if in the battle now set between the Devas and the Asuras
the Asuras win the day
and the Devas be worsted,
then do ye bind Sakka, lord of the Devas,
neck,
hand
and foot,
and bring him into my presence in Asura Town.'

And in like manner Sakka, lord of the Devas,
thus addressed the Devas of the Thirty Three:

'Good sirs, if in the battle now set between the Devas and the Asuras
the Asuras be worsted
and the Devas win the day,
do ye bind Vepacitti, lord of the Asuras,
neck,
hand
and foot,

and bring him into my presence
at the Devas' Court of Righteousness.'[3]

Well, Brethren, in that fight
the Devas won the day,
and the Asuras were worsted.

Then the Devas of the Thirty-Three
bound Vepacitti, lord of the Asuras,
neck,
hand
and foot,
and brought him into the presence of Sakka, lord of the Devas,
to the Devas' Court of Righteousness.

So there, Brethren, was Vepacitti, lord of the Asuras,
bound neck,
hand
and foot.

Now when it occurred to Vepacitti, lord of the Asuras, thus:

'Righteous in good sooth are the Devas,[4]
unrighteous the Asuras.

Now go I to Deva Town,'

[134] straightway he beheld himself freed
from that fivefold bondage
and possessed
of the five pleasures of the senses,
and so endowed
had great delight.

But, Brethren, when Vepacitti, lord of the Asuras, thought:|| ||

'Righteous forsooth are the Asuras,
unrighteous are the Devas.[5]

Now go I to Asura Town,'

thereupon he beheld himself bound
with that fivefold bondage
and robbed
of the five pleasures of the senses.

Thus subtle, Brethren, is the bondage of Vepacitti,
but more subtle still
the bondage of *Māra*.

He who hath conceits, Brethren,
is *Māra's* bondsman.

He who hath no conceits[6]
is freed from the Evil One.

'I am,' -
that is a conceit.

'This am I,' -
that is a conceit.

'I shall be,' -
that is a conceit.

'I shall not be,' -
that is a conceit.

'Embodied shall I be,' -
that is a conceit.

'Disembodied shall I be,' -
that is a conceit.

'I shall be conscious,' -
that is a conceit.

'Unconscious shall I be,' -
that is a conceit.

'Neither conscious nor unconscious shall I be,' -
that is a conceit.

A conceit, Brethren, is lust.

A conceit is an imposthume.

A conceit is a barb.

Wherefore, Brethren, ye must say:

'With heart free from conceits
will we abide.'

Thus must ye train yourselves.

■

'I am,' -
that is something moved.[7]

'This am I,' -
that is something moved.

'I shall be,' -
that is something moved.

'I shall not be,' -
that is something moved.

'Embodied shall I be,' -
that is something moved.

'Disembodied shall I be,' -
that is something moved.

'I shall be conscious,' -
that is something moved.

'Unconscious shall I be,' -
that is something moved.

'Neither conscious nor unconscious shall I be,' -
that is something moved.

What is moved, Brethren, is lust.

What is moved is an imposthume.

What is moved is a barb.

Wherefore, Brethren, let your thought be:

'With heart immovable
will we abide.'

Thus must ye train yourselves.

■

'I am,' -
is something wavering.

'This am I,' -
is something wavering.

'I shall be,' -
is something wavering.

'I shall not be,' -
is something wavering.

'Embodied shall I be,' -
is something wavering.

'Disembodied shall I be,' -
is something wavering.

'I shall be conscious,' -
is something wavering.

'Unconscious shall I be,' -
is something wavering.

'Neither conscious nor unconscious shall I be,' -
is something wavering.

What wavers, Brethren, is lust.

What wavers is an imposthume.

What wavers is a barb.

Wherefore let your thought be:

'With heart unwavering
will we abide.'

Thus must ye train yourselves.

■

[135] 'I am,' -
is an obsession.[8]

'This am I,' -
is an obsession.

'I shall be,' -
is an obsession.

'I shall not be,' -
is an obsession.

'Embodied shall I be,' -
is an obsession.

'Disembodied shall I be,' -
is an obsession.

'I shall be conscious,' -
is an obsession.

'Unconscious shall I be,' -
is an obsession.

'Neither conscious nor unconscious shall I be,' -
is an obsession.

An obsession, Brethren, is lust.

An obsession is an imposthume.

An obsession is a barb.

Wherefore let your thought be:

'With heart unobsessed
will we abide.'

Thus must ye train yourselves.

■

'I am,' -
is vain imagining.[9]

'This am I,' -
is vain imagining.

'I shall be,' -
is vain imagining.

'I shall not be,' -
is vain imagining.

'Embodied shall I be,' -
is vain imagining.

'Disembodied shall I be,' -
is vain imagining.

'I shall be conscious,' -
is vain imagining.

'Unconscious shall I be,' -
is vain imagining.

'Neither conscious nor unconscious shall I be,' -
is vain imagining.

Vain imaginings, Brethren, are lust.

Vain imaginings are an imposthume.

Vain imaginings are a barb.

Wherefore let your thought be:

'With heart that has slain conceit
will we abide.'

Thus, Brethren, must ye train yourselves.

---

[1] *Cf. K.S.* i, 283 The *sutta* is there entitled 'Forbearance.'

[2] *Mārisā*. *Comy.*, at *S*. i, 2 explains as 'they who are free from dukkha.'

[3] *Sudhammaṇ devasabhaṇ*

[4] *Comy*. 'In that they do not give me cause to weep.'

[5] *Comy*. 'In that they bind me like a jungle-hog with fivefold bondage, and make me sit here.'

[6] *Comy*. *Taṇhā-diṭṭhi-māna*. The first conceit here refers to *taṇhā;* the second to *diṭṭhi;* the third to *sassata-diṭṭhi* (etcrnalist view); the fourth to *uccheda-diṭṭhi* (the annihilationist view).

[7] *Iñjitaṇ*.

[8] *Papañcitaṇ* For *papañca* see Brethren, p. 343 *n*.

[9] *Cf*. *K.S*. i, 18 n *Māna-gataṇ- = māna-pavatti*. *Comy*.

[ed1] American English readers should understand that this means 'wheat'. Properly, as in English English, what Americans call 'corn' should be called 'maize'. Maize was not introduced into India (or so they say) until after it's discovery in America. (However that may have been as early as 300 A.D., by the Chinese who appear to have had active trade with the indians of Mexico as early or earlier than this date and they, in turn, also had active commerse with India at that time.)

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
1. Sagāthā Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

1. With Verses

Sutta 1

Samādhi Suttaṃ

Concentration[1]

---

[204] **[136]**

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"There are these three feelings, brethren.

What three?

Feeling that is pleasant,
feeling that is painful,
and feeling that is neither pleasant nor painful.

These, Brethren, are the three feelings.

Collected, 'ware, the mindful follower
Of the Awakened One well understands
Feelings, and how they come to be, and where
They cease, and what the way to feelings' end.[2]
That brother who hath ended them, therefor
No longer hungereth.[3] He is set free.

---

[1] *Samādhi*.

[2] Text misprints *khaya-gāminaṇ*.

[3] *Nicchāto = nittaṇho*. *Comy*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
1. Sagāthā Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

1. With Verses

Sutta 2

Sukhaya Suttaṃ

For Pleasure

---

[204] **[136]**

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"There are these three feelings, brethren.

What three?

Feeling that is pleasant,
feeling that is painful,
and feeling that is neither pleasant nor painful.

These, Brethren, are the three feelings.

Pleasure or pain or feeling that is neither,
The inner and the outer, all that's felt -
He knows it to be ill. He sees the world
False,[1] perishable.[2] He sees, by contact with it,[3]
That it is transient, and frees himself.[4]

---

[1] *Mosa-dhammaṇ Cf. Sn*. v, 738 (as here). 758, where it is explained as *nassana-dhammaṇ* (*Par. Jot*., 506. 509).

[2] *Palokinaṇ*. *Comy*. *palujjana-sabbāvaṇ*

[3] *Phussa-phussa-vayaṇ passaṇ Comy*. *ñāṇena phusitvā phusitvā 'va sampassanto* (*phussa* is gerund of *phusati*). *Vayaṇ = ante bhangaṇ (Sn*. *A.)*

[4] *Evaṇ tattha virajjati* Sinh. MSS. of *Comy*. read *evaṇ vaṭṭaṇ virajjati* (is free from the round of rebirth). But *Sn*. *Comy*. has *tattha vijānāti = dukkha-bhāvaṇ vijānāti*

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
1. Sagāthā Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

1. With Verses

Sutta 3

Pahānena Suttaṃ

By Abandoning

---

[205] **[137]**

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"There are these three feelings, brethren.

What three?

Feeling that is pleasant,
feeling that is painful,
and feeling that is neither pleasant nor painful.

These, Brethren, are the three feelings.

The lurking tendency[1]
to lust for pleasant feeling, Brethren,
must be abandoned.

The lurking tendency
to repugnance for painful feeling
must be abandoned.

The lurking tendency to ignorance
of feeling that is neither pleasant nor painful
must be abandoned.

When in a brother that lurking tendency
to lust for pleasant feeling is abandoned,
that lurking tendency to repugnance for painful feeling is abandoned,
that lurking tendency to ignorance of neutral feeling is abandoned,
this abandonment of tendency to lust in a brother
is called 'rightly seeing.'

He has cut off craving,
broken the bond,[2]
by perfect comprehension of conceit
he has made an end of III.

To feel (the touch of) pleasure, not to know
What feeling is, to see no refuge from it, -
That is the lurking tendency to craving.

To feel (the touch of) pain, but not to know
What feeling is, to see no refuge from it, -
That is the lurking tendency to shunning.

What neither pains nor pleases, as is taught
By the Great Sage,[3] - if one delights in that,
Not even thus is he from ill released.

But when a brother, ardent (in his task),
Lets not his mind run riot,[4] thereupon
That wise one every feeling understands.

He, understanding feelings, in this life
Is drug-immune and, when the body dies,
A saint, lore-perfeet, past our reckoning.[5]

---

[1] *Anusaya*.

[2] *Vivattayi*. *Comy*. has the usual variant *vāvattayi*. For this stock phrase *cf*. *infra*. § 5; xliv, § 9.

[3] *Bhūri-paññа*. *Cf*. *K.S*. iii, 121 *n*.

[4] *Sampajaññāṇ na riñcati na jahati*. (*Comy*. 'abandons not composure.' At *Sn*. v, 156 *Comy*. says *na rittakaṇ karoti*.

[5] *Saṅkhaṇ nopeti (na upeti)*. see note to *K.S*. iii, 33. *Comy*. says *ratto duṭṭho muḷho ti paññattiṇ na upeti*

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
1. Sagāthā Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

1. With Verses

Sutta 4

Pātāla Suttaṃ

The Bottomless Pit[1]

---

[206] **[138]**

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"The untaught manyfolk, Brethren, utters this saying:

'There is a bottomless pit in the mighty Ocean.'

But herein, Brethren, the untaught manyfolk utters this saying of what is not,
of what exists not, to wit:

'There is a bottomless pit in the mighty Ocean.'

Now this word 'bottomless pit,' Brethren,
is a term for painful bodily feeling.

The untaught manyfolk,
when touched by painful bodily feeling,
weeps and wails,
cries aloud,
knocks the breast
and comes by utter bewilderment.

So, Brethren, it is said:

'The untaught manyfolk
has not emerged from the bottomless pit,[2]
does not reach solid ground.'

But the well-taught Ariyan disciple, Brethren,
when touched by painful bodily feeling,
weeps not,
wails not,
cries not aloud,
knocks not the breast,
comes not by utter bewilderment.

Thus, Brethren, it is said:

'The well-taught Ariyan disciple
has emerged from the bottomless pit,
he reaches solid ground.'"[3]

He who cannot bear with patience
pains that come upon him,
that rack the body,
drain the life,
cause trembling at their touch:

Who weeps and wails,
bursts into tears,
feeble
and void of strength,

From the abyss hath not come forth,
nor reached the solid ground.

But he that beareth patiently
the pains that come upon him,
That rack the body,
drain the life,
and feareth not their touch,

He hath come forth from the abyss
and reached the solid ground.

---

[1] *Pātālā*. *Comy*. derives it thus: *pātassa alaṇ pariyatto n'atthi* ('no end of falling'). See Append., to *Brethren*, p. 418, where Mrs. Rhys Davids says: 'any circumstance in which one is carried off one's feet, loses balance.'

[2] Text has *pātālena* for *pātāle na*.

[3] *Gādhañ ca n'ajjhagā*. *Cf*. *S*. i, 47.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
1. Sagāthā Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

1. With Verses

Sutta 5

Daṭṭhabba Suttaṃ

By So Regarding

---

[207] **[139]**

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"There are these three feelings, brethren.

What three?

Feelings that are pleasant,
feelings that are painful,
feeliags that are neither pleasant nor painful.

Pleasant feelings, Brethren,
should be regarded as Ill.

Painful feelings should be regarded as a barb.

Neutral feelings should be regarded as impermanence.

When a brother regards pleasant feelings as ill,
painful feelings as a barb,
neutral feelings as impermanence,
such an one is called, Brethren,
'rightly seeing.'|| ||

He has cut off craving,
broken the bond,
by perfect comprehension of conceit
he has made an end of ill.

Who sees that pleasure is an ill and pain a piercing barb,
Who sees the state of neutral feeling is impermanent,
That brother rightly sees indeed and feelings understands,
He, understanding feelings, in this life is drug-immune:
When body dies, - a saint, lore-perfect, past our reckoning.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
1. Sagāthā Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

1. With Verses

Sutta 6

Sallattena Suttaṃ

By the Barb

---

[207] **[139]**

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"The untaught manyfolk, Brethren,
feels feeling that is pleasant,
feeling that is painful
and feeling that is neutral.

The well-taught Ariyan disciple, Brethren,
feels feeling that is pleasant,
feeling that is painful
and feeling that is neutral.

Now herein, Brethren,
what is the distinction,
what is the specific feature,[1]
what is the difference
between the well-taught Ariyan disciple
and the untaught manyfolk?"

"For us, lord,
things have the Exalted one as their root,
their guide,
their resort.

Well indeed were it
if the meaning of this that has been spoken
were to manifest itself in the Exalted One.

Hearing it from him
the brethren will remember it."[ed1]

"The untaught manyfolk, Brethren,
being touched by feeling that is painful,
weeps and wails,
cries aloud,
knocks the breast,
falls into utter bewilderment.

For he feels a twofold feeling,
bodily
and mental.

Suppose, Brethren, they pierce a man with a barb,
then with a second barb,
just so, Brethren,
that man feels the pain of two barbs.

Thus does the untaught manyfolk
being touched by feeling that is painful,
weep and wail,
crie aloud,
knock the breast,
fall into utter bewilderment.

For he feels a twofold feeling,
bodily
and mental.

[140] Touched by that painful feeling
he feels repugnance for it.

Feeling that repugnance for the painful feeling,
the lurking tendency to repugnance
fastens on him.

Touched by the painful feeling,
he delights in pleasant feeling.

Why so?

The untaught manyfolk, Brethren,
knows of no refuge from painful feeling
save sensual pleasure.

Delighting in that sensual pleasure,
the lurking tendency to sensual pleasure
fastens on him.

He understands not,
as it really is,
the arising
and the destruction of feelings,
nor the satisfaction,
the misery,
the way of escape from feelings.

As he understands them not,
the lurking tendency to ignorance of neutral feeling
fastens on him.

If he feels feeling that is pleasant,
he feels it as one in bondage.[2]

If he feels feeling that is painful,
he feels it as one in bondage.

If he feels feeling that is neutral,
he feels it as one in bondage.

This untaught many-folk, Brethren, is called
'in bondage to birth,
death,
sorrow
and grief,
woe,
lamentation
and despair.'

He is in bondage to ill.

So I declare.

§

But, Brethren, the well-taught Ariyan disciple,
when touched by painful feeling,
weeps not,
wails not,
cries not aloud,
knocks not the breast,
falls not into utter bewilderment.

He feels but one feeling,
the bodily,
not the mental.

Suppose, Brethren, they pierce a man with a barb,
but do not pierce him with a second barb.

Thus that man feels
but the pain caused by the one barb.

Even so, Brethren, the well-taught Arivan disciple,
when touched by painful feeling,
weeps not,
wails not,
cries not aloud,
knocks not the breast,
falls not into utter bewilderment.

He feels but one feeling,
bodily pain,
not mental.

Moreover, he has no repugnance for painful feeling.

As he has no repugnance for it,
the lurking tendency to repugnance for painful feeling
fastens not on him.

He, when touched by painful feeling,
delights not in sensual pleasure.

Why so?

Because, Brethren, the well-taught Ariyan disciple
knows of a refuge from painful feeling
apart from sensual ease.

As he delights not in sensual ease,
the **[141]** lurking tendency to sensual ease
fastens not on bim.

As be understands, as they really are,
both the arising
and the destruction
of these feelings,
the satisfaction,
the misery of them,
the way of escape therefrom,
the lurking tendency to ignorance of neutral feeling
fastens not on him.

If he feels a feeling that is pleasant,
he feels it as one freed from bondage.

If he feels a feeling that is painful,
he feels it as one that is freed from bondage.

If he feels a neutral feeling,
he feels it as one that is freed from bondage.

This well-taught Axiyan disciple, Brethren,
is called
'freed from the bondage of birth,
old age,[3]
from sorrow and grief,
from woe,
lamentation
and despair.'

He is freed from the bondage of ill.

So I declare.

Such, Brethren, is the distinction,
the specific feature,
the difference
between the well-taught Ariyan disciple
and the untaught manyfolk."

"Not swayed by feelings is the sage. Nor ease
Nor pain affecteth him of knowledge wide.
Betwixt the wise man and the worldly one
Vast is the difference in goodliness.

A searcher of the Norm,[4] of knowledge wide,
Who rightly views this world and that beyond,
Is not heart-harassed by things desired:
By undesired things he is not repelled.

By his disinclination and dislike
They're blown away, departed, are no more.
Knowing the stainless path and sorrowless,
He rightly knows, becoming he's o'erpassed."[5]

[1] *Cf. K.S.* iii, 58 for *adhippāyoso* and the usual phrase that follows.

[2] *Saṃyutta*.

[3] *Jarā,* omitted in the former paragraph.

[4] *Snñkhātā-dhammassa*. *Cf. K.S.* ii, 36; *Sn*. 70: -

Aneḷamūgo sutavā satīmā
Sañkhala-dhāmmo niyato padhānavā|| ||

where *Comy*. expl. = '*pariññāta-dhammo': Sn*. 1038. *Comy*. 'a name for the arahant.'

[5] *Bhavassa pāragū*.

[ed1] Woodward abridges. This is taken from his translation of SN 4.35.152.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
1. Sagāthā Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

1. With Verses

Sutta 7

Paṭhama Gelaññha Suttaṃ

Sickness (i)

---

[210] **[142]**

Thus have I heard:

Once the Exalted One was staying near Vesālī,
in Great Grove,
at the Hall of the Peaked Gable.

Then the Exalted One
at eventide
rising from his solitude

went to visit the sick-ward,
and on reaching it
sat down on a seat made ready.

So seated the Exalted One addressed the Brethren, saying: -

"Brethren, a brother should meet his end[1]
collected and composed.

This is our instruction to you.

§

And how, Brethren, is one collected?

Herein, Brethren, a brother dwells,
as regards body,
contemplating body as transient,[2]
ardent,
composed
and thoughtful,
by having put away[3]
in this world
the dejection arising from craving.

■

He[ed1] dwells,
as regards feeling,
contemplating feeling as transient,
ardent,
composed
and thoughtful,

by having put away
in this world
the dejection arising from craving.

■

He dwells,
as regards mind,
contemplating mind as transient,
ardent,
composed
and thoughtful,
by having put away
in this world
the dejection arising from craving.

■

He dwells,
as regards mind-states,
contemplating mind-states as transient,
ardent,
composed
and thoughtful,
by having put away
in this world
the dejection arising from craving.

■

Thus, Brethren, is a brother collected.

§

And how, Brethren, is a brother composed?

Herein, Brethren, in his going forth
and in his returning
a brother acts composedly.

In looking in front
and looking behind,
he acts composedly.

In bending or relaxing (his limbs)
he acts composedly.

In wearing his robe
and bearing outer robe and bowl,
in eating,
drinking,
chewing,
and tasting
he acts composedly.

In easing himself,
in going,
standing,
sitting,
sleeping,
waking,
in speaking
and keeping silence
he acts composedly.

Thus, Brethren, is a brother composed.

Brethren, a brother should meet his end collected and composed.

This is our instruction to you.

§

Now, Brethren, as that brother dwells collected,
composed,
earnest,
ardent,
strenuous,
there arises in him
feeling that is pleasant,
and he thus understands:

'There is arisen in me
this pleasant feeling.

Now that is owing to something,
not without cause.

Owing to what?

Owing to this same body.

Now this body is impermanent,
compounded,
arisen owing to something.

It is owing to this impermanent body,
which **[143]** has so arisen,
that pleasant feeling has arisen as a consequence,
and how can that be permanent?'

Thus he dwells contemplating impermanence
in body and pleasant feeling,
he dwells contemplating their transience,

their waning,
their ceasing,
the giving of them up.

As he thus dwells
contemplating impermanence
in body and pleasant feeling,
contemplating their transience,
their waning,
their ceasing,
the giving of them up
the lurking tendency to lust
for body and pleasant feeling
is abandoned.

■

Now, Brethren, as that brother dwells collected,
composed,
earnest,
ardent,
strenuous,
there arises in him
feeling that is painful,
and he thus understands:

'There is arisen in me
this painful feeling.

Now that is owing to something,
not without cause.

Owing to what?

Owing to this same body.

Now this body is impermanent,
compounded,
arisen owing to something.

It is owing to this impermanent body,
which has so arisen,
that painful feeling has arisen as a consequence,
and how can that be permanent?'

Thus he dwells contemplating impermanence
in body and painful feeling,
he dwells contemplating their transience,
their waning,
their ceasing,
the giving of them up.

As he thus dwells
contemplating impermanence
in body and painful feeling,
contemplating their transience,
their waning,
their ceasing,
the giving of them up
the lurking tendency to repugnance
for body and painful feeling
is abandoned.

■

Now, Brethren, as that brother dwells collected,
composed,
earnest,
ardent,
strenuous,
there arises in him

feeling that is neutral,
and he thus understands:

'There is arisen in me
this neutral feeling.

Now that is owing to something,
not without cause.

Owing to what?

Owing to this same body.

Now this body is impermanent,
compounded,
arisen owing to something.

It is owing to this impermanent body,
which has so arisen,
that neutral feeling has arisen as a consequence,
and how can that be permanent?'

Thus he dwells contemplating impermanence
in body and neutral feeling,
he dwells contemplating their transience,
their waning,
their ceasing,
the giving of them up.

As he thus dwells
contemplating impermanence
in body and neutral feeling,
contemplating their transience,
their waning,
their ceasing,
the giving of them up
the lurking tendency to ignorance

for body and neutral feeling
is abandoned.

§

If he feels a pleasant feeling he understands:

'That is impermanent,
I do not cling to it.[4]

It has no lure for me.'

If he feels a painful feeling he understands:

'That is impermanent,
I do not cling to it.

It has no lure for me.'

If he feels a neutral feeling he understands:

'That is impermanent,
I do not cling to it.

It has no lure for me.'

■

If he feels a pleasant feeling,
he feels it as one released from bondage to it.

If he feels a painful feeling,
he feels it as one released from bondage to it.

If he feels a neutral feeling,
he feels it as one released from bondage to it.

■

When he feels a feeling
that his bodily endurance has reached its limit.

He understands:

'My bodily endurance has reached its limit.

When he feels a feeling that life has reached its limit.

He understands:

'Life has reached its limit'

He understands:

'When body breaks up,
after life is used up,
all my experiences in this world
will lose their lure
and grow cold.'

Just as, Brethren, because of oil
and because of a wick
a lamp keeps burning,
but, when oil and wick are used up,
the lamp would go out
because it is not fed.

Even so, Brethren, a brother,
when he feels a feeling
that his bodily endurance has reached its limit.

He understands:

'My bodily endurance has reached its limit.

When he feels a feeling that life has reached its limit.

He understands:

'Life has reached its limit'

He understands:

'When body breaks up,
after life is used up,
all my experiences in this world
will lose their lure
and grow cold.'

---

[1] *Kālaṇ āgameyya,* lit. 'reach his time.'

[2] *Kāye kāyānupassī*. *Comy*. *nirodhaṇ anupassanto*.

[3] *Vineyya*. I take this as gerund of *vineti*. But it may be the potential mood. *Cf*. *Sn*. 590; *Nidd*.[2] 577.

[4] *Cf*. *K.S*. ii, 57, and for the parable following (shortened here), p. 58. [Ed. text has 68, but it must be 58 as 68 is irrelevant.]

[ed1] Here Woodward has overlooked the "*vedanāsu|| pe|| citte dhammesu ~*" and included only the section on body. I expand using Woodward's vocabulary. see SN 5.47.5

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
1. Sagāthā Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

1. With Verses

Sutta 8

Dutiya Gelaññna Suttaṃ

Sickness (ii)

---

[213] **[144]**

Thus have I heard:

Once the Exalted One was staying near Vesālī,
in Great Grove,
at the Hall of the Peaked Gable.

Then the Exalted One
at eventide
rising from his solitude

went to visit the sick-ward,
and on reaching it
sat down on a seat made ready.

So seated the Exalted One addressed the Brethren, saying: -

"Brethren, a brother should meet his end
collected and composed.

This is our instruction to you.

§

And how, Brethren, is one collected?

Herein, Brethren, a brother dwells,
as regards body,
contemplating body as transient,
ardent,
composed
and thoughtful,
by having put away
in this world
the dejection arising from craving.

■

He dwells,
as regards feeling,
contemplating feeling as transient,
ardent,
composed
and thoughtful,

by having put away
in this world
the dejection arising from craving.

■

He dwells,
as regards mind,
contemplating mind as transient,
ardent,
composed
and thoughtful,
by having put away
in this world
the dejection arising from craving.

■

He dwells,
as regards mind-states,
contemplating mind-states as transient,
ardent,
composed
and thoughtful,
by having put away
in this world
the dejection arising from craving.

■

Thus, Brethren, is a brother collected.

§

And how, Brethren, is a brother composed?

Herein, Brethren, in his going forth
and in his returning
a brother acts composedly.

In looking in front
and looking behind,
he acts composedly.

In bending or relaxing (his limbs)
he acts composedly.

In wearing his robe
and bearing outer robe and bowl,
in eating,
drinking,
chewing,
and tasting
he acts composedly.

In easing himself,
in going,
standing,
sitting,
sleeping,
waking,
in speaking
and keeping silence
he acts composedly.

Thus, Brethren, is a brother composed.

Brethren, a brother should meet his end collected and composed.

This is our instruction to you.

§

Now, Brethren, as that brother dwells collected,
composed,
earnest,
ardent,
strenuous,
there arises in him
feeling that is pleasant,
and he thus understands:

'There is arisen in me
this pleasant feeling.

Now that is owing to something,
not without cause.

Owing to what?

Owing to this contact.

Now this contact is impermanent,
compounded,
arisen owing to something.

Owing to this impermanent contact,
which has so arisen,
this pleasant feeling has arisen:

How can that be permanent?[ed1]

Thus he dwells contemplating impermanence
in contact and pleasant feeling,

contemplating their transience,
their waning,
their ceasing,
the giving of them up.

As he thus dwells
contemplating impermanence
in contact and pleasant feeling,
contemplating their transience,
their waning,
their ceasing,
the giving of them up
the lurking tendency to lust
for contact and pleasant feeling
is abandoned.

■

Now, Brethren, as that brother dwells collected,
composed,
earnest,
ardent,
strenuous,
there arises in him
feeling that is painful,
and he thus understands:

'There is arisen in me
this painful feeling.

Now that is owing to something,
not without cause.

Owing to what?

Owing to this contact.

Now this contact is impermanent,
compounded,
arisen owing to something.

It is owing to this impermanent contact,
which has so arisen,
this painful feeling has arisen,
and how can that be permanent?'

Thus he dwells contemplating impermanence
in contact and painful feeling,
he dwells contemplating their transience,
their waning,
their ceasing,
the giving of them up.

As he thus dwells
contemplating impermanence
in contact and painful feeling,
contemplating their transience,
their waning,
their ceasing,
the giving of them up
the lurking tendency to repugnance
for contact and painful feeling
is abandoned.

■

Now, Brethren, as that brother dwells collected,
composed,
earnest,
ardent,
strenuous,
there arises in him

feeling that is neutral,
and he thus understands:

'There is arisen in me
this neutral feeling.

Now that is owing to something,
not without cause.

Owing to what?

Owing to this same contact.

Now this contact is impermanent,
compounded,
arisen owing to something.

It is owing to this impermanent contact,
which has so arisen,
that neutral feeling has arisen,
and how can that be permanent?'

Thus he dwells contemplating impermanence
in contact and neutral feeling,
he dwells contemplating their transience,
their waning,
their ceasing,
the giving of them up.

As he thus dwells
contemplating impermanence
in contact and neutral feeling,
contemplating their transience,
their waning,
their ceasing,
the giving of them up
the lurking tendency to ignorance

for contact and neutral feeling
is abandoned.

§

If he feels a pleasant feeling he understands:

'That is impermanent,
I do not cling to it.

It has no lure for me.'

If he feels a painful feeling he understands:

'That is impermanent,
I do not cling to it.

It has no lure for me.'

If he feels a neutral feeling he understands:

'That is impermanent,
I do not cling to it.

It has no lure for me.'

■

If he feels a pleasant feeling,
he feels it as one released from bondage to it.

If he feels a painful feeling,
he feels it as one released from bondage to it.

If he feels a neutral feeling,
he feels it as one released from bondage to it.

■

When he feels a feeling
that his bodily endurance has reached its limit.

He understands:

'My bodily endurance has reached its limit.

When he feels a feeling that life has reached its limit.

He understands:

'Life has reached its limit'

He understands:

'When body breaks up,
after life is used up,
all my experiences in this world
will lose their lure
and grow cold.'

Just as, Brethren, because of oil
and because of a wick
a lamp keeps burning,
but, when oil and wick are used up,
the lamp would go out
because it is not fed.

Even so, Brethren, a brother,
when he feels a feeling
that his bodily endurance has reached its limit.

He understands:

'My bodily endurance has reached its limit.

When he feels a feeling that life has reached its limit.

He understands:

'Life has reached its limit'

He understands:

'When body breaks up,
after life is used up,
all my experiences in this world
will lose their lure
and grow cold.'"

[ed1] Here Woodward has placed this sentence in quotes, but the whole of this thought is already in quotes.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
1. Sagāthā Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

1. With Verses

Sutta 9

Anicca Suttaṃ

Impermanent

---

[214] **[144]**

Thus have I heard:

Once the Exalted One addressed the Brethren, saying: -

"There are these three feelings, Brethren,
impermanent,
compounded,
arising owing to something,
perishable by nature,

changeable by nature,
of a nature to fade away,
of a nature to cease.

What three?

Feeling that is pleasant,
feeling that is painful,
and neutral feeling.

These are the three feelings, Brethren,
impermanent,
compounded,
arising owing to something,
perishable by nature,
changeable by nature,
of a nature to fade away,
of a nature to cease."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
1. Sagāthā Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

1. With Verses

Sutta 10

Phassa-Mūlaka Suttaṃ

Rooted in Contact

---

[215] **[144]**

Thus have I heard:

Once the Exalted One addressed the Brethren, saying: -

"There are these three feelings, Brethren,
born of contact,
rooted in contact,
related to contact,[1]
conditioned by contact.

What three?

Feeling that is pleasant,
feeling that is painful,
and neutral feeling.

Owing to contact
that is to be experienced as pleasant,[2] Brethren,
arises pleasant feeling.

By the ceasing of that contact
to be experienced as pleasant,
that pleasant feeling, -
arisen owing to that appropriate[3] contact
to be experienced as pleasant, -
ceases,
is quenched.

■

[145] Owing to contact
that is to be experienced as painful, Brethren,
arises painful feeling.

By the ceasing of that contact
to be experienced as painful,
that painful feeling
arisen owing to appropriate contact,
to be experienced as painful,
ceases,
and is quenched.

■

Owing to contact
that is to be experienced as neutral, Brethren,
arises neutral feeling.

By the ceasing of that contact
to be experienced as neutral,
that neutral feeling
arisen owing to appropriate contact,
to be experienced as neutral,
ceases,
and is quenched.

§

Just as, Brethren, from the putting together
and rubbing together
of two sticks
warmth is born,[4]
heat is produced:
as from the changing and parting of those two sticks
the warmth so born
ceases
and is quenched, -
just so, Brethren, by the ceasing of that contact[ed1]
these three feelings
born of contact,
rooted in contact,
related to contact,
conditioned by contact,
owing to appropriate contact so born, -
those feelings so born
come to cease."

---

[1] *Phassa-nidāna*. *Cf*. *K.S*. ii, 67 for the section.

[2] *Sukha-vedaniyaṇ*. *Comy*. *sukha-vedanāya paccaya-bhūtaṇ*

[3] *Tajjaṇ = sarūpaṇ*. *Cf*. *Buddh*. *Psych*. *Ethics*, 6 *n*.

[4] *Cf*. *Mil*. *Pan*., 6; *Buddh*. *Psych*., 45; *S*. v, 212.

[ed1] Woodward omits this necessary phrase.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
2. Raho-Gata Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

2. The Chapter on Solitude

Sutta 11

Raho-Gataka Suttaṃ

Given to Solitude

---

[145]

Thus have I heard:

Then a certain brother went to visit the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated
that brother said to the Exalted One: -

"Here, lord, as I was meditating alone
this reflection arose in me:

'Three feelings have been spoken of by the Exalted One:
pleasant feeling,
painful feeling
and neutral feeling:
these three.

Now the Exalted One has said:

"Whatsoever is experienced,
that is joined with ill."'[1]

Pray, lord, concerning what was this saying uttered:

'Whatsoever is experienced,
that is joined with ill'?"

"Well said, brother!

Well said, brother!

These three feelings were named by me,
and I said also,

'Whatsoever is experienced,
that is joined with ill.'

Now, brother, this saying of mine
was uttered concerning
the impermanence of compounded things.

■

This saying of mine,

'Whatsoever is experienced,
that is joined with ill,'

[146] was uttered concerning
the perishable nature of compounded things.

■

This saying of mine,

'Whatsoever is experienced,
that is joined with ill,'

was uttered concerning
transient nature
of compounded things.

■

This saying of mine,

'Whatsoever is experienced,
that is joined with ill,'

was uttered concerning
their nature to fade away
of compounded things.

■

'Whatsoever is experienced,
that is joined with ill,'

was uttered concerning
their nature to cease
of compounded things.

§

Now, brother, I have seen,
that the ceasing of the activities is gradual.

When one has attained the first trance,
speech has ceased.

When one has attained the second trance,
thought initial and sustained has ceased.

When one has attained the third trance,
zest has ceased.

When one has attained the fourth trance,
inbreathing and outbreathing have ceased.

When one has attained the realm of infinite space,
perception of objects has ceased.

When one has attained the realm of infinite consciousness,
perception of the realm of infinite space has ceased.

When one has attained the realm of nothingness,
the perception of the realm of infinite consciousness has ceased.

When one has attained the realm of neither-perception-nor-non-perception,
the perception of the realm of nothingness has ceased.

Both perception and feeling have ceased
when one has attained the cessation of perception and feeling.

For the brother who has destroyed the āsavas,
lust is extinguished,
hatred is extinguished,
illusion is extinguished.

§

Again, brother, I have seen
that the mastery of the activities is gradual.[2]

When one has attained the first trance,
speech is mastered.

When one has attained the second trance,
thought initial and sustained is mastered.

When one has attained the third trance,
zest is mastered.

When one has attained the fourth trance,
inbreathing and outbreathing is mastered.

When one has attained the realm of infinite space,
perception of objects is mastered.

When one has attained the realm of infinite consciousness,
perception of the realm of infinite space is mastered.

When one has attained the realm of nothingness,
the perception of the realm of infinite consciousness is mastered.

When one has attained the realm of neither-perception-nor-non-perception,
the perception of the realm of nothingness is mastered.

Both perception and feeling are mastered
when one has attained the cessation of perception and feeling.

For the brother who has destroyed the āsavas,
lust is mastered,

hatred is mastered,
illusion is mastered.

§

There are these six calmings, brother.

When one has attained the first trance,
speech is calmed down.

When one has attained the second trance,
thought initial and sustained[3] is calmed down.

When one has attained the third trance,
zest is calmed down.

When one has attained the fourth trance,
inbreathing and outbreathing is calmed down.

In the trance where perception and feeling have ceased,[4]
perception and feeling are calmed down.

For the brother who has destroyed the āsavas,
lust is calmed down,
hatred is calmed down,
illusion is calmed down."

---

[1] Reading with MSS. of *Comy*. *taṇ dukkha-sannissitaṇ* which I follow in preference to reading of our text *taṇ dukkhasmiṇ Comy*. expl. 'all of that is Ill.'

[2] *Anupubbaṇṇ*. For this passage see *Pts*. *of Contr.*, 122.

[3] *Vitakka-vicāra*. *Cf*. *Buddh*. *Psych*. *Eth*., 10 *n*.

[4] *Saññā-vedayita-nirodhaṇ*, *i.e*. has attained trance in the subjective world. *Comy*. has *cattāro arūpā gahitā honti*

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
2. Raho-Gata Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

2. The Chapter on Solitude

Sutta 12

Paṭhama Ākāsa Suttaṃ

The Sky (i)

---

[146]

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Just as, Brethren, divers winds blow in the sky, -
some winds blow from the east,
some from the west,
some from the north,
[147] some from the south, -
winds, dusty,
winds dustless,
cool winds
and hot winds,
winds soft
and winds boisterous, -
even so in this body arise divers feelings, -
feelings pleasant,
feelings painful,
also neutral feelings."

As many divers winds blow through the sky, -
From east and west and north and south they blow.
Winds dusty, dustless, cool and hot as well,
Winds boisterous and low, of many kinds, -
So in this body many a feeling rises,
Pleasant and painful, feeling that is neither.
A brother who is ardent, self-possessed,
And from the substrate free,[1] well understands
In his awareness feelings of all kinds.
He, understanding feelings, in this life
Is drug-immune and, when the body dies,
A saint, lore-perfect, past our reckoning.[2]

---

[1] *Nirūpadhi*.

[2] *Cf*. xxxvi, § 3.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
2. Raho-Gata Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

2. The Chapter on Solitude

Sutta 13

Dutiya Ākāsam Suttaṃ

The Sky (ii)

---

[147]

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Just as, Brethren, divers winds blow in the sky, -
some winds blow from the east,
some from the west,
some from the north,
some from the south, -
winds, dusty,
winds dustless,
cool winds
and hot winds,
winds soft
and winds boisterous, -
even so in this body arise divers feelings, -
feelings pleasant,
feelings painful,
also neutral feelings."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
2. Raho-Gata Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

2. The Chapter on Solitude

Sutta 14

Āgāra Suttaṃ

The Guest-House[1]

---

[147]

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Suppose, Brethren, a guest-house.

Thither come from the eastern quarter folk who take up their residence therein,

from the western quarter folk who take up their residence therein,

from the northern quarter folk who take up their residence therein,

from the southern quarter folk who take up their residence therein,

noblemen take up their residence therein,

brahmins take up their residence therein,

commoners take up their residence therein,

serfs take up their residence therein.[2]

Even so, Brethren, in this body divers feelings arise,
feelings pleasant,
feelings painful,
feelings neutral.

Pleasant feelings arise that are carnal.[3]

Painful feelings arise that are carnal.

Neutral feelings arise that are carnal.

Likewise arise feelings pleasant
that are free from a carnal taint,

feelings painful
that are free from a carnal taint,

feelings neutral
that are free from a carnal taint.

---

[1] *Āgantuk'āgāra*. *Cf*. S. v. 51.

[2] *Vessā* and *suddā*.

[3] *Sāmisa*, lit. 'with a fleshy bait.' *Kāma-aissitā*, 'such as may arise in the first trance. The mental feelings are experienced in the fourth trance.' *Comy Cf*. *M*. iii, 217-19; M.A. 279; *VibhA*. 268.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
2. Raho-Gata Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

2. The Chapter on Solitude

Sutta 15

Paṭhama Santakam (aka Ānanda) Suttaṃ

Property (1)[1]

---

[148]

Then the venerable Ānanda came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side he said to the Exalted One: -

"Pray, lord, what are the feelings?

What is the arising of feelings?

What is the ceasing of feelings?

What the way leading to the ceasing of feelings?

What is the satisfaction?

What is the misery?

What is the refuge from feeling?"

■

"There are these three feelings, Ānanda:
pleasant feeling,
painful feeling,
neutral feeling.

These, Ānanda, are called feeling.

By the arising of contact
comes the arising of feelings.

By the ceasing of contact
comes the ceasing of feelings.

This Ariyan Eightfold Path
is the way leading to the ceasing of feelings,
namely:

Right belief,
right intention,
right speech,
right action,
right living,
right effort,

right mindfulness,
right contemplation.[ed1]

That pleasure,
that mental ease
which arises owing to feeling, -
that is called:

'the satisfaction of feeling.'

As to the feelings which are impermanent,
painful,
changeable by nature, -
these are called:

'the misery of feeling.'

That restraint of desire and lust for feeling,
that abandoning of desire and lust for feeling, -
that is the refuge from feeling.

§

Moreover, Ānanda, I have seen,
the ceasing of the activities to be gradual.[2]

When one has attained the first trance,
speech has ceased.

When one has attained the second trance,
thought initial and sustained has ceased.

When one has attained the third trance,
zest has ceased.

When one has attained the fourth trance,
inbreathing and outbreathing have ceased.

When one has attained the realm of infinite space,
perception of objects has ceased.

When one has attained the realm of infinite consciousness,
perception of the realm of infinite space has ceased.

When one has attained the realm of nothingness,
the perception of the realm of infinite consciousness has ceased.

When one has attained the realm of neither-perception-nor-non-perception,
the perception of the realm of nothingness has ceased.

Both perception and feeling have ceased
when one has attained the cessation of perception and feeling.

For the brother who has destroyed the āsavas,
lust is extinguished,
hatred is extinguished,
illusion is extinguished.

§

Again, Ānanda, I have seen
that the mastery of the activities is gradual.

When one has attained the first trance,
speech is mastered.

When one has attained the second trance,
thought initial and sustained is mastered.

When one has attained the third trance,
zest is mastered.

When one has attained the fourth trance,
inbreathing and outbreathing is mastered.

When one has attained the realm of infinite space,
perception of objects is mastered.

When one has attained the realm of infinite consciousness,
perception of the realm of infinite space is mastered.

When one has attained the realm of nothingness,
the perception of the realm of infinite consciousness is mastered.

When one has attained the realm of neither-perception-nor-non-perception,
the perception of the realm of nothingness is mastered.

Both perception and feeling are mastered
when one has attained the cessation of perception and feeling.

For the brother who has destroyed the āsavas,
lust is mastered,
hatred is mastered,
illusion is mastered.

§

There are these six calmings, Ānanda.

When one has attained the first trance,
speech is calmed down.

When one has attained the second trance,
thought initial and sustained is calmed down.

When one has attained the third trance,
zest is calmed down.

When one has attained the fourth trance,
inbreathing and outbreathing is calmed down.

In the trance where perception and feeling have ceased,
perception and feeling are calmed down.

For the brother who has destroyed the āsavas,
lust is calmed down,
hatred is calmed down,
illusion is calmed down."

---

[1] *Santakaṇ,* 'what belongs to one' *(idoneus).*

[2] *Anupubba. Cf. supra,* § 11.

[ed1] Woodward abridges including only the first and the last term. I have inserted the remainder from SN 5.45.1. Note that he has changed there the first and last terms from those used here.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
2. Raho-Gata Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

2. The Chapter on Solitude

Sutta 16

Dutiya Santakam (aka Ānanda) Suttaṃ

Property (2)

---

[149]

Then the venerable Ānanda came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

As he sat at one side, the Exalted One said to the venerable Ānanda: -

"What, Ānanda, is feeling?

What is the arising of feelings?

What is the ceasing of feelings?

What the way leading to the ceasing of feelings?

What is the satisfaction?

What is the misery?

What is the refuge from feeling?"

■

"For us, lord,
things have the Exalted one as their root,
their guide,
their resort.

Well indeed were it
if the meaning of this that has been spoken
were to manifest itself in the Exalted One.

Hearing it from him
the brethren will remember it."

"Then listen, Ānanda.

Apply your mind closely and I will speak."

"Even so, lord," replied the venerable Ānanda.

■

The Exalted One said: -

"There are these three feelings, Ānanda:
pleasant feeling,

painful feeling,
neutral feeling.

These, Ānanda, are called feeling.

By the arising of contact
comes the arising of feelings.

By the ceasing of contact
comes the ceasing of feelings.

This Ariyan Eightfold Path
is the way leading to the ceasing of feelings,
namely:

Right belief,
right intention,
right speech,
right action,
right living,
right effort,
right mindfulness,
right contemplation.

That pleasure,
that mental ease
which arises owing to feeling, -
that is called:

'the satisfaction of feeling.'

As to the feelings which are impermanent,
painful,
changeable by nature, -
these are called:

'the misery of feeling.'

That restraint of desire and lust for feeling,
that abandoning of desire and lust for feeling, -
that is the refuge from feeling.

§

Moreover, Ānanda, I have seen,
the ceasing of the activities to be gradual.

When one has attained the first trance,
speech has ceased.

When one has attained the second trance,
thought initial and sustained has ceased.

When one has attained the third trance,
zest has ceased.

When one has attained the fourth trance,
inbreathing and outbreathing have ceased.

When one has attained the realm of infinite space,
perception of objects has ceased.

When one has attained the realm of infinite consciousness,
perception of the realm of infinite space has ceased.

When one has attained the realm of nothingness,
the perception of the realm of infinite consciousness has ceased.

When one has attained the realm of neither-perception-nor-non-perception,
the perception of the realm of nothingness has ceased.

Both perception and feeling have ceased
when one has attained the cessation of perception and feeling.

For the brother who has destroyed the āsavas,
lust is extinguished,
hatred is extinguished,
illusion is extinguished.

§

Again, Ānanda, I have seen
that the mastery of the activities is gradual.

When one has attained the first trance,
speech is mastered.

When one has attained the second trance,
thought initial and sustained is mastered.

When one has attained the third trance,
zest is mastered.

When one has attained the fourth trance,
inbreathing and outbreathing is mastered.

When one has attained the realm of infinite space,
perception of objects is mastered.

When one has attained the realm of infinite consciousness,
perception of the realm of infinite space is mastered.

When one has attained the realm of nothingness,
the perception of the realm of infinite consciousness is mastered.

When one has attained the realm of neither-perception-nor-non-perception,
the perception of the realm of nothingness is mastered.

Both perception and feeling are mastered
when one has attained the cessation of perception and feeling.

For the brother who has destroyed the āsavas,
lust is mastered,
hatred is mastered,
illusion is mastered.

§

There are these six calmings, Ānanda.

When one has attained the first trance,
speech is calmed down.

When one has attained the second trance,
thought initial and sustained is calmed down.

When one has attained the third trance,
zest is calmed down.

When one has attained the fourth trance,
inbreathing and outbreathing is calmed down.

In the trance where perception and feeling have ceased,
perception and feeling are calmed down.

For the brother who has destroyed the āsavas,
lust is calmed down,
hatred is calmed down,
illusion is calmed down."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
2. Raho-Gata Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

2. The Chapter on Solitude

Sutta 17

Paṭhama Aṭṭhaka Suttaṃ

Eightfold (i)[ed1]

---

[149]

Then a number of brethren came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As they sat at one side
those brethren said to the Exalted One: -

"Pray, lord, what are the feelings?

What is the arising of feelings?

What is the ceasing of feelings?

What the way leading to the ceasing of feelings?

What is the satisfaction?

What is the misery?

What is the refuge from feeling?"

■

"There are these three feelings, Ānanda:
pleasant feeling,
painful feeling,
neutral feeling.

These, brethren, are called feeling.

By the arising of contact
comes the arising of feelings.

By the ceasing of contact
comes the ceasing of feelings.

This Ariyan Eightfold Path
is the way leading to the ceasing of feelings,
namely:

Right belief,
right intention,
right speech,
right action,
right living,
right effort,

right mindfulness,
right contemplation.

That pleasure,
that mental ease
which arises owing to feeling, -
that is called:

'the satisfaction of feeling.'

As to the feelings which are impermanent,
painful,
changeable by nature, -
these are called:

'the misery of feeling.'

That restraint of desire and lust for feeling,
that abandoning of desire and lust for feeling, -
that is the refuge from feeling.

§

Moreover, brethren, I have seen,
the ceasing of the activities to be gradual.

When one has attained the first trance,
speech has ceased.

When one has attained the second trance,
thought initial and sustained has ceased.

When one has attained the third trance,
zest has ceased.

When one has attained the fourth trance,
inbreathing and outbreathing have ceased.

When one has attained the realm of infinite space,
perception of objects has ceased.

When one has attained the realm of infinite consciousness,
perception of the realm of infinite space has ceased.

When one has attained the realm of nothingness,
the perception of the realm of infinite consciousness has ceased.

When one has attained the realm of neither-perception-nor-non-perception,
the perception of the realm of nothingness has ceased.

Both perception and feeling have ceased
when one has attained the cessation of perception and feeling.

For the brother who has destroyed the āsavas,
lust is extinguished,
hatred is extinguished,
illusion is extinguished.

§

Again, brethren, I have seen
that the mastery of the activities is gradual.

When one has attained the first trance,
speech is mastered.

When one has attained the second trance,
thought initial and sustained is mastered.

When one has attained the third trance,
zest is mastered.

When one has attained the fourth trance,
inbreathing and outbreathing is mastered.

When one has attained the realm of infinite space,
perception of objects is mastered.

When one has attained the realm of infinite consciousness,
perception of the realm of infinite space is mastered.

When one has attained the realm of nothingness,
the perception of the realm of infinite consciousness is mastered.

When one has attained the realm of neither-perception-nor-non-perception,
the perception of the realm of nothingness is mastered.

Both perception and feeling are mastered
when one has attained the cessation of perception and feeling.

For the brother who has destroyed the āsavas,
lust is mastered,
hatred is mastered,
illusion is mastered.

§

There are these six calmings.

When one has attained the first trance,
speech is calmed down.

When one has attained the second trance,
thought initial and sustained is calmed down.

When one has attained the third trance,
zest is calmed down.

When one has attained the fourth trance,
inbreathing and outbreathing is calmed down.

In the trance where perception and feeling have ceased,
perception and feeling are calmed down.

For the brother who has destroyed the āsavas,
lust is calmed down,
hatred is calmed down,
illusion is calmed down."

---

ed1 Woodward abridges this entire sutta noting: "The same as §15. 'Eightfold' means, ceasing, mastering and the six calmings there described."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
2. Raho-Gata Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

2. The Chapter on Solitude

Sutta 18

Dutiya Aṭṭhaka Suttaṃ

Eightfold (ii)

---

[149]

Then a number of brethren came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As they[1] sat at one side, the Exalted One said to them: -

"What, brethren, is feeling?

What is the arising of feelings?

What is the ceasing of feelings?

What the way leading to the ceasing of feelings?

What is the satisfaction?

What is the misery?

What is the refuge from feeling?"

■

"For us, lord,
things have the Exalted one as their root,
their guide,
their resort.

Well indeed were it
if the meaning of this that has been spoken
were to manifest itself in the Exalted One.

Hearing it from him
the brethren will remember it."

"Then listen, brethren.

Apply your minds closely and I will speak."

"Even so, lord," replied the brethren.

■

The Exalted One said: -

"There are these three feelings, brethren:
pleasant feeling,

painful feeling,
neutral feeling.

These, brethren, are called feeling.

By the arising of contact
comes the arising of feelings.

By the ceasing of contact
comes the ceasing of feelings.

This Ariyan Eightfold Path
is the way leading to the ceasing of feelings,
namely:

Right belief,
right intention,
right speech,
right action,
right living,
right effort,
right mindfulness,
right contemplation.

That pleasure,
that mental ease
which arises owing to feeling, -
that is called:

'the satisfaction of feeling.'

As to the feelings which are impermanent,
painful,
changeable by nature, -
these are called:

'the misery of feeling.'

That restraint of desire and lust for feeling,
that abandoning of desire and lust for feeling, -
that is the refuge from feeling.

§

Moreover, brethren, I have seen,
the ceasing of the activities to be gradual.

When one has attained the first trance,
speech has ceased.

When one has attained the second trance,
thought initial and sustained has ceased.

When one has attained the third trance,
zest has ceased.

When one has attained the fourth trance,
inbreathing and outbreathing have ceased.

When one has attained the realm of infinite space,
perception of objects has ceased.

When one has attained the realm of infinite consciousness,
perception of the realm of infinite space has ceased.

When one has attained the realm of nothingness,
the perception of the realm of infinite consciousness has ceased.

When one has attained the realm of neither-perception-nor-non-perception,
the perception of the realm of nothingness has ceased.

Both perception and feeling have ceased
when one has attained the cessation of perception and feeling.

For the brother who has destroyed the āsavas,
lust is extinguished,
hatred is extinguished,
illusion is extinguished.

§

Again, brethren, I have seen
that the mastery of the activities is gradual.

When one has attained the first trance,
speech is mastered.

When one has attained the second trance,
thought initial and sustained is mastered.

When one has attained the third trance,
zest is mastered.

When one has attained the fourth trance,
inbreathing and outbreathing is mastered.

When one has attained the realm of infinite space,
perception of objects is mastered.

When one has attained the realm of infinite consciousness,
perception of the realm of infinite space is mastered.

When one has attained the realm of nothingness,
the perception of the realm of infinite consciousness is mastered.

When one has attained the realm of neither-perception-nor-non-perception,
the perception of the realm of nothingness is mastered.

Both perception and feeling are mastered
when one has attained the cessation of perception and feeling.

For the brother who has destroyed the āsavas,
lust is mastered,
hatred is mastered,
illusion is mastered.

§

There are these six calmings, brethren.

When one has attained the first trance,
speech is calmed down.

When one has attained the second trance,
thought initial and sustained is calmed down.

When one has attained the third trance,
zest is calmed down.

When one has attained the fourth trance,
inbreathing and outbreathing is calmed down.

In the trance where perception and feeling have ceased,
perception and feeling are calmed down.

For the brother who has destroyed the āsavas,
lust is calmed down,
hatred is calmed down,
illusion is calmed down."

[1] All MSS. have *nissinno*, which should read *nisinne*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
2. Raho-Gata Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

2. The Chapter on Solitude

Sutta 19

Pañca-k-aṇga Suttaṃ

Fivetools[1]

---

[149]

Now Fivetools, the carpenter,
came to visit the venerable Udāyi[2]
and on coming to him,
saluted him
and sat down at **[150]** one side.

So seated Fivetools, the carpenter,
said to the venerable Udāyi: -

"Pray, master Udāyi,
how many feelings are spoken of by the Exalted One?"

■

"Three feelings, carpenter,
are spoken of by the Exalted One, -
pleasant feeling,
painful feeling
and feeling that is neither pleasant nor painful.

These are the three."

At these words Fivetools, the carpenter,
said to the venerable Udāyi: -

"Not three feelings
were spoken of by the Exalted One, master Udāyi.

There are two feelings, -
pleasant
and painful feeling.

As to this neutral feeling,
it was spoken of by the Exalted One
as belonging to pure and perfect bliss."[3]

■

Then a second time the venerable Udāyi
said to the carpenter Fivetools: -

"Not two feelings, carpenter,
were spoken of by the Exalted One.

Three feelings were spoken of by the Exalted One, -
pleasant,

painful
and neutral feelings.

These are the three so spoken of."

Then a second time also Fivetools, the carpenter,
said to the venerable Udāyi: -

"No, master Udāyi.

Not three feelings
were spoken of by the Exalted One, master Udāyi.

There are two feelings, -
pleasant
and painful feeling.

As to this neutral feeling,
it was spoken of by the Exalted One
as belonging to pure and perfect bliss."

■

Then a third time the venerable Udāyi
said to the carpenter Fivetools: -

"Not two feelings, carpenter,
were spoken of by the Exalted One.

Three feelings were spoken of by the Exalted One, -
pleasant,
painful
and neutral feelings.

These are the three so spoken of."

Then a third time also Fivetools, the carpenter,
said to the venerable Udāyi: -

"No, master Udāyi.

Not three feelings
were spoken of by the Exalted One, master Udāyi.

There are two feelings, -
pleasant
and painful feeling.

As to this neutral feeling,
it was spoken of by the Exalted One
as belonging to pure and perfect bliss."

So neither could convince the other.

§

Now the venerable Ānanda
overheard the talk between the venerable Udāyi and Fivetools, the carpenter.

Thereupon the venerable Ānanda went to the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side he said to the Exalted One: -

"Just now Fivetools, the carpenter,
came to visit the venerable Udāyi
and on coming to him,
saluted him
and sat down at one side.

So seated Fivetools, the carpenter,
said to the venerable Udāyi: -

'Pray, master Udāyi,
how many feelings are spoken of by the Exalted One?'

■

'Three feelings, carpenter,
are spoken of by the Exalted One, -
pleasant feeling,
painful feeling
and feeling that is neither pleasant nor painful.

These are the three.'

At these words Fivetools, the carpenter,
said to the venerable Udāyi: -

'Not three feelings
were spoken of by the Exalted One, master Udāyi.

There are two feelings, -
pleasant
and painful feeling.

As to this neutral feeling,
it was spoken of by the Exalted One
as belonging to pure and perfect bliss.'

■

Then a second time the venerable Udāyi
said to the carpenter Fivetools: -

'Not two feelings, carpenter,
were spoken of by the Exalted One.

Three feelings were spoken of by the Exalted One, -
pleasant,
painful
and neutral feelings.

These are the three so spoken of.'

Then a second time also Fivetools, the carpenter,
said to the venerable Udāyi: -

'No, master Udāyi.

Not three feelings
were spoken of by the Exalted One, master Udāyi.

There are two feelings, -
pleasant
and painful feeling.

As to this neutral feeling,
it was spoken of by the Exalted One
as belonging to pure and perfect bliss.'

■

Then a third time the venerable Udāyi
said to the carpenter Fivetools: -

'Not two feelings, carpenter,
were spoken of by the Exalted One.

Three feelings were spoken of by the Exalted One, -
pleasant,
painful
and neutral feelings.

These are the three so spoken of.'

Then a third time also Fivetools, the carpenter,
said to the venerable Udāyi: -

'No, master Udāyi.

Not three feelings
were spoken of by the Exalted One, master Udāyi.

There are two feelings, -
pleasant
and painful feeling.

As to this neutral feeling,
it was spoken of by the Exalted One
as belonging to pure and perfect bliss.'

So neither could convince the other."

■

Then the Exalted One said: -

"Though it was true, Ānanda,
Fivetools the carpenter did not agree
with the explanation of the brother Udāyi,
nor would the latter
agree with the explanation of the former,
though it was true.

■

[151] There are two feelings, Ānanda,
in mv way of explaining.

There are also three feelings, Ānanda,
in my way of explaining.

There are also five feelings, Ānanda,
in my way of explaining.

There are also six feelings, Ānanda,
in my way of explaining.

There are also eighteen feelings, Ānanda,
in my way of explaining.

There are also thirty-six feelings, Ānanda,
in my way of explaining.

There are also one hundred and eight[4] feelings in mv way of explaining,
Ānanda.

■

Such is the exposition of the Norm taught by me, Ānanda.

Though I have thus expounded my method of teaching the Norm, Ānanda,
of those who will not approve of,
will not agree with,
each other's exposition of it,
however well said and spoken, -
of such you may expect this:

They will dwell quarrelsome,
wrangling,
disputatious,
wounding each other with the weapons of the tongue.[5]

■

Now such is the method of the Norm,
as expounded by me.

When I have so expounded it,
those who approve of,
agree with,
each other's exposition of it,
being well said andspoken, -
of such you may expect this:

They will dwell in harmony,
courteous,
without quarrelling,
like milk and water mixed,
looking on one another
with the eye of affection.

§

There are these five sensual elements, Ānanda.

What five?

Objects cognizable by the eve,
desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

Sounds[ed1] cognizable by the ear,
desirable,
pleasant,
delightful
and dear,

passion-fraught,
inciting to lust.

Scents cognizable by the nose,
desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

Savours cognizable by the tongue,
desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

Tangibles cognizable by the body,
desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

These, Ānanda, are the five sensual elements.

■

That pleasure,
that happiness
that arises owing to the five sensual elements, -
that, Ānanda,
is called 'sensual pleasure.'

Now, Ānanda, there may be some who aver:

'This is the supreme pleasure and happiness
that beings experience.'

But of that view of theirs
I do not allow.

Why not?

There is, Ānanda, another pleasure,
still more excellent and exquisite than this.

■

And what is that?

Herein, Ānanda, a brother,
aloof from sensua1ity,
aloof from evil conditions,
enters on the first trance,
which is accompanied by thought directed and sustained,
which is born of solitude,
easeful and zestful,
and abides therein.

This, **[152]** Ānanda, is another pleasure
still more excellent
still more exquisite
than that one.

There may be some, Ānanda, who aver:

'This is the supreme pleasure and happiness
that beings can experience.'

But of that view of theirs
I do not allow.

Why not?

There is, Ānanda, another pleasure,
still more excellent and exquisite than this.

■

And what is that?

Herein, Ānanda, a brother,
by the calming down of thought directed and sustained,
enters on the inward calm,
that single-mindedness of will,
apart from thought directed and sustained,
born of mental balance,
zestful and full of ease,
which is the second trance.

This, Ānanda, is a pleasure
still more excellent,
still more exquisite
than that other.

There may be some, Ānanda, who aver:

'This is the supreme pleasure and happiness
that beings can experience.'

But of that view of theirs
I do not allow.

Why not?

There is, Ānanda, another pleasure,
still more excellent and exquisite than this.

■

And what is that?

Herein, Ānanda, a brother,
by the fading out of zest
becomes balanced
and remains mindful and composed,
and experiences with the body
the happiness of which the Ariyans aver:

'The balanced thoughtful man
dwells happily.'

Then he enters on the third trance
and abides therein.

This, Ānanda, is a pleasure
still more excellent,
still more exquisite
than that other.

There may be some, Ānanda, who aver:

'This is the supreme pleasure and happiness
that beings can experience.'

But of that view of theirs
I do not allow.

Why not?

There is, Ānanda, another pleasure,
still more excellent and exquisite than this.

■

And what is that?

Herein, Ānanda, a brother,
rejecting pleasure and pain,
by the coming to an end
of the joy and sorrow
which he had before,
enters on
and abides in
the fourth trance,
which is free of pain
and free of pleasure,
but is a state of perfect purity
of balance
and equanimity.

This, Ānanda, is a pleasure
still more excellent,
still more exquisite
than that other.

There may be some, Ānanda, who aver:

'This is the supreme pleasure and happiness
that beings can experience.'

But of that view of theirs
I do not allow.

Why not?

There is, Ānanda, another pleasure,
still more excellent and exquisite than this.

■

And what is that?

Herein, Ānanda, a brother,
passing utterly beyond the perception of **[153]** objects,
by the coming to an end
of perception of resistance,[6]
by not attending to perception of diversity,
with the idea of
'infinite[7] is space,'
attains
and abides in
the realm of the infinity of space.

This, Ānanda, is a pleasure
still more excellent,
still more exquisite
than that other.

There may be some, Ānanda, who aver:

'This is the supreme pleasure and happiness
that beings can experience.'

But of that view of theirs
I do not allow.

Why not?

There is, Ānanda, another pleasure,
still more excellent and exquisite than this.

■

And what is that?

Herein, Ānanda, a brother,
passing utterly beyond the realm of infinite space,

with the idea of
'infinite is consciousness,'
attains
and abides in
the realm of infinite consciousness.

This, Ānanda, is a pleasure
still more excellent,
still more exquisite
than that other.

There may be some, Ānanda, who aver:

'This is the supreme pleasure and happiness
that beings can experience.'

But of that view of theirs
I do not allow.

Why not?

There is, Ānanda, another pleasure,
still more excellent and exquisite than this.

■

And what is that?

Herein, Ānanda, a brother,
passing utterly beyond the realm of infinite consciousness,
with the idea:
'There is nothing at all,'
attains
and abides in
the realm of nothingness.

This, Ānanda, is a pleasure
still more excellent,
still more exquisite
than that other.

There may be some, Ānanda, who aver:

'This is the supreme pleasure and happiness
that beings can experience.'

But of that view of theirs
I do not allow.

Why not?

There is, Ānanda, another pleasure,
still more excellent and exquisite than this.

■

And what is that?

Herein, Ānanda, a brother,
passing utterly beyond the realm of nothingness,
attains
and abides in
the realm which neither is nor is not perception.

This, Ānanda, is a pleasure
still more excellent,
still more exquisite
than that other.

There may be some, Ānanda, who aver:

'This is the supreme pleasure and happiness
that beings can experience.'

But of that view of theirs
I do not allow.

Why not?

There is, Ānanda, another **[154]** pleasure,
still more excellent and exquisite than this.

■

And what is that?

Herein, Ānanda, a brother,
passing utterly beyond the realm
which neither is nor is not perception,
attains
and abides in
(a state which is)
the cessation of perception and feeling.[8]

This, Ānanda,
is a pleasure
still more excellent,
still more exquisite
(than that other).

But, Ānanda,
there is a possibility
that the Wanderers who hold other views might aver:

'Gotama the recluse spoke
of the cessation of perception and feeling,
and proclaims that as pleasure.

What is the meaning of this
and how is this?'

The Wanderers who hold other views, Ānanda,
should be replied to thus:

'Friends, the Exalted One did not proclaim that
as pleasure in connection with just pleasant feeling:
but wheresoever, friends, pleasure is obtained,
the Exalted One proclaims just that pleasure,
howsoever
and of whatsoever nature,
as pleasure.'"[9]

---

[1] *Pañcak' aṇga*. According to *Comy*. the five *angāni* constituting the tools of a carpenter are *vasi-pharasu* (adze), *nikkhādana* (chisel), *daṇḍa* (measurmg-stick), *muggara* (gavel), *kāḷa-sutta* (blackened thread): Western carpenters use a chalked thread. *Cf*. *Mil*. *P*., 413; *J.P.T.S*., 1884, 76-8: also *nāṭī* a hollow reed. (Ceylon carpenters use a bambu joint for holding nails, etc., and small tools.)

[2] *Cf*. *supra*. §[xxxv] 133. *M*. i,396, 447. Here *Comy*. calls him *paṇḍita thera*

[3] *Cf*. *infra*, xlii, § 24, *Santaṇ, Comy*. '*Sā pi sant'aṭṭhena paṇīt'aṭṭhena ca sukhan ti vutta nirodho*.' for *paṇīta* see *Buddh Psych*. *Eth*., 266 *n*.

[4] The number ot the *khandhas* (thirty-six in a threefold way).

[5] *Cf*. *Udān*., 67.

[6] *Paṭigha* (here in its psychological sense) = *saññā* The resistance offered to outward-going consciousness, by which one becomes aware of something.

[7] Text has *anatta* in this and the next, para., following the Sinhalese MSS. But *nl* and *it* are so similar in Sinhalese script that they are often indistinguishable. Burmese MSS. read *ananta* and *Comy*. does not notice

the passage, so I translate according to *ananta*, always used in this stock formula.

[8] *Saññā-vedayita-nirodha*.

[9] *Cf. Buddh. Psych.*, 119.

[ed1] Woodward here has used 'Objects' for all the senses, presumably in error as usually he distinguishes the various objects of the senses as it is found in the Pali.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
2. Raho-Gata Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

2. The Chapter on Solitude

Sutta 20

Bhikkhunā Suttaṃ

By A Brother

---

[154]

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"There are two feelings, brethren,
in mv way of explaining.

There are also three feelings, brethren,
in my way of explaining.

There are also five feelings, brethren,
in my way of explaining.

There are also six feelings, brethren,
in my way of explaining.

There are also eighteen feelings, brethren,
in my way of explaining.

There are also thirty-six feelings, brethren,
in my way of explaining.

There are also one hundred and eight feelings in mv way of explaining,
brethren.

■

Such is the exposition of the Norm taught by me, brethren.

Though I have thus expounded my method of teaching the Norm, brethren,
of those who will not approve of,
will not agree with,
each other's exposition of it,
however well said and spoken, -
of such you may expect this:

They will dwell quarrelsome,
wrangling,
disputatious,
wounding each other with the weapons of the tongue.

■

Now such is the method of the Norm,
as expounded by me.

When I have so expounded it,
those who approve of,
agree with,
each other's exposition of it,
being well said andspoken, -
of such you may expect this:

They will dwell in harmony,
courteous,
without quarrelling,
like milk and water mixed,
looking on one another
with the eye of affection.

§

There are these five sensual elements, brethren.

What five?

Objects cognizable by the eve,
desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

Sounds cognizable by the ear,
desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

Scents cognizable by the nose,
desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

Savours cognizable by the tongue,
desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

Tangibles cognizable by the body,
desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

These, brethren, are the five sensual elements.

■

That pleasure,
that happiness
that arises owing to the five sensual elements, -
that, brethren,
is called "sensual pleasure."

Now, brethren, there may be some who aver:

'This is the supreme pleasure and happiness
that beings experience.'

But of that view of theirs
I do not allow.

Why not?

There is, brethren, another pleasure,
still more excellent and exquisite than this.

■

And what is that?

Herein, brethren, a brother,
aloof from sensua1ity,
aloof from evil conditions,
enters on the first trance,
which is accompanied by thought directed and sustained,
which is born of solitude,
easeful and zestful,
and abides therein.

This, brethren, is another pleasure
still more excellent
still more exquisite
than that one.

There may be some, brethren, who aver:

'This is the supreme pleasure and happiness
that beings can experience.'

But of that view of theirs
I do not allow.

Why not?

There is, brethren, another pleasure,
still more excellent and exquisite than this.

■

And what is that?

Herein, brethren, a brother,
by the calming down of thought directed and sustained,
enters on the inward calm,
that single-mindedness of will,
apart from thought directed and sustained,
born of mental balance,
zestful and full of ease,
which is the second trance.

This, brethren, is a pleasure
still more excellent,
still more exquisite
than that other.

There may be some, brethren, who aver:

'This is the supreme pleasure and happiness
that beings can experience.'

But of that view of theirs
I do not allow.

Why not?

There is, brethren, another pleasure,
still more excellent and exquisite than this.

■

And what is that?

Herein, brethren, a brother,
by the fading out of zest
becomes balanced
and remains mindful and composed,
and experiences with the body
the happiness of which the Ariyans aver:

'The balanced thoughtful man
dwells happily.'

Then he enters on the third trance
and abides therein.

This, brethren, is a pleasure
still more excellent,
still more exquisite
than that other.

There may be some, brethren, who aver:

'This is the supreme pleasure and happiness
that beings can experience.'

But of that view of theirs
I do not allow.

Why not?

There is, brethren, another pleasure,
still more excellent and exquisite than this.

And what is that?

■

Herein, brethren, a brother,
rejecting pleasure and pain,
by the coming to an end
of the joy and sorrow
which he had before,
enters on
and abides in
the fourth trance,
which is free of pain
and free of pleasure,
but is a state of perfect purity
of balance
and equanimity.

This, brethren, is a pleasure
still more excellent,
still more exquisite
than that other.

There may be some, brethren, who aver:

'This is the supreme pleasure and happiness
that beings can experience.'

But of that view of theirs
I do not allow.

Why not?

There is, brethren, another pleasure,
still more excellent and exquisite than this.

■

And what is that?

Herein, brethren, a brother,
passing utterly beyond the perception of objects,
by the coming to an end
of perception of resistance,
by not attending to perception of diversity,
with the idea of
'infinite is space,'
attains
and abides in
the realm of the infinity of space.

This, brethren, is a pleasure
still more excellent,
still more exquisite
than that other.

There may be some, brethren, who aver:

'This is the supreme pleasure and happiness
that beings can experience.'

But of that view of theirs
I do not allow.

Why not?

There is, brethren, another pleasure,
still more excellent and exquisite than this.

■

And what is that?

Herein, brethren, a brother,
passing utterly beyond the realm of infinite space,
with the idea of
'infinite is consciousness,'
attains
and abides in
the realm of infinite consciousness.

This, brethren, is a pleasure
still more excellent,
still more exquisite
than that other.

There may be some, brethren, who aver:

'This is the supreme pleasure and happiness
that beings can experience.'

But of that view of theirs
I do not allow.

Why not?

There is, brethren, another pleasure,
still more excellent and exquisite than this.

■

And what is that?

Herein, brethren, a brother,
passing utterly beyond the realm of infinite consciousness,
with the idea:
'There is nothing at all,'
attains

and abides in
the realm of nothingness.

This, brethren, is a pleasure
still more excellent,
still more exquisite
than that other.

There may be some, brethren, who aver:

'This is the supreme pleasure and happiness
that beings can experience.'

But of that view of theirs
I do not allow.

Why not?

There is, brethren, another pleasure,
still more excellent and exquisite than this.

■

And what is that?

Herein, brethren, a brother,
passing utterly beyond the realm of nothingness,
attains
and abides in
the realm which neither is nor is not perception.

This, brethren, is a pleasure
still more excellent,
still more exquisite
than that other.

There may be some, brethren, who aver:

'This is the supreme pleasure and happiness
that beings can experience.'

But of that view of theirs
I do not allow.

Why not?

There is, brethren, another pleasure,
still more excellent and exquisite than this.

■

And what is that?

Herein, brethren, a brother,
passing utterly beyond the realm
which neither is nor is not perception,
attains
and abides in
(a state which is)
the cessation of perception and feeling.

This, brethren,
is a pleasure
still more excellent,
still more exquisite
(than that other).

§

But, brethren,
there is a possibility

that the Wanderers who hold other views might aver:

'Gotama the recluse spoke
of the cessation of perception and feeling,
and proclaims that as pleasure.

What is the meaning of this
and how is this?'

The Wanderers who hold other views, brethren,
should be replied to thus:

'Friends, the Exalted One did not proclaim that
as pleasure in connection with just pleasant feeling:
but wheresoever, friends, pleasure is obtained,
the Exalted One proclaims just that pleasure,
howsoever
and of whatsoever nature,
as pleasure.'"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
3. Aṭṭha-Sata-Pariyāya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

3. The Method of the Hundred and Eight[1]

Sutta 21

Moḷiya-Sīvaka Suttaṃ

Sīvaka

---

[154]

Thus have I heard:

Once the Exalted One was staying near Rājagaha, in the Bamboo Grove, at the Squirrels' Feeding-ground.

Now on that occasion
the Wanderer Sīvaka of the Top-knot[2]
paid a visit to the Exalted One.

On coming to him
he greeted him in friendly wise,
and after the exchange of greetings and **[155]** courtesies,
sat down at one side.

So seated, the Wanderer Slvaka of the Top-knot
said to the Exalted One: -

"There are some recluses and brahmins, master Gotama,
who say thus,
who hold this view:

'Whatsoever pleasure or pain or mental state
a human being experiences,
all that is due to a previous act.'

Now what says master Gotama about this?"

§

"Now, Sīvaka, in this connection
there are some sufferings
originating from bile.[3]

You ought to know by experience,[4] Sīvaka,
that this is so.

And this fact,
that sufferings originate from bile,
is generally acknowledged by the world as true.

Now, Sīvaka, those recluses and brahmins
who say thus,

who hold this view, that
'whatsoever pleasure or pain or mental state a human being experiences,
all that is due to a previous act',
both in what is known by personal experience
and in what is generally acknowledged by the world as true, -
in both they go too far.

Wherefore I declare those recluses and brahmins
to be in the wrong.

■

Also, Sīvaka,
in this connexion,
there are some sufferings
originating from phlegm.

You ought to know by experience, Sīvaka,
that this is so.

And this fact,
that sufferings originate from phlegm,
is generally acknowledged by the world as true.

Now, Sīvaka, those recluses and brahmins
who say thus,
who hold this view, that
'whatsoever pleasure or pain or mental state a human being experiences,
all that is due to a previous act',
both in what is known by personal experience
and in what is generally acknowledged by the world as true, -
in both they go too far.

Wherefore I declare those recluses and brahmins
to be in the wrong.

■

Also, Sīvaka,
in this connexion,
there are some sufferings
originating from wind.

You ought to know by experience, Sīvaka,
that this is so.

And this fact,
that sufferings originate from wind,
is generally acknowledged by the world as true.

Now, Sīvaka, those recluses and brahmins
who say thus,
who hold this view, that
'whatsoever pleasure or pain or mental state a human being experiences,
all that is due to a previous act',
both in what is known by personal experience
and in what is generally acknowledged by the world as true, -
in both they go too far.

Wherefore I declare those recluses and brahmins
to be in the wrong.

■

Also, Sīvaka,
in this connexion,
there are some sufferings
originating from from the union of bodily humours,[5].

You ought to know by experience, Sīvaka,
that this is so.

And this fact,
that sufferings originate from the union of bodily humours,
is generally acknowledged by the world as true.

Now, Sīvaka, those recluses and brahmins
who say thus,
who hold this view, that
'whatsoever pleasure or pain or mental state a human being experiences,
all that is due to a previous act',
both in what is known by personal experience
and in what is generally acknowledged by the world as true, -
in both they go too far.

Wherefore I declare those recluses and brahmins
to be in the wrong.

■

Also, Sīvaka,
in this connexion,
there are some sufferings
originating from changes of the seasons.

You ought to know by experience, Sīvaka,
that this is so.

And this fact,
that sufferings originate from changes of the seasons,
is generally acknowledged by the world as true.

Now, Sīvaka, those recluses and brahmins
who say thus,
who hold this view, that
'whatsoever pleasure or pain or mental state a human being experiences,
all that is due to a previous act',
both in what is known by personal experience
and in what is generally acknowledged by the world as true, -
in both they go too far.

Wherefore I declare those recluses and brahmins
to be in the wrong.

■

Also, Sīvaka,
in this connexion,
there are some sufferings
originating from stress of untoward happenings,[6].

You ought to know by experience, Sīvaka,
that this is so.

And this fact,
that sufferings originate from stress of untoward happenings,
is generally acknowledged by the world as true.

Now, Sīvaka, those recluses and brahmins
who say thus,
who hold this view, that
'whatsoever pleasure or pain or mental state a human being experiences,
all that is due to a previous act',
both in what is known by personal experience
and in what is generally acknowledged by the world as true, -
in both they go too far.

Wherefore I declare those recluses and brahmins
to be in the wrong.

■

Also, Sīvaka,
in this connexion,
there are some sufferings
originating from sudden attacks from without,[7].

You ought to know by experience, Sīvaka,
that this is so.

And this fact,
that sufferings originate from sudden attacks from without,
is generally acknowledged by the world as true.

Now, Sīvaka, those recluses and brahmins
who say thus,
who hold this view, that
'whatsoever pleasure or pain or mental state a human being experiences,
all that is due to a previous act',
both in what is known by personal experience
and in what is generally acknowledged by the world as true, -
in both they go too far.

Wherefore I declare those recluses and brahmins
to be in the wrong.

■

Also, Sīvaka,
in this connexion,
there are some sufferings
originating from ripeness of one's karma.

You ought to know by experience, Sīvaka,
that this is so.

And this fact,
that sufferings originate from ripeness of one's karma,
is generally acknowledged by the world as true.

Now, Sīvaka, those recluses and brahmins
who say thus,
who hold this view, that
'whatsoever pleasure or **[156]** pain or mental state a human being experiences,
all that is due to a previous act',
both in what is known by personal experience

and in what is generally acknowledged by the world as true, -
in both they go too far.

Wherefore I declare those recluses and brahmins
to be in the wrong."

■

At these words the Wanderer Sīvaka of the Top-knot said to the Exalted One: -

"Excellent, master Gotama![ed1]

Excellent it is, master Gotama!

Even as one raises what is fallen
or shows forth what is hidden,
or points out the way
to him that wanders astray,
or holds up a light in the darkness
so that they who have eyes may see objects,
— even so in divers ways
has Dhamma, been set forth
by master Gotama.

I myself go for refuge to Gotama,
the Exalted One,
to Dhamma
and the Order of monks.

May the worthy Gotama
accept me as a follower
from this day forth,
so long as life lasts,
as one who has so taken refuge."

With bile, phlegm, wind, the union
Of humours, seasons' changes and the stress
Of circumstance and awkward happenings,
The ripeness of one's karma makes the eighth.

---

[1] See end of § 22.

[2] Moliya, having his hair tied in a *moli*. *Cf*. *K.S*. ii. 9 *n*. He may have been a physician. *Cf*. *A*. iii, 356: Thag. 14.

[3] *Cf*. *Mil*. *Pañh*., 134, and *S.B.E*. xxxv, p. 191, Where Nāgasena is questioned on the sinlessness of the Buddha by King Milinda, and quotes this sulta. See *infra*. p. 161 *n*. [see inset] A. ii, 87.

[4] *Sāmaṇ*.

[5] MSS. of *Comy*. agree in reading *sannipātāni* for text's *sannipātikāni*. *Cf*. the additional note on p. 161. [see inset]

[6] *Visama-parihārajāni, e.g*. 'as when one goes out hastily at night and is bitten by a snake,' *Comy*. In the passage quoted above, *Mil*. *P*., 134. Prof. Rhys Davids trans. 'avoiding of dissimilarities.' *Comy*. at A. ii, 87, 'by sitting or standing too long' (any excess).

[7] *Opakkamikāni, e.g*. 'arrested as a robber or adulterer.' *Comy*. M.P. gives as example the wounding of the Buddha's foot by a splinter of rock. The word means 'chance external happenings.'

[ed1] Abridged with no recent example. Taken from AN 2.11.17

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
3. Aṭṭha-Sata-Pariyāya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

3. The Method of the Hundred and Eight

Sutta 22

Aṭṭha-Sata-Pariyāya Suttaṃ

One Hundred and Eight

---

[156]

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you an exposition of the Norm, brethren,
according to the method of the one hundred and eight.

And what, brethren, is that exposition of the Norm?

There are two feelings, brethren,
in my way of expounding.

There are also three,
five,
six,
eighteen,
thirty-six,
and one hundred and eight feelings.

And what, brethren, are the two feelings?

They are bodily and mental feelings.

These, brethren, are called 'the two feelings.'

And what, brethren, are the three feelings?

They are pleasant, painful and neutral feelings.

These, brethren, are called 'the three feelings.'

And what, brethren, are the five feelings?

They are the controlling powers[1] of pleasure,
pain,
joy,
grief
and indifference.

These, brethren, are 'the five feelings'.

And what, brethren, are the six feelings?

They are the feeling
born of eye-contact,
ear-contact,
nose-contact,
tongue-contact,
body-contact
and mind-contact.

These, brethren, are 'the six feelings'.

And what, brethren, are the eighteen feelings?

They are the six ways of giving attention[2] to joy,
grief
and indifference.

These, brethren, are 'the eighteen feelings'.

[157] And what, brethren, are the thirty-six feelings?

They are the six forms of joy concerned with the worldly life,
the six forms of joy concerned with giving up:[3]
they are the six forms of grief concerned with the worldly life
and six forms of grief concerned with giving up:
there are six forms of indifference concerned with the worldly life
and six forms of indifference concerned with giving up.

These, brethren, are called 'the thirty-six feelings.'

And what, brethren, are the one hundred and eight feelings?

There are thirty-six feelings of the past,
thirty-six of the future,
and thirty-six feelings of the present time.

These, brethren, are the one hundred and eight feelings,
and this is the method of expounding the Norm according to the one

hundred and eight.

---

[1] *indriyāni*.

[2] *Upavicārā*.

[3] *Nekkhamma*

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
3. Aṭṭha-Sata-Pariyāya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

3. The Method of the Hundred and Eight

Sutta 23

Bhikkhu Suttaṃ

The Brother

---

[157]

Thus have I heard:

Once the Exalted One was staying near Rājagaha, in the Bamboo Grove, at the Squirrels' Feeding-ground.

Then a certain brother came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side that brother said this: -

"What, lord, are the feelings?

What the arising of feelings?

What is the way leading to the arising of feelings?

What is the ceasing of feelings?

What is the way leading to their ceasing?

What is the satisfaction,
the misery of feelings,
what is the way of escape from feelings?"

■

"There are these three feelings, brother:
pleasant feelings,
painful feelings
and neutral feelings.

These, brother, are called
'the three feelings.'

From the arising of contact
comes the arising of feelings.

Craving is the way
leading to the arising of feelings.

By the ceasing of contact
comes the ceasing of feeling.

This Ariyan Eightfold Path, to wit:

Right belief,
right intention,
right speech,
right action,
right living,
right effort,
right mindfulness,
right contemplation,
is the way leading to the ceasing of feelings.

The pleasure and happiness
which arise owing to feeling, -
that is the satisfaction in feeling.

The misery of feeling
is the impermanence,
the pain,
the unsubstantial nature of feeling.

The abolishing of desire and lust,
the abandoning of desire and lust, -
that is the escape from feelings."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
3. Aṭṭha-Sata-Pariyāya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

3. The Method of the Hundred and Eight

Sutta 24

Pubbeñāṇa Suttaṃ

Knowledge of the Past

THUS have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord" responded those brethren to the Exalted One.

The Exalted One thus spake:

"Formerly, brethren,
before my enlightenment,
when I was not yet fully enlightened,
but a Bodliisat,
this thought occurred to me:

'What now are feelings?

What is the arising of feelings?

What is the ceasing of feelings?

What the way leading to the ceasing of feelings?

What is the satisfaction,
what is the misery of feelings?

What is the way of escape from feelings?'

§

Then, brethren, I thought thus:

'There are these three feelings:

They are pleasant, painful and neutral feelings.

These are called "the three feelings."

From the arising of contact
comes the arising of feelings.

Craving is the way
leading to the arising of feelings.

By the ceasing of contact
comes the ceasing of feeling.

This Ariyan Eightfold Path, to wit:
right view
right intention [aim][ed1]
right speech,
right doing [action],
right living,
right effort,
right mindfulness,
right [concentration] contemplation,
is the way leading to the ceasing of feelings.

The pleasure and happiness
which arise owing to feeling, -
that is the satisfaction in feeling.

The misery of feeling
is the impermanence,
the pain,
the unsubstantial nature of feeling.

The abolishing of desire and lust,
the abandoning of desire and lust, -
that is the escape from feelings.'

§

At the thought, brethren,

'This is feeling,' -

things not heard of before[1]
there arose in me vision,
there arose in me knowledge,
insight arose,
wisdom arose,
light arose.

At the thought:

'This is the arising of feeling,' -

things not heard of before
there arose in me vision,
there arose in me knowledge,
insight arose,
wisdom arose,
light arose.

At the thought:

'This is the way leading to the arising of feeling,' -

things not heard of before
there arose in me vision,
there arose in me knowledge,
insight arose,
wisdom arose,
light arose.

At the thought:

'This is the ceasing of feeling,' -

things not heard of before
there arose in me vision,
there arose in me knowledge,
insight arose,

wisdom arose,
light arose.

At the thought:

'This is the way leading to the ceasing of feeling' -

things not heard of before
there arose in me vision,
there arose in me knowledge,
insight arose,
wisdom arose,
light arose.

At the thought:

'This is the satisfaction,
the misery of feeling,
this is the escape from feeling,' -

things not heard of before
there arose in me vision,
there arose in me knowledge,
insight arose,
wisdom arose,
light arose."

---

[1] *Pubbe ananussutesu dhammesu*. *Cf*. *K.S*. ii, 7 nn.

[ed1] Woodward differs in his translation at SN 4.35.145, here and SN 4.42.12

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
3. Aṭṭha-Sata-Pariyāya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

3. The Method of the Hundred and Eight

Sutta 25

Bhikkhunā Suttaṃ

By A Brother

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[158]

Thus have I heard:

Once a number of brethren came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side those brethren said this: -

"What, lord, are the feelings?

What the arising of feelings?

What is the way leading to the arising of feelings?

What is the ceasing of feelings?

What is the way leading to their ceasing?

What is the satisfaction,
the misery of feelings,
what is the way of escape from feelings?"

■

"There are these three feelings, brethren:
pleasant feelings,
painful feelings
and neutral feelings.

These, brethren, are called
'the three feelings.'

From the arising of contact
comes the arising of feelings.

Craving is the way
leading to the arising of feelings.

By the ceasing of contact
comes the ceasing of feeling.

This Ariyan Eightfold Path, to wit:

Right belief,
right intention,
right speech,

right action,
right living,
right effort,
right mindfulness,
right contemplation,
is the way leading to the ceasing of feelings.

The pleasure and happiness
which arise owing to feeling, -
that is the satisfaction in feeling.

The misery of feeling
is the impermanence,
the pain,
the unsubstantial nature of feeling.

The abolishing of desire and lust,
the abandoning of desire and lust, -
that is the escape from feelings."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
3. Aṭṭha-Sata-Pariyāya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

3. The Method of the Hundred and Eight

Sutta 26

Paṭhama Samaṇa-Brāhmaṇā Suttaṃ

Recluses and Brahmins (i)

---

[158]

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"There are these three feelings, brethren.

What three?

Pleasant feeling,
painful feeling,
neutral feeling.

Whatsoever recluses or brahmins
understand not as they really are
the arising,
the destruction,
the satisfaction
and misery of,
the escape from,
these three feelings,
[those recluses[ed1] **[159]** or those brahmins are approved
neither among recluses as recluses,
nor among brahmins as brahmins,
nor have those venerable ones
even in this present life
understood of themselves,
nor realized
what is the good
of being either recluse or brahmin,
nor lived in the attainment thereof.

But those recluses and brahmins
who have understood as they really are
the arising,
the destruction,
the satisfaction
and misery of,
the escape from,
these three feelings,
those recluses or those brahmins are approved

both among recluses as recluses,
and among brahmins as brahmins,
and those venerable ones
even in this present life
have understood of themselves,
and realized
what is the good
of being either recluse or brahmin,
and lived in the attainment thereof.]

---

ed1 Woodward notes: The words in brackets are abbreviated in the text and are to be supplied from S. ii, 14 (K.S. ii, 12). I have used the version found in the reference, his "words in brackets" are slightly different].

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
3. Aṭṭha-Sata-Pariyāya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

3. The Method of the Hundred and Eight

Sutta 27

Dutiya Samaṇa-Brāhmaṇā Suttaṃ

Recluses and Brahmins (ii)

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[159]

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"There are these three feelings, brethren.

What three?

Pleasant feeling,
painful feeling,
neutral feeling.

Whatsoever recluses or brahmins
understand not as they really are
the arising,
the destruction,
the satisfaction
and misery of,
the escape from,
these three feelings,
those recluses or those brahmins are approved
neither among recluses as recluses,
nor among brahmins as brahmins,
nor have those venerable ones
even in this present life
understood of themselves,
nor realized
what is the good
of being either recluse or brahmin,
nor lived in the attainment thereof.

But those recluses and brahmins
who have understood as they really are
the arising,
the destruction,
the satisfaction
and misery of,
the escape from,
these three feelings,
those recluses or those brahmins are approved

both among recluses as recluses,
and among brahmins as brahmins,
and those venerable ones
even in this present life
have understood of themselves,
and realized
what is the good
of being either recluse or brahmin,
and lived in the attainment thereof."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
3. Aṭṭha-Sata-Pariyāya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

3. The Method of the Hundred and Eight

Sutta 28

Tatiya Samaṇa-Brāhmaṇā Suttaṃ

Recluses and Brahmins (iii)

---

[159]

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"There are these three feelings, brethren.

What three?

Pleasant feeling,
painful feeling,
neutral feeling.

Whatsoever recluses or brahmins
understand not the arising of feeling,
the ceasing of feeling,
the way leading to the ceasing of feeling,
those recluses or those brahmins are approved
neither among recluses as recluses,
nor among brahmins as brahmins,
nor have those venerable ones
even in this present life
understood of themselves,
nor realized
what is the good
of being either recluse or brahmin,
nor lived in the attainment thereof.

But those recluses and brahmins
who have understood the arising of feeling,
the ceasing of feeling,
the way leading to the ceasing of feeling,
those recluses or those brahmins are approved
both among recluses as recluses,
and among brahmins as brahmins,
and those venerable ones
even in this present life
have understood of themselves,
and realized
what is the good

of being either recluse or brahmin,
and lived in the attainment thereof.]

Saṃyutta Nikāya
4. Saḷāyatana Vagga
36. Vedanā Saṃyutta
3. Aṭṭha-Sata-Pariyāya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

36. Kindred Sayings about Feeling

3. The Method of the Hundred and Eight

Sutta 29

Suddhika-Vedanā Nirāmisa Suttaṃ

Purified and Free from Carnal Taint[1]

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[159]

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"There are these three feelings, brethren.

What three?

Pleasant feeling,
painful feeling,
neutral feeling.

§

There is, Brethren, a zest that is carnal,
there is a zest that is not carnal
there is a zest that is still less carnal than the other.

There is a pleasure that is carnal,
there is a pleasure that is not carnal,
there is a pleasure that is still less carnal than the other.

There is an indifference that is carnal,
there is an indifference that is not carnal,
there is an indifference that is still less carnal than the other.

There is a release that is carnal,
there is a release that is not carnal,
there is a release that is still less carnal than the other.

§

And what, Brethren, is the zest that is carnal?

There are these five sensual elements, brethren.

What five?

Objects cognizable by the eye,
desirable,
[160] pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

■

Sounds cognizable by the ear,
desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

■

Scents cognizable by the nose,
desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

■

Savours cognizable by the tongue,
desirable,
pleasant,

delightful
and dear,
passion-fraught,
inciting to lust.

■

Tangibles cognizable by the body,
desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.[ed1]

These, Brethren, are the five sensual elements.

Whatsoever zest, Brethren,
arises owing to these five,
that is called
'zest that is carnal.'

■

And what, Brethren, is zest that is not carnal?

Herein a brother,
aloof from sensua1ity,
aloof from evil conditions,
enters on the first trance,
which is accompanied by thought directed and sustained,
which is born of solitude,
easeful and zestful,
and abides therein.

By the calming down of thought directed and sustained,
enters on the inward calm,

that one-pointedness of will,
apart from thought directed and sustained,
born of mental balance,
zestful and easefull,
which is the second trance,
and abides therein.

This, Brethren, is called
'zest that is not carnal.'

■

And what, Brethren, is the zest that is still less carnal than the other?

That zest which arises in a brother
who has destroyed the *āsavas,*
who can look upon his heart
as released from lust,
as released from hatred,
as released from illusion -
that zest, Brethren, is called
'the zest that is still less carnal than that other.'

§

And what, Brethren, is pleasure that is carnal?

There are these five sensual elements, brethren.

What five?

Objects cognizable by the eye,
desirable,

pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

■

Sounds cognizable by the ear,
desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

■

Scents cognizable by the nose,
desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

■

Savours cognizable by the tongue,
desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

■

Tangibles cognizable by the body,
desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

These, Brethren, are the five sensual elements.

Whatsoever pleasure and happiness, Brethren,
arises owing to these five,
that is called
'pleasure that is carnal.'

■

And what, Brethren, is the pleasure that is not carnal?

Herein a brother,
aloof from sensua1ity,
aloof from evil conditions,
enters on the first trance,
which is accompanied by thought directed and sustained,
which is born of solitude,
easeful and zestful,
and abides therein.

By the calming down of thought directed and sustained,
enters on the inward calm,
that one-pointedness of will,
apart from thought directed and sustained,
born of mental balance,
zestful and easefull,
which is the second trance,
and abides therein.

By the fading out of zest
he abides indifferent,
mindful and composed,
and experiences pleasure through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful
dwells happily,'

he abides therein.

This, Brethren, is called
'pleasure that is not carnal.'

■

And what, Brethren, is the pleasure
that is still less carnal than the other?

That pleasure which arises in a brother
who has destroyed the *āsavas,*
who can look **[161]** upon his heart
as released from lust,
as released from hatred,
as released from illusion -
that pleasure, Brethren, is called
'the pleasure that is still less carnal than that other.'

§

And what, Brethren, is the indifference that is carnal?

There are these five sensual elements, brethren.

What five?

Objects cognizable by the eye,
desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

■

Sounds cognizable by the ear,
desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

■

Scents cognizable by the nose,
desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

■

Savours cognizable by the tongue,
desirable,
pleasant,

delightful
and dear,
passion-fraught,
inciting to lust.

■

Tangibles cognizable by the body,
desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

These, Brethren, are the five sensual elements.

Whatsoever indifference, Brethren,
arises owing to these five,
that is called
'indifference that is carnal.'

■

And what, Brethren, is the indifference that is not carnal?

Herein, Brethren, a brother,
by the abandoning of pain,
by the destruction of the happiness and dejection
which he had before,
having entered upon that state
which is neither pleasant nor painful,
that utter purity of mindfulness
reached by indifference,
which is the fourth trance,
and abides therein.

This, Brethren, is called
'the indifference that is not carnal.'

■

And what, Brethren, is the indifference
that is still less carnal than that other?

In a brother who has destroyed the āsavas,
who can look upon his heart
as released from lust,
as released from hatred
as released from illusion,
there arises indifference.

This, Brethren, is called
'the indifference that is still less carnal than that other.'

§

And what, Brethren, is the release that is carnal?

Release that is concerned with (material) objects is carnal.

Release that is concerned with immaterial objects is not carnal.

And what, Brethren, is the release that is still less carnal than that other?

In a brother who has destroyed the āsavas,
who can look upon his heart
as released from lust,
as released from hatred
as released from illusion,
there arises a release.

This, Brethren, is called
'the release that is still less carnal than that other.'

---

[1] *Cf. supra*. § 14.

[ed1] Woodward here has abridged, but indicates he would use 'Objects' for all the senses as he did in SN 4.36.19, presumably in error as usually he distinguishes the various objects of the senses as it is found in the Pali.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
37. Mātugāma Saṃyutta
1. Paṭhama Peyyāla Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

37. Kindred Sayings about Womankind

1. First Repetition

Sutta 1

Manāpā Amanāpā (aka Mātu-Gāma) Suttaṃ

Charming and Not Charming

---

[162]

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Possessed of five qualities, Brethren,
woman is altogether without charm for a man.

What five?

She is not beauteous in form,
not possessed of wealth,
not moral,
she is slack,
she gets no offspring.

Possessed of these five qualities, Brethren,
a woman is altogether without charm for a man.

§

Possessed of five qualities, Brethren,
woman is altogether charming to a man.

What five?

She is beauteous in form,
possessed of wealth,
moral,
vigorous
and gets offspring.

Possessed of these five qualities, Brethren,
a woman is altogether charming to a man."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
37. Mātugāma Saṃyutta
1. Paṭhama Peyyāla Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

37. Kindred Sayings about Womankind

1. First Repetition

Sutta 2

Manāpā Amanāpā (aka Purisa) Suttaṃ

Charming and Not Charming (ii)

---

[162]

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Possessed of five qualities, Brethren,
man is altogether without charm for a woman.

What five?

He is not beauteous in form,
not possessed of wealth,
not moral,
he is slack,
he gets no offspring.

Possessed of these five qualities, Brethren,
a man is altogether without charm for a woman.

§

Possessed of five qualities, Brethren,
man is altogether charming to a woman.

What five?

He is beauteous in form,
possessed of wealth,
moral,
vigorous
and gets offspring.

Possessed of these five qualities, Brethren,
a man is altogether charming to a woman."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
37. Mātugāma Saṃyutta
1. Paṭhama Peyyāla Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

37. Kindred Sayings about Womankind

1. First Repetition

Sutta 3

Āveṇika-Dukkha Suttaṃ

Special

---

[162]

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"There are these five special[1] woes, Brethren,
which a woman has to undergo
as apart from a man.

What five?

Herein, Brethren, a woman
at a tender age
goes to her husband's family
and leaves her relatives behind.

That is the first special woe.

Again, Brethren, a woman is subject to menses.

That is the second woe.

[163] Again, Brethren, a woman is subject to pregnancy.

That is the third woe.

Again, Brethren, a woman has to bring forth.

That is the fourth woe.

Again, Brethren, a woman has to wait upon[2] a man.

That is the fifth special woe
which a woman has to undergo
as apart from a man.

These, Brethren, are the five special woes
which a woman has to undergo
as apart from a man."

---

[1] *Āveṇikā* (a word of doubtful origin), def. by *Comy*. as *paṭipugga-likāni (idoneus), asadhāraṇāni purisehi* (not in common with males).

[2] *Pāricariyaṇ upeti*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
37. Mātugāma Saṃyutta
1. Paṭhama Peyyāla Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

37. Kindred Sayings about Womankind

1. First Repetition

Sutta 4

Tīhi Dhammehi Suttaṃ

Three Things

---

[163]

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Possessed of three things, Brethren, a woman,
as a rule,
when body breaks up,
after death is reborn in the Waste,
the Way of Woes,
the Downfall,
in Purgatory.[1]

What three?

Herein, Brethren, a woman stays at home
with heart haunted by the taint of stinginess.[2]

At noontide she stays at home
with heart haunted by jealousy.[3]

At eventide she stays at home
with heart haunted by sensuality and lust.

These are the three things, Brethren,
possessed of which a woman,
as a rule,
when body breaks up,
after death is reborn in the Waste,
the Way of Woes,
the Downfall,
in Purgatory."

---

[1] The stock phrase *apāya, duqgati, vinipāta, niraya*. According to *Comy*. the first is a synonym for purgatory generally ('hell' eternal not existing for the Buddhist), the second is *dukkhassagati,* the third *vināsa-nipāta,* the fourth is purgatory proper, *nir-aya,* 'a going asunder.' See *Ud.A*. 418; *Dialog,* ii, 91 *n*.

[2] *Comy*. 'she will not give food to her crying children.'

[3] *Comy*. 'she is jealous of her husband's doings.'

Saṃyutta Nikāya
4. Saḷāyatana Vagga
37. Mātugāma Saṃyutta
1. Paṭhama Peyyāla Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

37. Kindred Sayings about Womankind

1. First Repetition

Suttas 5-14

Anuruddho I: Kaṇha-Pakkho

Anuruddha 1. The Dark Side[1]

---

[163]

Thus have I heard:

Then the venerable Anuruddha[2] came to visit the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side he said to the Exalted One: -

"Herein, lord, with clairvoyant eye,
purified and superhuman,
I behold womankind,
after death,
when body breaks **[164]** up,
being reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory.

Of what qualities possessed, lord,
is a woman reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory?"

Sutta 5

Kodhano Suttaṃ

Wrathful

"Possessed of five things, Anuruddha, a woman,
after death,
when body breaks up,
is reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory.

What five?

She is faithless,
and[ed1] she is shameless,
and she is unscrupulous,
and she is wrathful,
and she is of weak wisdom.

These are the five things possessed of which
a woman,
after death,
when body breaks up,
is reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory."

§

Sutta 6

Upanāhī Suttaṃ

Grudging

"Possessed of five things, Anuruddha, a woman,
after death,
when body breaks up,
is reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory.

What five?

She is faithless,
and she is shameless,
and she is unscrupulous,
and she is grudging,
and she is of weak wisdom.

These are the five things possessed of which
a woman,
after death,
when body breaks up,
is reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory."

§

Sutta 7

Issukī Suttaṃ

Envious

"Possessed of five things, Anuruddha, a woman,
after death,
when body breaks up,
is reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory.

What five?

She is faithless,
and she is shameless,
and she is unscrupulous,
and she is envious,
and she is of weak wisdom.

These are the five things possessed of which
a woman,
after death,
when body breaks up,
is reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory."

§

Sutta 8

Maccharena Suttaṃ

Through Stinginess

"Possessed of five things, Anuruddha, a woman,
after death,
when body breaks up,
is reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory.

What five?

She is faithless,
and she is shameless,
and she is unscrupulous,
and she is stingy,
and she is of weak wisdom.

These are the five things possessed of which
a woman,
after death,
when body breaks up,
is reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory."

§

Sutta 9

Aticārī Suttaṃ

Adulteress

"Possessed of five things, Anuruddha, a woman,
after death,
when body breaks up,
is reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory.

What five?

She is faithless,
and she is shameless,
and she is unscrupulous,
and she is an adulteress,
and she is of weak wisdom.

These are the five things possessed of which
a woman,
after death,
when body breaks up,
is reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory."

§

Sutta 10

Dussīlam Suttaṃ

Immorality

"Possessed of five things, Anuruddha, a woman,
after death,
when body breaks up,
is reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory.

What five?

She is faithless,
and she is shameless,
and she is unscrupulous,
and she is immoral,
and she is of weak wisdom.

These are the five things possessed of which
a woman,
after death,
when body breaks up,
is reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory."

§

Sutta 11

Appassuto Suttaṃ

Of Small Knowledge

"Possessed of five things, Anuruddha, a woman,
after death,
when body breaks up,
is reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory.

What five?

She is faithless,
and she is shameless,
and she is unscrupulous,
and she is of small knowledge,
and she is of weak wisdom.

These are the five things possessed of which
a woman,
after death,
when body breaks up,
is reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory."

§

Sutta 12

Kusīto Suttaṃ

Indolent

"Possessed of five things, Anuruddha, a woman,
after death,
when body breaks up,
is reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory.

What five?

She is faithless,
and she is shameless,
and she is unscrupulous,
and she is indolent,
and she is of weak wisdom.

These are the five things possessed of which
a woman,
after death,
when body breaks up,
is reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory."

§

Sutta 13

Muṭṭhassati Suttaṃ

Muddle-headed

"Possessed of five things, Anuruddha, a woman,
after death,
when body breaks up,
is reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory.

What five?

She is faithless,
and she is shameless,
and she is unscrupulous,
and she is muddle-headed,
and she is of weak wisdom.

These are the five things possessed of which
a woman,
after death,
when body breaks up,
is reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory."

§

Sutta 14

Pañcaveram Suttaṃ

The Fivefold Guilty Dread[3]

"Possessed of five things, Anuruddha, a woman,
after death,
when body breaks up,
is reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory.

What five?

She takes life,
and she takes what **[165]** is not given,
and she acts wrongly in sense-desixes,
and she tells lies,
and she indulges in fermented and distilled liquor,
intoxicants causing sloth.

These are the five things possessed of which
a woman,
after death,
when body breaks up,
is reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory."

---

[1] *Kaṇha-pakkha* (the dark fortnight of the moon), as opp. to § 15 infra. The title seems to refer to *S*. ii, xvi, 7 (*K.S*. ii, 139), the waxing and waning of good qualities.

[2] Anuruddha was noted for his clairvoyant powers. He is proclaimed (A. i, 23) as best of those who had 'the heavenly eye.' *Cf*. *K.S*. ii, chap. xix (of Moggallāna).

[3] *Cf*. *K.S*. ii, 48. These are to be guarded against by the five charges *(pañcasīla)*.

[ed1] Woodward has omitted the 'ands'.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
37. Mātugāma Saṃyutta
2. Dutiya Peyyāla Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

37. Kindred Sayings about Womankind

2. Second Repetition

Suttas 15-24

Anuruddho II: Sukka-Pakkho

Anuruddha 2. The Bright Fortnight

---

[165]

Thus have I heard:

Then the venerable Anuruddha came to visit the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side he said to the Exalted One: -

"Herein, lord, with clairvoyant eye,
purified and superhuman,
I behold womankind,
when body breaks up,
after death,
being reborn in the Happy Lot,
in the Heavenly World.

Of what qualities possessed, lord,
is womankind,
when body breaks up,
after death,
reborn in the Happy Lot,
in the Heavenly World?"

Sutta 15

Akodhano Suttaṃ

Not Wrathful

"Possessed of five things, Anuruddha, womankind,
when body breaks up,
after death,
is reborn in the Happy Lot,
in the Heavenly World.

What five?

She is faithful,
and she is modest,

and she is scrupulous,
and she is not wrathful,
and she is rich in wisdom.

These are the five things possessed of which, womankind,
when body breaks up,
after death,
is reborn in the Happy Lot,
in the Heavenly World."

Sutta 16

Anupanāhī Suttaṃ

Not Grudging

"Possessed of five things, Anuruddha, womankind,
when body breaks up,
after death,
is reborn in the Happy Lot,
in the Heavenly World.

What five?

She is faithful,
and she is modest,
and she is scrupulous,
and she is not grudging,
and she is rich in wisdom.

These are the five things possessed of which, womankind,
when body breaks up,
after death,
is reborn in the Happy Lot,
in the Heavenly World."

Sutta 17

Anissukī Suttaṃ

Not Envious

"Possessed of five things, Anuruddha, womankind,
when body breaks up,
after death,
is reborn in the Happy Lot,
in the Heavenly World.

What five?

She is faithful,
and she is modest,
and she is scrupulous,
and she is not envious,
and she is rich in wisdom.

These are the five things possessed of which, womankind,
when body breaks up,
after death,
is reborn in the Happy Lot,
in the Heavenly World."

Sutta 18

Amacchāri Suttaṃ

Not Stingy

"Possessed of five things, Anuruddha, womankind,
when body breaks up,
after death,
is reborn in the Happy Lot,
in the Heavenly World.

What five?

She is faithful,
and she is modest,
and she is scrupulous,
and she is not stingy,
and she is rich in wisdom.

These are the five things possessed of which, womankind,
when body breaks up,
after death,
is reborn in the Happy Lot,
in the Heavenly World."

Sutta 19

Anaticārī Suttaṃ

No Adulteress

"Possessed of five things, Anuruddha, womankind,
when body breaks up,
after death,
is reborn in the Happy Lot,
in the Heavenly World.

What five?

She is faithful,
and she is modest,
and she is scrupulous,
and she is no adulteress,
and she is rich in wisdom.

These are the five things possessed of which, womankind,
when body breaks up,
after death,
is reborn in the Happy Lot,
in the Heavenly World."

Sutta 20

Sīlavā Suttaṃ

Moral

"Possessed of five things, Anuruddha, womankind,
when body breaks up,
after death,
is reborn in the Happy Lot,
in the Heavenly World.

What five?

She is faithful,
and she is modest,
and she is scrupulous,
and she is moral,
and she is rich in wisdom.

These are the five things possessed of which, womankind,
when body breaks up,
after death,
is reborn in the Happy Lot,
in the Heavenly World."

Sutta 21

Bahussuto Suttaṃ

Of Wide Knowledge

"Possessed of five things, Anuruddha, womankind,
when body breaks up,

after death,
is reborn in the Happy Lot,
in the Heavenly World.

What five?

She is faithful,
and she is modest,
and she is scrupulous,
and she is of wide knowledge,
and she is rich in wisdom.

These are the five things possessed of which, womankind,
when body breaks up,
after death,
is reborn in the Happy Lot,
in the Heavenly World."

Sutta 22

Viriya Suttaṃ

Energetic

"Possessed of five things, Anuruddha, womankind,
when body breaks up,
after death,
is reborn in the Happy Lot,
in the Heavenly World.

What five?

She is faithful,
and she is modest,
and she is scrupulous,
and she is energetic,
and she is rich in wisdom.

These are the five things possessed of which, womankind,
when body breaks up,
after death,
is reborn in the Happy Lot,
in the Heavenly World."

Sutta 23

Sati Suttaṃ

Has Her Wits About Her

"Possessed of five things, Anuruddha, womankind,
when body breaks up,
after death,
is reborn in the Happy Lot,
in the Heavenly World.

What five?

She is faithful,
and she is modest,
and she is scrupulous,
and she has her wits about her,
and she is rich in wisdom.

These are the five things possessed of which, womankind,
when body breaks up,
after death,
is reborn in the Happy Lot,
in the Heavenly World."

Sutta 24

Pañcasīla Suttaṃ

Observes the Fivefold Charges

"Possessed of five things, Anuruddha, womankind,
when body breaks up,
after death,
is reborn in the Happy Lot,
in the Heavenly World.

What five?

She abstains from taking life,
and she abstains from taking what is not given,
and she abstains from acting wrongly in sense-desixes,
and she abstains from telling lies,
and she abstains from indulgence in fermented and distilled liquor,
intoxicants causing sloth.

These are the five things possessed of which, womankind,
when body breaks up,
after death,

is reborn in the Happy Lot,
in the Heavenly World."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
37. Mātugāma Saṃyutta
3. Tatiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

37. Kindred Sayings about Womankind

3. Third Chapter

Sutta 25

Visāradā Suttaṃ

Confident

---

[165]

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"There are these five powers in a woman, brethren.

What five?

The power of beauty,[1]
the power of wealth,
the power of kin,
the power of sons,[2]
the power of virtue.

These are the five.

Possessed of these five powers, Brethren,
womenfolk dwell at home in confidence."

---

[1] *Rūpa = rūpa-sampatti*.

[2] *Puttā*. Daughters are not welcomed in Indian families. The word, however, may be rendered by 'children.'

Saṃyutta Nikāya
4. Saḷāyatana Vagga
37. Mātugāma Saṃyutta
3. Tatiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

37. Kindred Sayings about Womankind

3. Third Chapter

Sutta 26

Pasayhā Suttaṃ

By Force

---

[166]

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"There are these five powers in a woman, brethren.

What five?

The power of beauty,
the power of wealth,
the power of kin,
the power of sons,
the power of virtue.

These are the five.

Possessed of these five powers, Brethren,
a woman dwells at home overpowering her husband."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
37. Mātugāma Saṃyutta
3. Tatiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

37. Kindred Sayings about Womankind

3. Third Chapter

Sutta 27

Abhibhūyya Suttaṃ

By Conquering

---

[166]

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"There are these five powers in a woman, brethren.

What five?

The power of beauty,
the power of wealth,
the power of kin,
the power of sons,
the power of virtue.

These are the five.

Possessed of these five powers, Brethren,
a woman continues to[1] get the better of her husband."

---

[1] *Vattati*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
37. Mātugāma Saṃyutta
3. Tatiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

37. Kindred Sayings about Womankind

3. Third Chapter

Sutta 28

Eka Suttaṃ

One

---

[166]

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Possessed of one power, Brethren,
a man continues to get the better of a woman.

What power?

By the power of authority.

Neither the power of her beauty,
nor her power of wealth,
nor her power of kin,
nor her power of sons,
nor her power of virtue
can avail[1] a woman
who is mastered by the power of authority.

---

[1] *Tāyati*

Saṃyutta Nikāya
4. Saḷāyatana Vagga
37. Mātugāma Saṃyutta
3. Tatiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

37. Kindred Sayings about Womankind

3. Third Chapter

Sutta 29

Aṇga Suttaṃ

Quality

---

[166]

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"There are these five powers in a woman, brethren.

What five?

The power of beauty,
the power of wealth,
the power of kin,
the power of sons,
the power of virtue.

§

Suppose, Brethren, a woman is possessed
of the power of beauty,
but not of the power of wealth.

Thus is she defective by one quality.

But suppose her possessed
of the power of beauty,
and of the power of wealth
then is she complete by that quality.

■

Suppose, Brethren, a woman is possessed
of the power of beauty,
and of the power of wealth
but not of the power of kin.

Then is she defective by that one quality.

But suppose her possessed
of the power of beauty,

and of the power of wealth
and of the power of kin
then is she complete by that quality.

■

Suppose, Brethren, a woman is possessed
of the power of beauty,
and of the power of wealth
and of the power of kin,
but not of the power of sons.

Then is she defective by that one quality.

But suppose her possessed
of the power of beauty,
and of the power of wealth
and of the power of kin,
and of the power of sons
then is she complete by that quality.

■

Suppose, Brethren, a woman is possessed
of the power of beauty,
and of the power of wealth
and of the power of kin,
and of the power of sons
but not of the power of virtue.

Then is she defective by that one quality.

But suppose her possessed
of the power of beauty,
and of the power of wealth
and of the power of kin,
and of the power of sons

and of the power of virtue
then is she complete by that quality.

Such, Brethren, are the five powers of womanfolk."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
37. Mātugāma Saṃyutta
3. Tatiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

37. Kindred Sayings about Womankind

3. Third Chapter

Sutta 30

Nāsenti Suttaṃ

They Overthrow

---

[167]

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"There are these five powers in a woman, brethren.

What five?

The power of beauty,
the power of wealth,
the power of kin,
the power of sons,
the power of virtue.

§

Suppose, Brethren, a woman is possessed
of the power of beauty,
but not of the power of virtue.

They cause her overthrow.

They do not let her stay[1] in the family.

■

Suppose, Brethren, a woman is possessed
of the power of beauty,
and of the power of wealth
but not of the power of virtue.

They cause her overthrow.

They do not let her stay in the family.

■

Suppose, Brethren, a woman is possessed
of the power of beauty,
and of the power of wealth
and of the power of kin,
but not of the power of virtue.

They cause her overthrow.

They do not let her stay in the family.

■

Suppose, Brethren, a woman is possessed
of the power of beauty,
and of the power of wealth
and of the power of kin,
and of the power of sons
but not of the power of virtue.

They cause her overthrow.

They do not let her stay in the family.

But suppose,[ed1] Brethren, a woman is possessed
of the power of beauty,
and of the power of wealth
and of the power of kin,
and of the power of sons,
and of the power of virtue.

They let her stay in the family

They do not cause her overthrow.

■

But suppose, Brethren, a woman is possessed
of the power of virtue,
but not of the power of beauty.

They let her stay in the family

They do not cause her overthrow.

■

Suppose, Brethren, a woman is possessed
of the power of virtue,
but not of the power of wealth.

They let her stay in the family

They do not cause her overthrow.

■

Suppose, Brethren, a woman is possessed
of the power of virtue,
but not of the power of kin.

They let her stay in the family

They do not cause her overthrow.

■

Suppose, Brethren, a woman is possessed
of the power of virtue,
but not of the power of sons.

They let her stay in the family

They do not cause her overthrow.

Such, Brethren, are the five powers of womanfolk."

---

[1] *Vāsenti*. *Pali Dict*. takes the word as simply 'preserve'; but *Comy*. says: 'Saying "she hath trespassed beyond bounds," they take her by the neck and throw her out. They do not "let her stay" in the family.'

[ed1] PTS text and Woodward omit this variation which is included in the BJT. Further, I believe the subsequent versions should follow in diminishing number of powers rather than singly so that the sutta ends with the woman possessing only virtue and no other powers but is still retained by the family, but no text supports this.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
37. Mātugāma Saṃyutta
3. Tatiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

37. Kindred Sayings about Womankind

3. Third Chapter

Sutta 31

Hetu Suttaṃ

Because of[1]

---

[167]

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"There are these five powers in a woman, brethren.

What five?

The power of beauty,
the power of wealth,
the power of kin,
the power of sons,
the power of virtue.

§

But it is not because of the power of beauty,
wealth,
kin,
or sons
that a woman is reborn after death
in the Happy Lot,
in the Heaven World,
when body breaks up.

It is because of virtue, Brethren,
that a woman is reborn after death
in the Happy Lot,
in the Heaven World,
when body breaks up.

Such, Brethren, are the five powers of womanfolk."

---

[1] *Hetu*

Saṃyutta Nikāya
4. Saḷāyatana Vagga
37. Mātugāma Saṃyutta
3. Tatiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

37. Kindred Sayings about Womankind

3. Third Chapter

Sutta 32

Ṭhāna Suttaṃ

Condition[1]

---

[167]

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"There are these five conditions, Brethren,
hard to be won
by a woman who has wrought no merit.

What five?

[168] She may wish:

'Oh that I may be reborn in a proper[2] family.'

That is the first condition
which is hard to be won
by a woman who has wrought no merit.

■

She may wish:

'Born in a proper family,
may I go (as wife) to a proper family.'

That, Brethren, is the second condition
which is hard to be won
by a woman who has wrought no merit.

■

She may wish:

'Born in a proper family,
gone (as wife) to a proper family,
may I dwell in the home
without a rival.'[3]

That, Brethren, is the third condition
which is hard to be won
by a woman who has wrought no merit.

■

She may wish:

'Born in a proper family,
gone (as wife) to a proper family,
dwelling in the home without a rival,
may I have a son.'

That, Brethren, is the fourth condition
which is hard to be won
by a woman who has wrought no merit.

■

She may wish:

'Born in a proper family,
gone (as wife) to a proper family,
dwelling in the home without a rival,
possessed of a son,
may I continue to have mastery over my husband.'

That, Brethren, is the fifth condition
which is hard to be won
by a woman who has wrought no merit.

Such, Brethren, are the five conditions
which are hard to be won
by a woman who has wrought no merit.

§

There are these five conditions, Brethren,
easily won
by a woman who has wrought merit.

What five?

She may wish:

'Oh that I may be reborn in a proper family.'

That is the first condition
easily won
by a woman who has wrought merit.

■

She may wish:

'Born in a proper family,
may I go (as wife) to a proper family.'

That, Brethren, is the second condition
easily won
by a woman who has wrought merit.

■

She may wish:

'Born in a proper family,
gone (as wife) to a proper family,
may I dwell in the home
without a rival.'

That, Brethren, is the third condition
easily won
by a woman who has wrought merit.

■

She may wish:

'Born in a proper family,
gone (as wife) to a proper family,
dwelling in the home without a rival,
may I have a son.'

That, Brethren, is the fourth condition
easily won
by a woman who has wrought merit.

■

She may wish:

'Born in a proper family,
gone (as wife) to a proper family,
dwelling in the home without a rival,
possessed of a son,
may I continue to have mastery over my husband.'

That, Brethren, is the fifth condition
easily won
by a woman who has wrought merit.

Such, Brethren, are the five conditions
which are easily won
by a woman who has wrought merit.

---

[1] *Ṭhānaṃ*

[2] *Patirūpa*.

[3] *Asapattī*, another wife.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
37. Mātugāma Saṃyutta
3. Tatiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

37. Kindred Sayings about Womankind

3. Third Chapter

Sutta 33

Visārada-Vāda Suttaṃ

Confident

---

[168]

Thus have I heard:

The Exalted One once addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"Possessed of five things, Brethren,
womenfolk dwell confident at home.

What five?

A woman abstains from taking life,
from taking what is not given,
from wrong practice in sensual lusts,
from falsehood
and from fermented liquor,
distilled liquor,
intoxicants giving rise to sloth.

Possessed of these five things, Brethren,
a woman dwells confident at home."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
37. Mātugāma Saṃyutta
3. Tatiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

37. Kindred Sayings about Womankind

3. Third Chapter

Sutta 34

Vaḍḍī Suttaṃ

Growth

---

[168]

Thus have I heard:

Once the Exalted One said to the brethren:

"Increasing in five growths, brethren,
the Ariyan woman disciple
increases in the Axiyan growth,
takes hold of the essential,
takes hold of the better.[1]

What five?

[169] She grows in faith,[2]
grows in virtue,
in learning,
in generosity,
in wisdom.

Making such growth, brethren,
she takes hold of the essential,
she takes hold of the better."

Who in this world in faith and virtue grows,
In wisdom, generosity and lore -
A virtuous disciple, in this world
She wins what is essential for herself.[3]

---

[1] *Sārādāyinī ca varādāyinī ca*.

[2] As at S. i, 21, 'faith' means that she believes in *karma*, and its fruit.

[3] *Sāraṃ attano*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
38. Jambukhādaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

38. Kindred Sayings about Jambukhādaka

Sutta 1

Nibbānaṃ Suttaṃ

Nibbāna

---

[170]

Thus have I heard:

Once the venerable Sāriputta was staying among the folk of Magadha,
at Nālaka[1] village.

Then the Wanderer, Rose-apple-eater,[2] came to visit the venerable Sāriputta,
and on coming to him greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer, Rose-apple-eater,
said to the venerable Sāriputta: -

"'Nibbāna, Nibbāna!'[3] is the saying, friend Sāriputta.

Pray, friend, what is Nibbāna?"

"The destruction of lust,
the destruction of hatred,
the destruction of illusion, friend,
is called Nibbāna."

"But is there, friend, any path,
any approach
to the realization of this Nibbāna?

"There is such a path, friend,
there is such an approach."

"And what is that path, friend,
what is that approach
to the realization of this Nibbāna?"

"It is this Ariyan Eightfold Path, friend,
for the realization of Nibbāna,
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach
to the realization of Nibbāna."

[171] A goodly[4] path, friend,
a goodly approach
to the realization of this Nibbāna
and a proper occasion[5] for earnestness too, friend!"

---

[1] Nālaka, of Magadha, was the native village of Sāriputta, and is frequently mentioned in *Psalms of the Brethren, q v*. He died there (S. v. 161).

[2] *Jambu-khādaka,* 'the name of one of Sāriputta's nephews, a 'clothed' *(channa)* Wanderer.' *Comy.*

[3] *Cf. Pts. of Contr.,* 144 *n.; Buddhism.,* 180.

[4] *Bhaddaka*.

[5] *Alañ ca*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
38. Jambukhādaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

38. Kindred Sayings about Jambukhādaka

Sutta 2

Arahatta Suttaṃ

Arahantship

---

[171]

Thus have I heard:

Once the venerable Sāriputta was staying among the folk of Magadha,
at Nālaka village.

Then the Wanderer, Rose-apple-eater came to visit the venerable Sāriputta,
and on coming to him greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer, Rose-apple-eater,
said to the venerable Sāriputta: -

"They say, 'Arahantship, Arahantship' friend Sāriputta.

Pray, friend, what is Arahantship?"

"The destruction of lust, friend,
the destruction of hatred,
the destruction of illusion, -
that is called Arahantship."

"But is there, friend, any path,
any approach
to the realization of this Arahantship?

"There is such a path, friend,
there is such an approach."

"And what is that path, friend,
what is that approach
to the realization of this Arahantship?"

"It is this Ariyan Eightfold Path, friend,
for the realization of Arahantship,
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach
to the realization of Arahantship."

"A goodly path, friend,
a goodly approach
to the realization of this Arahantship
and a proper occasion for earnestness too, friend!"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
38. Jambukhādaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

38. Kindred Sayings about Jambukhādaka

Sutta 3

Dhamma-Vādī Suttaṃ

Norm-preacher

---

[171]

Thus have I heard:

Once the venerable Sāriputta was staying among the folk of Magadha,
at Nālaka village.

Then the Wanderer, Rose-apple-eater came to visit the venerable Sāriputta,
and on coming to him greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer, Rose-apple-eater,
said to the venerable Sāriputta: -

"Who, pray, friend Sāriputta,
are Norm-preachers in the world,
who are well-practised in the world,
who are happy ones in the world?"

"They, friend, who teach a Norm
for abandoning lust in the world,
for abandoning hatred in the world,
for abandoning illusion in the world,
they are Norm-preachers in the world.

They, friend, who are practised
in the abandoning of lust,
in the abandoning of hatred
in the abandoning of illusion,
they are well practised in the world.

They, friend, whose lust is abandoned,
cut off at the root,
made like a palm-tree stump,
made unable to grow again in the future,
of a nature not to arise again;
they whose hatred is abandoned,
cut off at the root,
made like a palm-tree stump,
made unable to grow again in the future,
of a nature not to arise again;
they whose illusion is abandoned,
cut off at the root,
made like a palm-tree stump,
made unable to grow again in the future,
of a nature not to arise again -
they, friend, are happy ones in the world."

"But, friend, is there any way,
any approach

to the abandoning of this lust,
this hatred,
this illusion?"

[172] "There is such a path, friend,
there is such an approach."

"And what is that path, friend,
what is that approach
to the abandoning of this lust,
this hatred,
this illusion?"

"It is this Ariyan Eightfold Path, friend,
for the abandoning of this lust,
this hatred,
this illusion
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach
to the abandoning of this lust,
this hatred,
this illusion."

"A goodly path, friend,
a goodly approach
to the abandoning of this lust,

this hatred,
this illusion
and a proper occasion for earnestness too, friend!"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
38. Jambukhādaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

38. Kindred Sayings about Jambukhādaka

Sutta 4

Kim Atthiya? Suttaṃ

What Is It?

---

[172]

Thus have I heard:

Once the venerable Sāriputta was staying among the folk of Magadha,
at Nālaka village.

Then the Wanderer, Rose-apple-eater came to visit the venerable Sāriputta,
and on coming to him greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer, Rose-apple-eater,
said to the venerable Sāriputta: -

"What is it, friend,
for which the righteous life is lived
under Gotama the recluse?"[1]

"For the comprehension of ill, friend,
the righteous life is lived
under Gotama the recluse."

"But, friend, is there any way,
any approach
for the comprehension of this ill?"

"There is such a path, friend,
there is such an approach
for the comprehension of this ill."

"And what is that path, friend,
what is that approach
for the comprehension of this ill?"

"It is this Ariyan Eightfold Path, friend,
for the comprehension of this ill
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach
for the comprehension of this ill."

"A goodly path, friend,
a goodly approach
for the comprehension of this ill
and a proper occasion for earnestness too, friend!"

---

[1] *Cf. Dialog*. i, 56 *ff.:* 'The fruits of the life of a recluse.'

Saṃyutta Nikāya
4. Saḷāyatana Vagga
38. Jambukhādaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

38. Kindred Sayings about Jambukhādaka

Sutta 5

Assāsa Suttaṃ

Comfort[1]

---

[172]

Thus have I heard:

Once the venerable Sāriputta was staying among the folk of Magadha,
at Nālaka village.

Then the Wanderer, Rose-apple-eater came to visit the venerable Sāriputta,
and on coming to him greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer, Rose-apple-eater,
said to the venerable Sāriputta: -

"'Won comfort, won comfort!' is the saying, friend Sāriputta.

Pray how far has a man won comfort?"

"In so far, friend, as one understands,
as they really are,
the arising and the ceasing,
the satisfaction
and the misery of,
and the escape from,
the sixfold sense-sphere,
just so far, friend,
has he won comfort."

"But, friend, is there any way,
any approach
to the realization of this comfort?"

"There is such a path, friend,
there is such an approach
to the realization of this comfort."

"And what is that path, friend,
what is that approach
to the realization of this comfort?"

"It is this Ariyan Eightfold Path, friend,
to the realization of this comfort
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,

right mindfulness,
right concentration.

Such, friend, is this path,
this approach
to the realization of this comfort."

"A goodly path, friend,
a goodly approach
to the realization of this comfort
and a proper occasion for earnestness too, friend!"

---

[1] *Assāsa,* lit. 'quiet breathing.'

Saṃyutta Nikāya
4. Saḷāyatana Vagga
38. Jambukhādaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

38. Kindred Sayings about Jambukhādaka

Sutta 6

Param'Assāsa Suttaṃ

Supreme Comfort

Thus have I heard:

Once the venerable Sāriputta was staying among the folk of Magadha,
at Nālaka village.

Then the Wanderer, Rose-apple-eater came to visit the venerable Sāriputta,
and on coming to him greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer, Rose-apple-eater,
said to the venerable Sāriputta: -

"'Supreme comfort, supreme comfort!' is the saying, friend Sāriputta.

Pray how far has a man won supreme comfort?"

"In so far, friend, as one understands,
as they really are,
the arising and the ceasing,
the satisfaction
and the misery of,
and the escape from,
the sixfold sense-sphere,
just so far, friend,
has he won supreme comfort."

"But, friend, is there any way,
any approach
to the realization of this supreme comfort?"

"There is such a path, friend,
there is such an approach
to the realization of this supreme comfort."

"And what is that path, friend,
what is that approach
to the realization of this supreme comfort?"

"It is this Ariyan Eightfold Path, friend,
to the realization of this supreme comfort
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,

right mindfulness,
right concentration.

Such, friend, is this path,
this approach
to the realization of this supreme comfort."

"A goodly path, friend,
a goodly approach
to the realization of this comfort
and a proper occasion for earnestness too, friend!"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
38. Jambukhādaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

38. Kindred Sayings about Jambukhādaka

Sutta 7

Vedanā Suttaṃ

Feeling

---

[173]

Thus have I heard:

Once the venerable Sāriputta was staying among the folk of Magadha,
at Nālaka village.

Then the Wanderer, Rose-apple-eater came to visit the venerable Sāriputta,
and on coming to him greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer, Rose-apple-eater,
said to the venerable Sāriputta: -

"'Feeling, feeling!' is the saying, friend Sāriputta.

Pray what is feeling?"

"There are these three feelings, friend:
pleasant feeling,
painful feeling,
neutral feeling.

These are the three feelings."

"But, friend, is there any way,
any approach
to the comprehension of these feelings?"

"There is such a path, friend,
there is such an approach
to the comprehension of these feelings."

"And what is that path, friend,
what is that approach
to the comprehension of these feelings?"

"It is this Ariyan Eightfold Path, friend,
to the comprehension of these feelings
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach
to the comprehension of these feelings."

"A goodly path, friend,
a goodly approach
to the comprehension of these feelings
and a proper occasion for earnestness too, friend!"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
38. Jambukhādaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

38. Kindred Sayings about Jambukhādaka

Sutta 8

Āsavā Suttaṃ

Āsavā[1]

---

[173]

Thus have I heard:

Once the venerable Sāriputta was staying among the folk of Magadha,
at Nālaka village.

Then the Wanderer, Rose-apple-eater came to visit the venerable Sāriputta,
and on coming to him greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer, Rose-apple-eater,
said to the venerable Sāriputta: -

"'*Āsava, āsava!*' is the saying, friend Sāriputta.

Pray what is *āsava*?"

"There are these three *āsavas,* friend:
sensuality,
becoming[2],
ignorance.

These are the three *āsavas,*."

"But, friend, is there any way,
any approach
to the abandoning of these *āsavas,*?"

"There is such a path, friend,
there is such an approach
to the abandoning of these *āsavas,*."

"And what is that path, friend,
what is that approach
to the abandoning of these *āsavas,*?"

"It is this Ariyan Eightfold Path, friend,
to the abandoning of these *āsavas,*
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach
to the abandoning of these *āsavas*,."

"A goodly path, friend,
a goodly approach
to the abandoning of these *āsavas,*
and a proper occasion for earnestness too, friend!"

---

[1] See Introd., v, of *K.S*. iii; *Expos*., 11, 476, where they arc referred to as 'intoxicants.' Lord Chalmers, Majjhima trans., vol. i, calls them 'cankers.'

[2] *Bhav'āsava,* in the sense of the *nidāna* of rebirth. Sometimes four are named, the above with the addition of *diṭṭhi*. 'view.' *Cf*. *Expos*. 03-5.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
38. Jambukhādaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

38. Kindred Sayings about Jambukhādaka

Sutta 9

Avijjā Suttaṃ

Ignornace

---

[173]

Thus have I heard:

Once the venerable Sāriputta was staying among the folk of Magadha,
at Nālaka village.

Then the Wanderer, Rose-apple-eater came to visit the venerable Sāriputta,
and on coming to him greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer, Rose-apple-eater,
said to the venerable Sāriputta: -

"'Ignorance, ignorance!' is the saying, friend Sāriputta.

Pray what is ignorance?"

"Not understanding about ill, friend,
not understanding about the arising of ill,
not understanding about the ceasing of ill,
not understanding about the way leading to the ceasing of ill, -
this, friend, is called 'ignorance.'"

"But, friend, is there any way,
any approach
to the abandoning of this ill?"

"There is such a path, friend,
there is such an approach
to the abandoning of this ill."

"And what is that path, friend,
what is that approach
to the abandoning of this ill?"

"It is this Ariyan Eightfold Path, friend,
to the abandoning of this ill
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach

to the abandoning of this ill."

"A goodly path, friend,
a goodly approach
to the abandoning of this ill
and a proper occasion for earnestness too, friend!"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
38. Jambukhādaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

38. Kindred Sayings about Jambukhādaka

Sutta 10

Taṇhā Suttaṃ

Craving

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[174]

Thus have I heard:

Once the venerable Sāriputta was staying among the folk of Magadha,
at Nālaka village.

Then the Wanderer, Rose-apple-eater came to visit the venerable Sāriputta,
and on coming to him greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer, Rose-apple-eater,
said to the venerable Sāriputta: -

"'Craving, craving!' is the saying, friend Sāriputta.

Pray what is craving?"

"There are these three cravings, friend:
the craving for sense delight,
the craving for becoming,
the craving for not-becoming.[1]

These are the three cravings."

"But, friend, is there any way,
any approach
to the abandoning of these cravings?"

"There is such a path, friend,
there is such an approach
to the abandoning of these cravings."

"And what is that path, friend,
what is that approach
to the abandoning of these cravings?"

"It is this Ariyan Eightfold Path, friend,
to the abandoning of these cravings
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach
to the abandoning of these cravings."

"A goodly path, friend,
a goodly approach
to the abandoning of these cravings
and a proper occasion for earnestness too, friend!"

---

[1] *Vi-bhava*, generally 'excessive wealth' (intensified existence); but here *vi-* is a negative prefix. *Cf. Dialog,* iii, 208.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
38. Jambukhādaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

38. Kindred Sayings about Jambukhādaka

Sutta 11

Ogha Suttaṃ

Flood[1]

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[174]

Thus have I heard:

Once the venerable Sāriputta was staying among the folk of Magadha,
at Nālaka village.

Then the Wanderer, Rose-apple-eater came to visit the venerable Sāriputta,
and on coming to him greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer, Rose-apple-eater,
said to the venerable Sāriputta: -

"'The flood, the flood!' is the saying, friend Sāriputta.

Pray what is 'the flood'?"

"There are these four floods, friend:
the flood of sensuality,
the flood of becoming,
the flood of opinion,
the flood of ignorance.

These are the four floods."

"But, friend, is there any way,
any approach
to the abandoning of these floods?"

"There is such a path, friend,
there is such an approach
to the abandoning of these floods."

"And what is that path, friend,
what is that approach
to the abandoning of these floods?"

"It is this Ariyan Eightfold Path, friend,
to the abandoning of these floods
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach
to the abandoning of these floods."

"A goodly path, friend,
a goodly approach
to the abandoning of these floods
and a proper occasion for earnestness too, friend!"

---

[1] *Ogha*. *Cf*. *J.P T.S.,* 1919, p. 45.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
38. Jambukhādaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

38. Kindred Sayings about Jambukhādaka

Sutta 12

Upādāna Suttaṃ

Grasping

---

[174]

Thus have I heard:

Once the venerable Sāriputta was staying among the folk of Magadha,
at Nālaka village.

Then the Wanderer, Rose-apple-eater came to visit the venerable Sāriputta,
and on coming to him greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer, Rose-apple-eater,
said to the venerable Sāriputta: -

"'Grasping, grasping!' is the saying, friend Sāriputta.

Pray what is grasping?"

"There are these four graspings, friend:
the grasping after sensuality,
the grasping after opinion,
the grasping after rule and ritual,[1]
the grasping after theory of self.[2]

These are the four graspings."

"But, friend, is there any way,
any approach
to the abandoning of these graspings?"

"There is such a path, friend,
there is such an approach
to the abandoning of these graspings."

"And what is that path, friend,
what is that approach
to the abandoning of these graspings?"

"It is this Ariyan Eightfold Path, friend,
to the abandoning of these graspings
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach
to the abandoning of these graspings."

"A goodly path, friend,
a goodly approach
to the abandoning of these graspings
and a proper occasion for earnestness too, friend!"

---

[1] *Sīla-b-bata*.

[2] *Atia-vāda*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
38. Jambukhādaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

38. Kindred Sayings about Jambukhādaka

Sutta 13

Bhava Suttaṃ

Becoming

---

[174]

Thus have I heard:

Once the venerable Sāriputta was staying among the folk of Magadha,
at Nālaka village.

Then the Wanderer, Rose-apple-eater came to visit the venerable Sāriputta,
and on coming to him greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer, Rose-apple-eater,
said to the venerable Sāriputta: -

"'Becoming, becoming!' is the saying, friend Sāriputta.

[175] Pray what is becoming?"

"There are these three becomings, friend:
becoming in the world of sense,
becoming in the heaven-world of form,
and becoming in the heaven-world that is formless.[1]

These are the three becomings."

"But, friend, is there any way,
any approach
to the abandoning of these becomings?"

"There is such a path, friend,
there is such an approach
to the abandoning of these becomings."

"And what is that path, friend,
what is that approach
to the abandoning of these becomings?"

"It is this Ariyan Eightfold Path, friend,
to the abandoning of these becomings
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach
to the abandoning of these becomings."

"A goodly path, friend,
a goodly approach
to the abandoning of these becomings
and a proper occasion for earnestness too, friend!"

---

[1] The three worlds of *kāma*, *rūpa*, and *arūpa*

Saṃyutta Nikāya
4. Saḷāyatana Vagga
38. Jambukhādaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

38. Kindred Sayings about Jambukhādaka

Sutta 14

Dukkha Suttaṃ

Suffering

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[175]

Thus have I heard:

Once the venerable Sāriputta was staying among the folk of Magadha,
at Nālaka village.

Then the Wanderer, Rose-apple-eater came to visit the venerable Sāriputta,
and on coming to him greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer, Rose-apple-eater,
said to the venerable Sāriputta: -

"'Suffering, suffering!' is the saying, friend Sāriputta.

Pray what is suffering?"

"There are these three forms of suffering,[1] friend:
the sort of suffering caused by pain,
the sort caused by the activities,
the sort caused by the changeable nature of things.

These are the three sorts of suffering."

"But, friend, is there any way,
any approach
to the comprehension of these forms of suffering?"

"There is such a path, friend,
there is such an approach
to the comprehension of these forms of suffering."

"And what is that path, friend,
what is that approach
to the comprehension of these forms of suffering?"

"It is this Ariyan Eightfold Path, friend,
to the comprehension of these forms of suffering
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach
to the comprehension of these forms of suffering."

"A goodly path, friend,
a goodly approach
to the comprehension of these forms of suffering
and a proper occasion for earnestness too, friend!"

---

[1] *Dukkhatā*, the abstract of dukkhaṇ.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
38. Jambukhādaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

38. Kindred Sayings about Jambukhādaka

Sutta 15

Sakkāya Suttaṃ

The Person-pack[1]

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[175]

Thus have I heard:

Once the venerable Sāriputta was staying among the folk of Magadha,
at Nālaka village.

Then the Wanderer, Rose-apple-eater came to visit the venerable Sāriputta,
and on coming to him greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer, Rose-apple-eater,
said to the venerable Sāriputta: -

"'Person-pack, person-pack!' is the saying, friend Sāriputta.

Pray what is the person-pack?"

"These five factors of grasping,[2] friend,
were called 'person-pack' by the Exalted One,
to wit:
the factor of grasping body,
that of grasping feeling,
that of grasping perception,
that of grasping the activities,
and the factor of grasping consciousness.

These five factors of grasping, friend,
were called 'person-pack' by the Exalted One."

"But, friend, is there any way,
any approach
to the comprehension of this person-pack?"

"There is such a path, friend,
there is such an approach
to the comprehension of this person-pack."

"And what is that path, friend,
what is that approach
to the comprehension of this person-pack?"

"It is this Ariyan Eightfold Path, friend,
to the comprehension of this person-pack
to wit:

Right view,
[176] right aim,
right speech,
right action,
right living,

right effort,
right mindfulness,
right contemplation[ed1].

Such, friend, is this path,
this approach
to the comprehension of this person-pack."

"A goodly path, friend,
a goodly approach
to the comprehension of this person-pack
and a proper occasion for earnestness too, friend!"

---

[1] *Sakkāya,* one's own group or personality. *Cf. K.S.* iii, 135, 153.

[2] *Cf. K.S.* iii, 64.

[ed1] Woodward has here changed his translation from 'concentration.' (or it is just an oversight).

Saṃyutta Nikāya
4. Saḷāyatana Vagga
38. Jambukhādaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

38. Kindred Sayings about Jambukhādaka

Sutta 16

Dukkara Suttaṃ

Hard to Do

[3] We might translate 'would it be long ere one who has practised ...,' which would seem to suit the answer given. *Comy*. says 'such an one, if instructed at dawn, will achieve success at nightfall; if instructed at nightfall, he will succeed at dawn.'

Saṃyutta Nikāya
4. Saḷāyatana Vagga
39. Sāmaṇḍaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

39. Kindred Sayings about Sāmaṇḍaka

Sutta 1

Nibbāna Suttaṃ

Nibbāna

---

[177]

Thus have I heard:

Once the venerable Sāriputta was staying among the Vajjī,
at Ukkāvelā[1]
on the banks of the river Ganges.

Then Sāmaṇḍaka,[2] the Wanderer, came to visit the venerable Sāriputta,
and on coming to him
greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer Sāmaṇḍaka said this to the venerable Sāriputta: -

"'Nibbāna, Nibbāna!' is the saying, friend Sāriputta.

Pray, friend, what is Nibbāna?'

"The destruction of lust,
the destruction of hatred,
the destruction of illusion, friend,
is called Nibbāna."

"But is there, friend, any path,
any approach
to the realization of this Nibbāna?"

"There is such a path, friend,
there is such an approach."

"And what is that path, friend,
what is that approach
to the realization of this Nibbāna?"

"It is this Ariyan Eightfold Path, friend,
for the realization of Nibbāna,
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach

to the realization of Nibbāna."

[178] "A goodly path, friend,
a goodly approach
to the realization of this Nibbāna
and a proper occasion for earnestness too, friend!"

---

[1] Reading Ukkāvelā for text's Ukkavelā. At S. v, 163 we have Ukkacelā, and both here and there MSS. are confused. The letters *v* and *c* in Sinhalese are easily mistaken. I would read *-vela* at both places. The *Udāna Comy*. (p. 322) on *Ud*. vi, 1, calls it Ukkāvelā, a village near Vesāli, the capital of the Vajjī *Cf*. Uruvelā, *Vin*. i, etc.

[2] The Sinhalese texts and *Comy*. read Sāmañcakāni and Sāmaṇḍakāni, possibly a corruption for Sāmannakāni, son of a wanderer, at Brethren, 40. I cannot find other mention of him.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
39. Sāmaṇḍaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

39. Kindred Sayings about Sāmaṇḍaka

Sutta 2

Arahatta Suttaṃ

Arahantship

---

[178]

Thus have I heard:

Once the venerable Sāriputta was staying among the Vajjī,
at Ukkāvelā
on the banks of the river Ganges.

Then Sāmaṇḍaka, the Wanderer, came to visit the venerable Sāriputta,
and on coming to him
greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer Sāmaṇḍaka said this to the venerable Sāriputta: -

"They say, 'Arahantship, Arahantship' friend Sāriputta.

Pray, friend, what is Arahantship?

"The destruction of lust, friend,
the destruction of hatred,
the destruction of illusion, -
that is called Arahantship."

"But is there, friend, any path,
any approach
to the realization of this Arahantship?

"There is such a path, friend,
there is such an approach."

"And what is that path, friend,
what is that approach
to the realization of this Arahantship?"

"It is this Ariyan Eightfold Path, friend,
for the realization of Arahantship,
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach

to the realization of Arahantship."

"A goodly path, friend,
a goodly approach
to the realization of this Arahantship
and a proper occasion for earnestness too, friend!"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
39. Sāmaṇḍaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

39. Kindred Sayings about Sāmaṇḍaka

Sutta 3

Dhamma-Vādī Suttaṃ

Norm Preacher

---

[178]

Thus have I heard:

Once the venerable Sāriputta was staying among the Vajjī,
at Ukkāvelā
on the banks of the river Ganges.

Then Sāmaṇḍaka, the Wanderer, came to visit the venerable Sāriputta,
and on coming to him
greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer Sāmaṇḍaka said this to the venerable Sāriputta: -

"Who, pray, friend Sāriputta,
are Norm-preachers in the world,
who are well-practised in the world,
who are happy ones in the world?"

"They, friend, who teach a Norm
for abandoning lust in the world,
for abandoning hatred in the world,
for abandoning illusion in the world,
they are Norm-preachers in the world.

They, friend, who are practised
in the abandoning of lust,
in the abandoning of hatred
in the abandoning of illusion,
they are well practised in the world.|| ||

They, friend, whose lust is abandoned,
cut off at the root,
made like a palm-tree stump,
made unable to grow again in the future,
of a nature not to arise again;
they whose hatred is abandoned,
cut off at the root,
made like a palm-tree stump,
made unable to grow again in the future,
of a nature not to arise again;
they whose illusion is abandoned,
cut off at the root,
made like a palm-tree stump,
made unable to grow again in the future,
of a nature not to arise again -
they, friend, are happy ones in the world."|| ||

"But, friend, is there any way,
any approach
to the abandoning of this lust,
this hatred,
this illusion?"

"There is such a path, friend,
there is such an approach."

"And what is that path, friend,
what is that approach
to the abandoning of this lust,
this hatred,
this illusion?"

"It is this Ariyan Eightfold Path, friend,
for the abandoning of this lust,
this hatred,
this illusion
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach
to the abandoning of this lust,
this hatred,
this illusion."

"A goodly path, friend,
a goodly approach
to the abandoning of this lust,
this hatred,
this illusion
and a proper occasion for earnestness too, friend!"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
39. Sāmaṇḍaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

39. Kindred Sayings about Sāmaṇḍaka

Sutta 4

Kim Atthiya? Suttaṃ

What Is It?

---

[178]

Thus have I heard:

Once the venerable Sāriputta was staying among the Vajjī,
at Ukkāvelā
on the banks of the river Ganges.

Then Sāmaṇḍaka, the Wanderer, came to visit the venerable Sāriputta,
and on coming to him
greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer Sāmaṇḍaka said this to the venerable Sāriputta: -

"What is it, friend,
for which the righteous life is lived
under Gotama the recluse?"

"For the comprehension of ill, friend,
the righteous life is lived
under Gotama the recluse."

"But, friend, is there any way,
any approach
for the comprehension of this ill?"

"There is such a path, friend,
there is such an approach
for the comprehension of this ill."

"And what is that path, friend,
what is that approach
for the comprehension of this ill?"

"It is this Ariyan Eightfold Path, friend,
for the comprehension of this ill
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach

for the comprehension of this ill."

"A goodly path, friend,
a goodly approach
for the comprehension of this ill
and a proper occasion for earnestness too, friend!"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
39. Sāmaṇḍaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

39. Kindred Sayings about Sāmaṇḍaka

Sutta 5

Assāsa Suttaṃ

Comfort

---

[178]

Thus have I heard:

Once the venerable Sāriputta was staying among the Vajjī,
at Ukkāvelā
on the banks of the river Ganges.

Then Sāmaṇḍaka, the Wanderer, came to visit the venerable Sāriputta,
and on coming to him
greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer Sāmaṇḍaka said this to the venerable Sāriputta: -

"'Won comfort, won comfort!' is the saying, friend Sāriputta.

Pray how far has a man won comfort?"

"In so far, friend, as one understands,
as they really are,
the arising and the ceasing,
the satisfaction
and the misery of,
and the escape from,
the sixfold sense-sphere,
just so far, friend,
has he won comfort."

"But, friend, is there any way,
any approach
to the realization of this comfort?"

"There is such a path, friend,
there is such an approach
to the realization of this comfort."

"And what is that path, friend,
what is that approach
to the realization of this comfort?"

"It is this Ariyan Eightfold Path, friend,
to the realization of this comfort
to wit:

Right view,
right aim,
right speech,
right action,
right living,

right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach
to the realization of this comfort."

"A goodly path, friend,
a goodly approach
to the realization of this comfort
and a proper occasion for earnestness too, friend!"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
39. Sāmaṇḍaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

39. Kindred Sayings about Sāmaṇḍaka

Sutta 6

Param'Assāsa Suttaṃ

Supreme Comfort

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[178]

Thus have I heard:

Once the venerable Sāriputta was staying among the Vajjī,
at Ukkāvelā
on the banks of the river Ganges.

Then Sāmaṇḍaka, the Wanderer, came to visit the venerable Sāriputta,
and on coming to him
greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer Sāmaṇḍaka said this to the venerable Sāriputta: -

"'Supreme comfort, supreme comfort!' is the saying, friend Sāriputta.

Pray how far has a man won supreme comfort?"

"In so far, friend, as one understands,
as they really are,
the arising and the ceasing,
the satisfaction
and the misery of,
and the escape from,
the sixfold sense-sphere,
just so far, friend,
has he won supreme comfort."

"But, friend, is there any way,
any approach
to the realization of this supreme comfort?"

"There is such a path, friend,
there is such an approach
to the realization of this supreme comfort."

"And what is that path, friend,
what is that approach
to the realization of this supreme comfort?"

"It is this Ariyan Eightfold Path, friend,
to the realization of this supreme comfort
to wit:

Right view,
right aim,
right speech,
right action,
right living,

right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach
to the realization of this supreme comfort."

"A goodly path, friend,
a goodly approach
to the realization of this comfort
and a proper occasion for earnestness too, friend!"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
39. Sāmaṇḍaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

39. Kindred Sayings about Sāmaṇḍaka

Sutta 7

Vedanā Suttaṃ

Feeling

---

[178]

Thus have I heard:

Once the venerable Sāriputta was staying among the Vajjī,
at Ukkāvelā
on the banks of the river Ganges.

Then Sāmaṇḍaka, the Wanderer, came to visit the venerable Sāriputta,
and on coming to him
greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer Sāmaṇḍaka said this to the venerable Sāriputta: -

"'Feeling, feeling!' is the saying, friend Sāriputta.

Pray what is feeling?"

"There are these three feelings, friend:
pleasant feeling,
painful feeling,
neutral feeling.

These are the three feelings."

"But, friend, is there any way,
any approach
to the comprehension of these feelings?"

"There is such a path, friend,
there is such an approach
to the comprehension of these feelings."

"And what is that path, friend,
what is that approach
to the comprehension of these feelings?"

"It is this Ariyan Eightfold Path, friend,
to the comprehension of these feelings
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach
to the comprehension of these feelings."

"A goodly path, friend,
a goodly approach
to the comprehension of these feelings
and a proper occasion for earnestness too, friend!"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
39. Sāmaṇḍaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

39. Kindred Sayings about Sāmaṇḍaka

Sutta 8

Āsavā Suttaṃ

Āsavā

---

[178]

Thus have I heard:

Once the venerable Sāriputta was staying among the Vajjī,
at Ukkāvelā
on the banks of the river Ganges.

Then Sāmaṇḍaka, the Wanderer, came to visit the venerable Sāriputta,
and on coming to him
greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer Sāmaṇḍaka said this to the venerable Sāriputta: -

"'*Āsava, āsava!*' is the saying, friend Sāriputta.

Pray what is *āsava*?"

"There are these three *āsavas,* friend:
sensuality,
becoming,
ignorance.

These are the three *āsavas,*."

"But, friend, is there any way,
any approach
to the abandoning of these *āsavas,*?"

"There is such a path, friend,
there is such an approach
to the abandoning of these *āsavas,*."

"And what is that path, friend,
what is that approach
to the abandoning of these *āsavas,*?"

"It is this Ariyan Eightfold Path, friend,
to the abandoning of these *āsavas,*
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach
to the abandoning of these *āsavas*,."

"A goodly path, friend,
a goodly approach
to the abandoning of these *āsavas*,
and a proper occasion for earnestness too, friend!"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
39. Sāmaṇḍaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

39. Kindred Sayings about Sāmaṇḍaka

Sutta 9

Avijjā Suttaṃ

Ignornace

---

[178]

Thus have I heard:

Once the venerable Sāriputta was staying among the Vajjī,
at Ukkāvelā
on the banks of the river Ganges.

Then Sāmaṇḍaka, the Wanderer, came to visit the venerable Sāriputta,
and on coming to him
greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer Sāmaṇḍaka said this to the venerable Sāriputta: -

"'Ignorance, ignorance!' is the saying, friend Sāriputta.

Pray what is ignorance?"

"Not understanding about ill, friend,
not understanding about the arising of ill,
not understanding about the ceasing of ill,
not understanding about the way leading to the ceasing of ill, -
this, friend, is called 'ignorance.'"

"But, friend, is there any way,
any approach
to the abandoning of this ill?"

"There is such a path, friend,
there is such an approach
to the abandoning of this ill."

"And what is that path, friend,
what is that approach
to the abandoning of this ill?"

"It is this Ariyan Eightfold Path, friend,
to the abandoning of this ill
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach
to the abandoning of this ill."

"A goodly path, friend,
a goodly approach
to the abandoning of this ill
and a proper occasion for earnestness too, friend!"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
39. Sāmaṇḍaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

39. Kindred Sayings about Sāmaṇḍaka

Sutta 10

Taṇhā Suttaṃ

Craving

---

[178]

Thus have I heard:

Once the venerable Sāriputta was staying among the Vajjī,
at Ukkāvelā
on the banks of the river Ganges.

Then Sāmaṇḍaka, the Wanderer, came to visit the venerable Sāriputta,
and on coming to him
greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer Sāmaṇḍaka said this to the venerable Sāriputta: -

"'Craving, craving!' is the saying, friend Sāriputta.

Pray what is craving?"

"There are these three cravings, friend:
the craving for sense delight,
the craving for becoming,
the craving for not-becoming.

These are the three cravings."

"But, friend, is there any way,
any approach
to the abandoning of these cravings?"

"There is such a path, friend,
there is such an approach
to the abandoning of these cravings."

"And what is that path, friend,
what is that approach
to the abandoning of these cravings?"

"It is this Ariyan Eightfold Path, friend,
to the abandoning of these cravings
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach
to the abandoning of these cravings."

"A goodly path, friend,
a goodly approach
to the abandoning of these cravings
and a proper occasion for earnestness too, friend!"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
39. Sāmaṇḍaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

39. Kindred Sayings about Sāmaṇḍaka

Sutta 11

Ogha Suttaṃ

Flood

---

[178]

Thus have I heard:

Once the venerable Sāriputta was staying among the Vajjī,
at Ukkāvelā
on the banks of the river Ganges.

Then Sāmaṇḍaka, the Wanderer, came to visit the venerable Sāriputta,
and on coming to him
greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer Sāmaṇḍaka said this to the venerable Sāriputta: -

"'The flood, the flood!' is the saying, friend Sāriputta.

Pray what is 'the flood'?"

"There are these four floods, friend:
the flood of sensuality,
the flood of becoming,
the flood of opinion,
the flood of ignorance.

These are the three floods."

"But, friend, is there any way,
any approach
to the abandoning of these floods?"

"There is such a path, friend,
there is such an approach
to the abandoning of these floods."

"And what is that path, friend,
what is that approach
to the abandoning of these floods?"

"It is this Ariyan Eightfold Path, friend,
to the abandoning of these floods
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,

right mindfulness,
right concentration.

Such, friend, is this path,
this approach
to the abandoning of these floods."

"A goodly path, friend,
a goodly approach
to the abandoning of these floods
and a proper occasion for earnestness too, friend!"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
39. Sāmaṇḍaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

39. Kindred Sayings about Sāmaṇḍaka

Sutta 12

Upādāna Suttaṃ

Grasping

---

[178]

Thus have I heard:

Once the venerable Sāriputta was staying among the Vajjī,
at Ukkāvelā
on the banks of the river Ganges.

Then Sāmaṇḍaka, the Wanderer, came to visit the venerable Sāriputta,
and on coming to him
greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer Sāmaṇḍaka said this to the venerable Sāriputta: -

"'Grasping, grasping!' is the saying, friend Sāriputta.

Pray what is grasping?"

"There are these four graspings, friend:
the grasping after sensuality,
the grasping after opinion,
the grasping after rule and ritual,
the grasping after theory of self.

These are the four graspings."

"But, friend, is there any way,
any approach
to the abandoning of these graspings?"

"There is such a path, friend,
there is such an approach
to the abandoning of these graspings."

"And what is that path, friend,
what is that approach
to the abandoning of these graspings?"

"It is this Ariyan Eightfold Path, friend,
to the abandoning of these graspings
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,

right mindfulness,
right concentration.

Such, friend, is this path,
this approach
to the abandoning of these graspings."

"A goodly path, friend,
a goodly approach
to the abandoning of these graspings
and a proper occasion for earnestness too, friend!"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
39. Sāmaṇḍaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

39. Kindred Sayings about Sāmaṇḍaka

Sutta 13

Bhava Suttaṃ

Becoming

---

[178]

Thus have I heard:

Once the venerable Sāriputta was staying among the Vajjī,
at Ukkāvelā
on the banks of the river Ganges.

Then Sāmaṇḍaka, the Wanderer, came to visit the venerable Sāriputta,
and on coming to him
greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer Sāmaṇḍaka said this to the venerable Sāriputta: -

"'Becoming, becoming!' is the saying, friend Sāriputta.

Pray what is becoming?"

"There are these three becomings, friend:
becoming in the world of sense,
becoming in the heaven-world of form,
and becoming in the heaven-world that is formless.

These are the three becomings."

"But, friend, is there any way,
any approach
to the abandoning of these becomings?"

"There is such a path, friend,
there is such an approach
to the abandoning of these becomings."

"And what is that path, friend,
what is that approach
to the abandoning of these becomings?"

"It is this Ariyan Eightfold Path, friend,
to the abandoning of these becomings
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach
to the abandoning of these becomings."

"A goodly path, friend,
a goodly approach
to the abandoning of these becomings
and a proper occasion for earnestness too, friend!"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
39. Sāmaṇḍaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

39. Kindred Sayings about Sāmaṇḍaka

Sutta 14

Dukkha Suttaṃ

Suffering

---

[178]

Thus have I heard:

Once the venerable Sāriputta was staying among the Vajjī,
at Ukkāvelā
on the banks of the river Ganges.

Then Sāmaṇḍaka, the Wanderer, came to visit the venerable Sāriputta,
and on coming to him
greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer Sāmaṇḍaka said this to the venerable Sāriputta: -

"'Suffering, suffering!' is the saying, friend Sāriputta.

Pray what is suffering?"

"There are these three forms of suffering, friend:
the sort of suffering caused by pain,
the sort caused by the activities,
the sort caused by the changeable nature of things.

These are the three sorts of suffering."

"But, friend, is there any way,
any approach
to the comprehension of these forms of suffering?"

"There is such a path, friend,
there is such an approach
to the comprehension of these forms of suffering."

"And what is that path, friend,
what is that approach
to the comprehension of these forms of suffering?"

"It is this Ariyan Eightfold Path, friend,
to the comprehension of these forms of suffering
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach
to the comprehension of these forms of suffering."

"A goodly path, friend,
a goodly approach
to the comprehension of these forms of suffering
and a proper occasion for earnestness too, friend!"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
39. Sāmaṇḍaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

39. Kindred Sayings about Sāmaṇḍaka

Sutta 15

Sakkāya Suttaṃ

The Person-Pack

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[178]

Thus have I heard:

Once the venerable Sāriputta was staying among the Vajjī,
at Ukkāvelā
on the banks of the river Ganges.

Then Sāmaṇḍaka, the Wanderer, came to visit the venerable Sāriputta,
and on coming to him
greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer Sāmaṇḍaka said this to the venerable Sāriputta: -

"'Person-pack, person-pack!' is the saying, friend Sāriputta.

Pray what is the person-pack?"

"These five factors of grasping, friend,
were called 'person-pack' by the Exalted One,
to wit:
the factor of grasping body,
that of grasping feeling,
that of grasping perception,
that of grasping the activities,
and the factor of grasping consciousness.

These five factors of grasping, friend,
were called 'person-pack' by the Exalted One."

"But, friend, is there any way,
any approach
to the comprehension of this person-pack?"

"There is such a path, friend,
there is such an approach
to the comprehension of this person-pack."

"And what is that path, friend,
what is that approach
to the comprehension of this person-pack?"

"It is this Ariyan Eightfold Path, friend,
to the comprehension of this person-pack
to wit:

Right view,
right aim,
right speech,

right action,
right living,
right effort,
right mindfulness,
right concentration.

Such, friend, is this path,
this approach
to the comprehension of this person-pack."

"A goodly path, friend,
a goodly approach
to the comprehension of this person-pack
and a proper occasion for earnestness too, friend!"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
39. Sāmaṇḍaka Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

39. Kindred Sayings about Sāmaṇḍaka

Sutta 16

Dukkaraṃ Suttaṃ

Hard to Do

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[178]

Thus have I heard:

Once the venerable Sāriputta was staying among the Vajjī,
at Ukkāvelā
on the banks of the river Ganges.

Then Sāmaṇḍaka, the Wanderer, came to visit the venerable Sāriputta,
and on coming to him
greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, the Wanderer Sāmaṇḍaka said this to the venerable Sāriputta: -

"Pray, friend Sāriputta, what is hard to do
in this Norm-discipline?"

"Going forth, friend, is hard to do
in this Norm-discipline."

"But, friend, for one who has gone forth,
what is hard to do?"

"For one who has gone forth, friend,
to feel delight
is a thing hard to do."

"But, friend Sāriputta,
what can be hard to do
for one who feels delight?"

"The practice
of what is in conformity with the Norm, friend,
is hard to do
for him who feels delight."

"What then, friend?

Would one who has long practised
in conformity with the Norm
become an Arahant?"

"After no long time, friend."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
40. Moggallāna Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

40. Kindred Sayings about Moggallāna

Sutta 1

Sa-Vitakka Suttaṃ

Together with Thought Directed

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[179]

[1][olds] THUS have I heard:

ONCE the venerable Moggallāna[1] the Great was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park.

Then the venerable Moggallāna the Great
addressed the brethren, saving:

"Brethren."

"Yes, brother," replied those brethren
to the venerable Moggallāna the Great.

"Friends, when I was meditating alone here,
this consideration arose in me:[2]

'They speak of the first trance,
the first trance!

Now what is the first trance?'

Then I thought:

'Herein when a brother,
aloof from sensuality,
aloof from evil states,
attains the first trance
which is accompanied by thought directed and sustained,[3]
which is born of solitude,
full of zest,
and ease,
and abides therein,
this is called 'the first trance.'

Now, friends, aloof from sensuality,
aloof from evil states,
I entered on the first trance
which is accompanied by thought directed and sustained,
which is born of solitude,
full of zest,
and ease,
and abode therein.

But, friends, when I had remained in this condition
(and had emerged from trance),
perception and work of mind
connected with sensuality
still continued.[4]

Thereupon, friends, the Exalted One
by magic power[5]
came **[180]** to me and said:

'Moggallāna,
Moggallāna,
be not remiss[6]
in the first trance, brahmm!

Make steadfast thy mind
in the first trance.

In the first trance
make the mind one-pointed.[7]

In the first trance
compose the mind.'

So after that, friends,
aloof from sensuality,
aloof from evil states,
I entered on the first trance
which is accompanied by thought directed and sustained,
which is born of solitude,
full of zest,
and ease,
and abode therein.

Now, friends, if anyone would say rightly:

'Helped by the Master
the disciple won great super-knowledge,'

he would say of me:

'Helped by the Master
did the disciple win great super-knowledge.'"

---

[1] Spelt throughout in text with one *l*, hut undoubtedly should be spelt as here.

[2] *Cf*. *K*.*S*. ii, 184.

[3] *Sa-vitakka*, a property of the first trance.

[4] *Kāma-sahagatā*. '*Pañca-nīvaraṇa-sahagatā*. *i.e* the five hindrances of sensual life induced him to give up his efforts (*hāna-bhāqiyā*) *Comy*., which adds the words I have bracketed in the text trsns.

[5] *Iddhiyā*.

[6] *Mā pamādo*, hero aorist of *pamajjati*, *Cf*. *S* ii, 273.

[7] *Ekodi-karohi*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
40. Moggallāna Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

40. Kindred Sayings about Moggallāna

Sutta 2

A-Vitakka Suttaṃ

Without Directed Thought[1]

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[180]

[1][olds] THUS have I heard:

ONCE the venerable Moggallāna the Great was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park.

Then the venerable Moggallāna the Great
addressed the brethren, saying:

"Brethren."

"Yes, brother," replied those brethren
to the venerable Moggallāna the Great.

"Friends, when I was meditating alone here,
this consideration arose in me:[ed1]

'They say "the second trance,
the second trance!"

Now what is the second trance?'

Then, friends, this occurred to me:

'Herein when a brother,
by the calming down
of thought directed and sustained,
attains the inward calm,
that one-pointedness of will,
apart from thought directed and sustained,
born of concentration,
zestful and full of ease,
which is the second trance,
and abides therein,
this is called the second trance.'

So I, friends, by the calming down
of thought directed and sustained,
attaining the inward calm,
that one-pointedness of will,
apart from thought directed and sustained,
born of concentration,
zestful and full of ease,
entered on the second trance
and abode therein.

But when I had so done
(and had emerged from trance),
perception and work of mind

connected with directed thought
still continued.

Thereupon, friends, the Exalted One
by magic power
came to me and said:

"Moggallāna,
Moggallāna,
be not remiss in the second trance, brahmin!

Make steadfast thy mind in the second trance.

In the second trance make the mind one-pointed.

In the second trance compose the mind."

So after that, friends, by the calming down
of thought directed and sustained,
attaining the inward calm,
that one-pointedness of will,
apart from thought directed and sustained,
born of concentration,
zestful and full of ease,
I entered upon
and abode in the second trance.

Now, friends, if anyone would say rightly:

'Helped by the Master
the disciple won great super-knowledge,'

he would say of me:

'Helped by the Master
did the disciple win great super-knowledge.'"

---

[1] *Avitakka*.

[ed1] Woodward summarizes the nidana with: "(I thought, friends):"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
40. Moggallāna Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

40. Kindred Sayings about Moggallāna

Sutta 3

Sukha Suttaṃ

By Happiness

[1811]

[1][olds] THUS have I heard:

ONCE the venerable Moggallāna the Great was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park.

Then the venerable Moggallāna the Great
addressed the brethren, saving:

"Brethren."

"Yes, brother," replied those brethren
to the venerable Moggallāna the Great.

"Friends, when I was meditating alone here,
this consideration arose in me:

'They say "the third trance,
the third trance!"

Now what is the third trance?'

Then, friends, this occurred to me:

'Herein a brother,
by the fading out of zest,
abides balanced
and remains mindful and composed,
and experiences with the body
that ease of which the Ariyans aver:

"The balanced,
thoughtful man
dwells happily."|| ||

Thus he enters on
and abides in the third trance.

This is called "the third trance."'

So I, friends, by the fading out of zest,
abiding balanced
and remaining mindful and composed,
experienceing with the body
that ease of which the Ariyans aver:

'The balanced,
thoughtful man
dwells happily.'|| ||

entered the third trance
and abode therein.

But when I had thus abode
(and had emerged from trance),
perception and work of mind
connected with zest
still continued.

Thereupon, friends, the Exalted One
by magic power
came to me and said:

'Moggallāna,
Moggallāna,
be not remiss in the third trance, brahmin!

Make steadfast thy mind in the third trance.

In the third trance make the mind one-pointed.

In the third trance compose the mind.'

So after that, friends, by the fading out of zest,
abiding balanced
and remaining mindful and composed,
experienceing with the body
that ease of which the Ariyans aver:

'The balanced,
thoughtful man
dwells happily.'|| ||

entered the third trance
and abode therein.

Now, friends, if anyone would say rightly:

'Helped by the Master
the disciple won great super-knowledge,'

he would say of me:

'Helped by the Master
did the disciple win great super-knowledge.'"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
40. Moggallāna Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

40. Kindred Sayings about Moggallāna

Sutta 4

Upekkhā Suttaṃ

Balanced

---

[181]

[1][olds] THUS have I heard:

ONCE the venerable Moggallāna the Great was staying near Sāvatthī,
at Jeta Grove in Anāthapiṇḍika's Park.

Then the venerable Moggallāna the Great
addressed the brethren, saving:

"Brethren."

"Yes, brother," replied those brethren
to the venerable Moggallāna the Great.

"Friends, when I was meditating alone here,
this consideration arose in me:

'They say "the fourth trance,
the fourth trance!"

Now what is the fourth trance?"

Then, friends, this occurred to me:

'Herein a brother,
rejecting pleasure,
rejecting pain,
by the coming to an end
of the joy and sorrow which he had before,
enters on and abides in
the fourth trance,
which is freed from pleasure,
freed from pain,
but is a state
of perfect purity of balance and equanimity.

This is called "the fourth trance."'

So I, friends,
rejecting pleasure,
rejecting pain,
by the coming to an end
of the joy and sorrow which I had before,
entered on and abode in
the fourth trance,
which is freed from pleasure,
freed from pain,
but is a state
of perfect purity of balance and equanimity.

But when I had thus abode
(and had emerged from trance),
perception and work of mind
connected with happiness still continued.

[182] Thereupon, friends, the Exalted One
by magic power
came to me and said:

'Moggallāna,
Moggallāna,
be not remiss in the fourth trance, brahmin!

Make steadfast thy mind in the fourth trance.

In the fourth trance make the mind one-pointed.

In the fourth trance compose the mind.'

So after that,
rejecting pleasure,
rejecting pain,
by the coming to an end
of the joy and sorrow which I had before,
entered on and abode in
the fourth trance,
which is freed from pleasure,
freed from pain,
but is a state
of perfect purity of balance and equanimity.

Now, friends, if anyone would say rightly:

'Helped by the Master
the disciple won great super-knowledge,'

he would say of me:

'Helped by the Master
did the disciple win great super-knowledge.'"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
40. Moggallāna Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

40. Kindred Sayings about Moggallāna

Sutta 5

Ākāsanañ-c'Āyatana Suttaṃ

Space

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[182]

[1][olds] THUS have I heard:

ONCE the venerable Moggallāna the Great was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park.

Then the venerable Moggallāna the Great
addressed the brethren, saving:

"Brethren."

"Yes, brother," replied those brethren
to the venerable Moggallāna the Great.

"Friends, when I was meditating alone here,
this consideration arose in me:

'They say "the realm of infinite space,
the realm of infinite space!"

Now what is the realm of infinite space?'

Then, friends, this occurred to me:

'Herein a brother,
passing utterly beyond the perception of objects,
by the coming to an end
of the perception of resistance,
by not attending to perception of diversity,
with the idea of
"infinite is space,"
enters on and abides in
the realm of infinite space.

This is called "the realm of infinite space."'

So I, friends,
passing utterly beyond the perception of objects,
by the coming to an end
of the perception of resistance,
by not attending to perception of diversity,
with the idea of
'infinite is space,'
entered on and abode in
the realm of infinite space.

But when I had thus abode
(and had emerged from trance),
perception and work of mind
connected with the perception of objects,
still continued.

Thereupon, friends, the Exalted One
by magic power
came to me and said:

'Moggallāna,
Moggallāna,
be not remiss in the realm of infinite space, brahmin!

Make steadfast thy mind in the realm of infinite space.

In the realm of infinite space make the mind one-pointed.

In the realm of infinite space compose the mind.'

So after that, friends,
passing utterly beyond the perception of objects,
by the coming to an end
of the perception of resistance,
by not attending to perception of diversity,
with the idea of
'infinite is space,'
I entered on and abode in
the realm of infinite space.

Now, friends, if anyone would say rightly:

'Helped by the Master
the disciple won great super-knowledge,'

he would say of me:

'Helped by the Master
did the disciple win great super-knowledge.'"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
40. Moggallāna Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

40. Kindred Sayings about Moggallāna

Sutta 6

Viññānañ-c'Āyatana Suttaṃ

Consciousness

---

[183]

[1][olds] THUS have I heard:

ONCE the venerable Moggallāna the Great was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park.

Then the venerable Moggallāna the Great
addressed the brethren, saving:

"Brethren."

"Yes, brother," replied those brethren
to the venerable Moggallāna the Great.

"Friends, when I was meditating alone here,
this consideration arose in me:

'They say "the realm of infinite consciousness,
the realm of infinite consciousness!"

Now what is the realm of infinite consciousness?'

Then, friends, this occurred to me:

'Herein a brother,
passing utterly beyond the realm of infinite space,
with the idea:
"Endless[1] is consciousness,"
enters on and abides in
the realm of infinite consciousness.

This is called "the realm of infinite consciousness.'

So I, friends,
passing utterly beyond the realm of infinite space,
with the idea:
'Endless is consciousness,'
entered on and abode in
the realm of infinite consciousness.

But when I had thus abode
(and had emerged from trance),
perception and work of mind
connected with the perception of the realm of infinite space,
still continued.

Thereupon, friends, the Exalted One
by magic power
came to me and said:

'Moggallāna,
Moggallāna,
be not remiss in the realm of infinite consciousness, brahmin!

Make steadfast thy mind in the realm of infinite consciousness.

In the realm of infinite consciousness make the mind one-pointed.

In the realm of infinite consciousness compose the mind.'

So after that, friends,
passing utterly beyond the realm of infinite space,
with the idea:
'Endless is consciousness,'
entered on and abode in
the realm of infinite consciousness

Now, friends, if anyone would say rightly:

'Helped by the Master
the disciple won great super-knowledge,'

he would say of me:

'Helped by the Master
did the disciple win great super-knowledge.'"

---

[1] As above, at xxxvi, § 19, I read *anantaṃ* for text's *anattaṃ*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
40. Moggallāna Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

40. Kindred Sayings about Moggallāna

Sutta 7

Ākiñcaññ'Āyatana Suttaṃ

---

[183]

[1][olds] THUS have I heard:

ONCE the venerable Moggallāna the Great was staying near Sāvatthī,
at Jeta Grove in Anāthapiṇḍika's Park.

Then the venerable Moggallāna the Great
addressed the brethren, saving:

"Brethren."

"Yes, brother," replied those brethren
to the venerable Moggallāna the Great.

"Friends, when I was meditating alone here,
this consideration arose in me:

'They say "the realm of nothingness,
the realm of nothingness!"

Now what is the realm of nothingness?'

Then, friends, this occurred to me:

'Herein a brother,
passing utterly beyond the realm of infinite consciousness,
with the idea:
"There is nothing at all,"
enters on and abides in
the realm of nothingness.

This is called "the realm of nothingness."'

[184] So I, friends,
passing utterly beyond the realm of infinite consciousness,
with the idea:
'There is nothing at all,'
entered on and abode in
the realm of nothingness.

But when I had thus abode
(and had emerged from trance),
perception and work of mind
connected with the perception of the realm of infinite consciousness,
still continued.

Thereupon, friends, the Exalted One
by magic power
came to me and said:

'Moggallāna,
Moggallāna,
be not remiss in the realm of nothingness, brahmin!

Make steadfast thy mind in the realm of nothingness.

In the realm of nothingness make the mind one-pointed.

In the realm of nothingness compose the mind.'

So after that, friends,
passing utterly beyond the realm of infinite consciousness,
with the idea:
'There is nothing at all,'
entered on and abode in
the realm of nothingness.

Now, friends, if anyone would say rightly:

'Helped by the Master
the disciple won great super-knowledge,'

he would say of me:

'Helped by the Master
did the disciple win great super-knowledge.'"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
40. Moggallāna Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

40. Kindred Sayings about Moggallāna

Sutta 8

N'eva-Saññā-nā-Saññ'Āyatana Suttaṃ

Neither-Perceiving-nor-non-Perceiving

---

[184]

[1][olds] THUS have I heard:

ONCE the venerable Moggallāna the Great was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park.

Then the venerable Moggallāna the Great
addressed the brethren, saving:

"Brethren."

"Yes, brother," replied those brethren
to the venerable Moggallāna the Great.

"Friends, when I was meditating alone here,
this consideration arose in me:

'They say "the realm of neither-perception-nor-non-perception,
the realm of neither-perception-nor-non-perception!"

Now what is the realm of neither-perception-nor-non-perception?'

Then, friends, this occurred to me:

'Herein a brother,
passing utterly beyond the realm of nothingness,
enters on and abides in
the realm of neither-perception-nor-non-perception.

This is called "the realm of neither-perception-nor-non-perception."'

So I, friends,
passing utterly beyond the realm of nothingness,
entered on and abode in
the realm of neither-perception-nor-non-perception.

But when I had thus abode
(and had emerged from trance),
perception and work of mind
connected with the perception of the realm of nothingness,
still continued.

Thereupon, friends, the Exalted One
by magic power
came to me and said:

'Moggallāna,
Moggallāna,
be not remiss in the realm of neither-perception-nor-non-perception,
brahmin!

Make steadfast thy mind in the realm of neither-perception-nor-non-perception.

In the realm of neither-perception-nor-non-perception make the mind one-pointed.

In the realm of neither-perception-nor-non-perception compose the mind.'

So after that, friends,
passing utterly beyond the realm of nothingness,
entered on and abode in
the realm of nothingness.

Now, friends, if anyone would say rightly:

'Helped by the Master
the disciple won great super-knowledge,'

he would say of me:

'Helped by the Master
did the disciple win great super-knowledge.' ti" ti.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
40. Moggallāna Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

40. Kindred Sayings about Moggallāna

Sutta 9

A-Nimitta Suttaṃ

The Unconditioned[1]

---

[185]

[1][olds] THUS have I heard:

ONCE the venerable Moggallāna the Great was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park.

Then the venerable Moggallāna the Great
addressed the brethren, saying:

"Brethren."

"Yes, brother," replied those brethren
to the venerable Moggallāna the Great.

"Friends, when I was meditating alone here,
this consideration arose in me:

'They say "The unconditioned heart's rapture,
the unconditioned heart's rapture!"

Now what is the unconditioned heart's rapture?'

Then, friends, this occurred to me:

'Herein a brother,
paying no attention to any or all distinguishing marks,
enters on and abides in
that rapture of heart which is without conditions.

This is called "the unconditioned heart's rapture.'

So I, friends,
paying no attention to any or all distinguishing marks,
entered on and abode in
that rapture of heart which is without conditions.

But when I had thus abode
(and had emerged from trance),
there came consciousness that followed after distinguishing marks.[2]

Thereupon, friends, the Exalted One
by magic power
came to me and said:

'Moggallāna,
Moggallāna,
be not remiss in the unconditioned heart's rapture, brahmin!

Make steadfast thy mind in the unconditioned heart's rapture.

In the unconditioned heart's rapture make the mind one-pointed.

In the unconditioned heart's rapture compose the mind.'

So after that, friends,
paying no attention to any or all distinguishing marks,
entered on and abode in
that rapture of heart which is without conditions.

Now, friends, if anyone would say rightly:

'Helped by the Master
the disciple won great super-knowledge,'

he would say of me:

'Helped by the Master
did the disciple win great super-knowledge.'"

---

[1] *Animitta ceto-samādhi,* 'without attributes or distinguishing mark.'

[2] *Nimittānusāri-viññāṇaṃ - i.e*. consciousness that was still tainted with *rāgā-dosa-moha*. *Cf*. *Sn.A* (Param. Jot., ii, 343).

Saṃyutta Nikāya
4. Saḷāyatana Vagga
40. Moggallāna Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

40. Kindred Sayings about Moggallāna

Sutta 10

Sakka Suttaṃ

Sakka

---

[185]

[1] THUS have I heard:

ONCE the venerable Moggallāna the Great was staying near Sāvatthī,
at Jeta Grove in Anāthapiṇḍika's Park.

Then, just as a strong man might stretch out his bent arm
or bend his outstretched arm,
even so did the venerable Moggallāna the Great
vanish from Jeta Grove
and appear among the Devas of the Thirty-Three.

[186]

1.

Then Sakka, lord of the devas,
together with five hundred of the devatas,[1]
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Sakka, lord of the devas: -

"Good indeed, O lord of the devas,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O lord of the devas,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,

some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O lord of the devas,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

■

"Good indeed, as you say, my good sir,[2] Moggallāna,
is the going to take refuge in the Buddha.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Norm.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

§

Then Sakka, lord of the devas,
together with six hundred of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Sakka, lord of the devas: -

"Good indeed, O lord of the devas,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O lord of the devas,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O lord of the devas,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

■

"Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Buddha.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Norm.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

§

Then Sakka, lord of the devas,
together with seven hundred of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Sakka, lord of the devas: -

"Good indeed, O lord of the devas,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O lord of the devas,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O lord of the devas,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

■

"Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Buddha.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Norm.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

§

Then Sakka, lord of the devas,
together with eight hundred of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Sakka, lord of the devas: -

"Good indeed, O lord of the devas,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O lord of the devas,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O lord of the devas,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

■

"Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Buddha.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Norm.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,

some beings are born here in the Happy State,
in the Heaven World."

§

Then Sakka, lord of the devas,
together with eight thousand of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Sakka, lord of the devas: -

"Good indeed, O lord of the devas,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O lord of the devas,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,

when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O lord of the devas,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

■

"Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Buddha.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Norm.

It is indeed the reason why,
when body breaks up,
after death,

some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

2.

Then Sakka, lord of the devas,
together with five hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Sakka, lord of the devas: -

"Good indeed, O lord of the devas,
is the going to win possession

of unwavering faith[3] in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One,
[187] perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,[4]
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
of unwavering faith in the Buddha
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

-°-

Good indeed, O lord of the devas,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,[5]
inviting one to come and see,

leading onward,
to be known for themselves by the wise.'

Such going to win possession
of unwavering faith in the Norm
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

-°-

Good indeed, O lord of the devas,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.[6]

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
of unwavering faith in the Order

is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

-°-

Good indeed, O lord of the devas,
is the going to win possession unwavering[7]
of the virtues loved by the Ariyans,[8]
virtues unbroken,
whole,
unspotted,[9]
untarnished,
giving freedom,[10]
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

Indeed, O lord of the devas,
such going to win possession **[188]** unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind,
when body breaks up,
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some bemgs are born here
in the Happy Lot,
in the Heaven World."

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"Good indeed, my good sir, Moggallāna,
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That is the Exalted One's Order of Disciples.

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Then Sakka, lord of the devas,
together with six hundred devatas,
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Then Sakka, lord of the devas,
together with seven hundred devatas,
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As they thus stood,
the venerable Moggallāna the Great
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Then Sakka, lord of the devas,
together with five hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
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and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Sakka, lord of the devas: -

"Good indeed, O lord of the devas,
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Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence[11] in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
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the heavenly things tangible.

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is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O lord of the devas,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
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in heavenly objects,
the heavenly sounds,
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the heavenly things tangible."

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"Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Buddha.

It is indeed the reason why,
when body breaks up,
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in the Heaven World.

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to wit:
in the heavenly life,
the heavenly colour,
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the heavenly savours
the heavenly things tangible.

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'Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Norm.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
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'Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:

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the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
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the heavenly scents,
the heavenly savours
the heavenly things tangible."

§

Then Sakka, lord of the devas,
together with six hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Sakka, lord of the devas: -

"Good indeed, O lord of the devas,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
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the heavenly supremacy,
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the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

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Good indeed, O lord of the devas,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
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after death,
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Of these, some devas win excellence in ten things,
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the heavenly things tangible.

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Good indeed, O lord of the devas,
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after death,
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in the Heaven World.

Of these, some devas win excellence in ten things,
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the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

§

Then Sakka, lord of the devas,
together with seven hundred devatas,
came to visit the venerable Moggallāna the Great

and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Sakka, lord of the devas: -

"Good indeed, O lord of the devas,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
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the heavenly scents,
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the heavenly things tangible.

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Good indeed, O lord of the devas,
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Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
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the heavenly scents,
the heavenly savours
the heavenly things tangible.

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Good indeed, O lord of the devas,
is the going to take refuge in the Order of Brethren.

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is the reason why,
when body breaks up,
after death,
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the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

§

Then Sakka, lord of the devas,
together with eight hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Sakka, lord of the devas: -

"Good indeed, O lord of the devas,
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Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
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in the Heaven World.

Of these, some devas win excellence in ten things,
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the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-o-

Good indeed, O lord of the devas,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
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Of these, some devas win excellence in ten things,
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the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-o-

Good indeed, O lord of the devas,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
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after death,
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the heavenly things tangible."

§

Then Sakka, lord of the devas,
together with eight thousand devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great

said to Sakka, lord of the devas: -

"Good indeed, O lord of the devas,
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Such going to take refuge in the Buddha
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the heavenly savours
the heavenly things tangible.

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Good indeed, O lord of the devas,
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is the reason why,
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the heavenly things tangible.

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Good indeed, O lord of the devas,
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when body breaks up,
after death,
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in the Heaven World.

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the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

[189]

4.

Then Sakka, lord of the devas,
together with five hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Sakka, lord of the devas: -

"Good indeed, O lord of the devas,
is the going to win possession
of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
of unwavering faith in the Buddha
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O lord of the devas,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
of unwavering faith in the Norm
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
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the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O lord of the devas,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
of unwavering faith in the Order
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
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the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O lord of the devas,
is the going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,

whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

Indeed, O lord of the devas,
such going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
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praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind,
when body breaks up,
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in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
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the heavenly supremacy,
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the heavenly sounds,

the heavenly scents,
the heavenly savours
the heavenly things tangible."

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"Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession
of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
of unwavering faith in the Buddha
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
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the heavenly colour,

the heavenly bliss,
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the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

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Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
of unwavering faith in the Norm
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
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the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.'

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Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
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is the reason why,
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in the Happy Lot,
in the Heaven World.

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the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

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Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

Indeed, my good sir, Moggallāna,
such going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
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praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind,
when body breaks up,
after death,
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in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
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the heavenly savours
the heavenly things tangible."

§

Then Sakka, lord of the devas,
together with six hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Sakka, lord of the devas: -

"Good indeed, O lord of the devas,
is the going to win possession
of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
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All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
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is the reason why,
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in the Happy Lot,
in the Heaven World.

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the heavenly scents,
the heavenly savours
the heavenly things tangible.

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Good indeed, O lord of the devas,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
of unwavering faith in the Norm
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
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the heavenly savours
the heavenly things tangible.

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Good indeed, O lord of the devas,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
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after death,
some bemgs are born here
in the Happy Lot,
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Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
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Good indeed, O lord of the devas,
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of the virtues loved by the Ariyans,
virtues unbroken,
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unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

Indeed, O lord of the devas,
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is the Exalted One's Order of Disciples,
namely, the four pairs of men,
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That is the Exalted One's Order of Disciples.

Worthy of honour are they,
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walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
of unwavering faith in the Order
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,

unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

Indeed, my good sir, Moggallāna,
such going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
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untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind,
when body breaks up,
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in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,

the heavenly savours
the heavenly things tangible."

---

[1] *Devatā*. There is often no distinction drawn between *deva* and *devatā* (see *Pāli Dict,* s.v.), but here the words seem used in reference to humans who have been born in *deva-loka* owing to their faith, as related in the section following.

[2] *Mārisa*. See *supra,* xxxv, § 207 *n*.

[3] *Avecca-pasādena,* 'unshaken *(acala)* faith in the ten points and the thirteen causal actions.' *Comy*. *Cf*. *Dialog*. ii, 251 *n*.

[4] Text has wrongly *-dhamma* for *-damma*.

[5] *Akālika*. *Cf*. *K.S*. 1, 15 *n*.

[6] Those on the Fourfold Path in its twofold division.

[7] Text reads *avecca* here but not further on.

[8] *Cf*. *Dialog,* ii, 85, 100 *n*.

[9] *A-sabalehi*.

[10] *Bhujissehi*. Text reads *bhuñj-;* spelt *bhojisiya* at *S*., i, 44.

[11] As at *S*. 1, 87, *adhigaṇhanti = abhibhavanti*. *Comy*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
40. Moggallāna Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

40. Kindred Sayings about Moggallāna

Sutta 11

Candana, Suyāma, Santusita, Sunimmita, Vasavatti

I
Candano[1]

Candana

---

[1] THUS have I heard:

ONCE the venerable Moggallāna the Great was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park.

Then, just as a strong man might stretch out his bent arm
or bend his outstretched arm,
even so did the venerable Moggallāna the Great
vanish from Jeta Grove
and appear among the Devas of the Thirty-Three.

1.

Then Candana, son of a deva,
together with five hundred of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Candana, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

■

"Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Buddha.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

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Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Norm.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

§

Then Candana, son of a deva,
together with six hundred of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Candana, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

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Good indeed, O son of a deva,
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Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

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Good indeed, O son of a deva,
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Such going to take refuge in the Order of Brethren
is the reason why,
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is the going to take refuge in the Norm.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

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Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

§

Then Candana, son of a deva,
together with seven hundred of the devatas,
came to visit the venerable Moggallāna the Great,

and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Candana, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

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Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

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Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,

when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

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after death,
some beings are born here in the Happy State,
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is the going to take refuge in the Norm.

It is indeed the reason why,
when body breaks up,
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some beings are born here in the Happy State,
in the Heaven World.

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Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

§

Then Candana, son of a deva,
together with eight hundred of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Candana, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

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Good indeed, O son of a deva,
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in the Heaven World.

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Such going to take refuge in the Order of Brethren
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after death,
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in the Heaven World."

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when body breaks up,
after death,
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in the Heaven World.

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It is indeed the reason why,
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some beings are born here in the Happy State,
in the Heaven World.

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Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

§

Then Candana, son of a deva,
together with eight thousand of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Candana, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

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Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

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Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

■

"Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Buddha.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

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Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Norm.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

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Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

2.

Then Candana, son of a deva,
together with five hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Candana, son of a deva: -

"Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
of unwavering faith in the Buddha
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
of unwavering faith in the Norm
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,

worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
of unwavering faith in the Order
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
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Good indeed, O son of a deva,
is the going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

Indeed, O son of a deva,
such going to win possession unwavering
of the virtues loved by the Ariyans,
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walking dutifully

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§

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Then Candana, son of a deva,
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and on coming to him
saluted him
and stood at one side.

As they thus stood,
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the Buddha,
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in the Happy Lot,
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Good indeed, O son of a deva,
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of unwavering faith in the Norm,
saying thus:

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giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

Indeed, O son of a deva,
such going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World."

■

"Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession
of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
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is the reason why,
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in the Heaven World.

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Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,

seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
of unwavering faith in the Norm
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

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Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,

worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
of unwavering faith in the Order
is the reason why,
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to be known for themselves by the wise.'

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some bemgs are born here
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in the Heaven World."

3.

Then Candana, son of a deva,
together with five hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Candana, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,

in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
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in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
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the heavenly things tangible."

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"Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Buddha.

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the heavenly things tangible."

§

Then Candana, son of a deva,
together with six hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Candana, son of a deva: -

"Good indeed, O son of a deva,
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Good indeed, O son of a deva,
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Then Candana, son of a deva,
together with seven hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Candana, son of a deva: -

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the heavenly scents,
the heavenly savours
the heavenly things tangible."

■

"Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Buddha.

It is indeed the reason why,
when body breaks up,
after death,

some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

'Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Norm.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,

the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

'Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

§

Then Candana, son of a deva,
together with eight thousand devatas,
came to visit the venerable Moggallāna the Great

and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Candana, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,

the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

■

"Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Buddha.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

'Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Norm.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
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the heavenly things tangible.

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'Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,

the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

4.

Then Candana, son of a deva,
together with five hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Candana, son of a deva: -

"Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One,
perfect in knowledge and practice,
Happy One,

World-knower,
unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
of unwavering faith in the Buddha
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
of unwavering faith in the Norm
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
of unwavering faith in the Order
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,

the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

Indeed, O son of a deva,
such going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind,
when body breaks up,
after death,
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in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
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the heavenly colour,
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the heavenly things tangible."

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"Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession
of unwavering faith in the Buddha,
saying thus:

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Arahant,
All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
of unwavering faith in the Buddha
is the reason why,
when body breaks up,

after death,
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in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
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the heavenly things tangible.

-°-

Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

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is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
of unwavering faith in the Norm

is the reason why,
when body breaks up,
after death,
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in the Heaven World.

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the heavenly things tangible.'

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as you say,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
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is the reason why,
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in the Heaven World.

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the heavenly things tangible.

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Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession unwavering
of the virtues loved by the Ariyans,

virtues unbroken,
whole,
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untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

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which lead to concentration of mind,
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in the Heaven World.

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to wit:
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the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,

the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

§

Then Candana, son of a deva,
together with six hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Candana, son of a deva: -

"Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
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is the reason why,
when body breaks up,
after death,
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in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
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the heavenly colour,
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the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
of unwavering faith in the Norm
is the reason why,
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the heavenly scents,
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Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

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a field of merit unsurpassed for the world.'

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the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

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Good indeed, O son of a deva,
is the going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,

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unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

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of the virtues loved by the Ariyans,
virtues unbroken,
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virtues which are untainted
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"Good indeed, my good sir, Moggallāna,
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of unwavering faith in the Buddha,
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Arahant,
All-enlightened One,
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-°-

Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

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is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
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the heavenly savours
the heavenly things tangible.'

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Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
of unwavering faith in the Order

is the reason why,
when body breaks up,
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the heavenly savours
the heavenly things tangible.

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Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

Indeed, my good sir, Moggallāna,
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virtues which are untainted
(by craving or delusion),
which lead to concentration of mind,
when body breaks up,
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some bemgs are born here
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the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

§

Then Candana, son of a deva,
together with seven hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Candana, son of a deva: -

"Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
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is the reason why,
when body breaks up,
after death,
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in the Happy Lot,
in the Heaven World.

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the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
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is the reason why,
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the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

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the heavenly savours
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Good indeed, O son of a deva,
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of the virtues loved by the Ariyans,
virtues unbroken,
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All-enlightened One,
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Good indeed, my good sir, Moggallāna,
as you say,
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is the Norm,
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is the reason why,
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Good indeed, my good sir, Moggallāna,
as you say,
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'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
of unwavering faith in the Order
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

Indeed, my good sir, Moggallāna,
such going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,

giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
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in the heavenly life,
the heavenly colour,
the heavenly bliss,
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the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

§

Then Candana, son of a deva,
together with eight hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Candana, son of a deva: -

"Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One, perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
of unwavering faith in the Buddha
is the reason why,
when body breaks up,
after death,
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the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,

the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
of unwavering faith in the Norm
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,

in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
of unwavering faith in the Order
is the reason why,
when body breaks up,
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in the Heaven World.

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the heavenly savours
the heavenly things tangible.

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Good indeed, O son of a deva,
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as you say,
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Arahant,
All-enlightened One,
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Happy One,

World-knower,
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Teacher of devas and mankind,
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Such going to win possession
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walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

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and on coming to him
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and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Candana, son of a deva: -

"Good indeed, O son of a deva,
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of unwavering faith in the Buddha,
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Arahant,

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Happy One,
World-knower,
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the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
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inviting one to come and see,
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the heavenly scents,
the heavenly savours
the heavenly things tangible.

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Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Order, saying thus:

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walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
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the heavenly scents,

the heavenly savours
the heavenly things tangible.

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"Good indeed, my good sir, Moggallāna,
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All-enlightened One,
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Good indeed, my good sir, Moggallāna,
as you say,
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'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
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is the Exalted One's Order of Disciples,
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the eight sorts of men.

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of the virtues loved by the Ariyans,

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whole,
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in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,

the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

II
Suyāmo

Suyāma

Then Suyāma, son of a deva,
together with five hundred of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Suyāma, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

■

"Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Buddha.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Norm.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

§

Then Suyāma, son of a deva,
together with six hundred of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Suyāma, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

■

"Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Buddha.

It is indeed the reason why,
when body breaks up,
after death,
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in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Norm.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

§

Then Suyāma, son of a deva,
together with seven hundred of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Suyāma, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
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Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

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Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
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is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,

some beings are born here in the Happy State,
in the Heaven World."

§

Then Suyāma, son of a deva,
together with eight hundred of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Suyāma, son of a deva: -

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Such going to take refuge in the Order of Brethren
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in the Heaven World."

2.

Then Suyāma, son of a deva,
together with five hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him

saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Suyāma, son of a deva: -

"Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
of unwavering faith in the Buddha
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

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Good indeed, O son of a deva,
is the going to win possession

of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
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is the reason why,
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Good indeed, O son of a deva,
is the going to win possession
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'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
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Good indeed, O son of a deva,
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virtues unbroken,
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untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

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Then Suyāma, son of a deva,
together with six hundred devatas,
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As they thus stood,
the venerable Moggallāna the Great
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§

Then Suyāma, son of a deva,
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of unwavering faith in the Norm
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

-°-

Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
of unwavering faith in the Order
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

-°-

'Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

Indeed, my good sir, Moggallāna,
such going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),

which lead to concentration of mind,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World."

3.

Then Suyāma, son of a deva,
together with five hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Suyāma, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,

the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

■

"Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Buddha.

It is indeed the reason why,
when body breaks up,
after death,

some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
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the heavenly supremacy,
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'Good indeed, as you say, my good sir, Moggallāna,
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It is indeed the reason why,
when body breaks up,
after death,
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Of these, some devas win excellence in ten things,
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the heavenly supremacy,
in heavenly objects,
the heavenly sounds,

the heavenly scents,
the heavenly savours
the heavenly things tangible.

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'Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

§

Then Suyāma, son of a deva,
together with six hundred devatas,
came to visit the venerable Moggallāna the Great

and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Suyāma, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
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the heavenly supremacy,
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the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

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Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
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when body breaks up,
after death,
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the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

§

Then Suyāma, son of a deva,
together with seven hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Suyāma, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
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in heavenly objects,
the heavenly sounds,
the heavenly scents,
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the heavenly things tangible.

-o-

Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
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the heavenly supremacy,
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the heavenly things tangible.

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Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
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in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

§

Then Suyāma, son of a deva,
together with eight hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great

said to Suyāma, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
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the heavenly things tangible.

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Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
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is the going to take refuge in the Order of Brethren.

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the heavenly savours
the heavenly things tangible."

§

Then Suyāma, son of a deva,
together with eight thousand devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Suyāma, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

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the heavenly things tangible.

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Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
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the heavenly things tangible.

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Good indeed, O son of a deva,
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the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

4.

Then Suyāma, son of a deva,
together with five hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Suyāma, son of a deva: -

"Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
of unwavering faith in the Buddha
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,

the heavenly savours
the heavenly things tangible.

-o-

Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
of unwavering faith in the Norm
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

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the heavenly savours
the heavenly things tangible.

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Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
of unwavering faith in the Order
is the reason why,
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in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

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Good indeed, O son of a deva,
is the going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

Indeed, O son of a deva,
such going to win possession unwavering
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virtues unbroken,
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"Good indeed, my good sir, Moggallāna,
as you say,
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of unwavering faith in the Buddha,
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'Tis he, that Exalted One,
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All-enlightened One,
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Happy One,

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unsurpassed Charioteer of men to be tamed,
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Good indeed, my good sir, Moggallāna,
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a thing not involving time,
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is the Exalted One's Order of Disciples,
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virtues which are untainted
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after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
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in heavenly objects,
the heavenly sounds,
the heavenly scents,
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the heavenly things tangible."

§

Then Suyāma, son of a deva,
together with six hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Suyāma, son of a deva: -

"Good indeed, O son of a deva,
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of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,

All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,
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Teacher of devas and mankind,
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Such going to win possession
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is the reason why,
when body breaks up,
after death,
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in the Happy Lot,
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Of these, some devas win excellence in ten things,
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Good indeed, O son of a deva,
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saying thus:

'Well proclaimed by the Exalted One
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Worthy of honour are they,
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virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

Indeed, O son of a deva,
such going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

■

"Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession

of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
of unwavering faith in the Buddha
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
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the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
of unwavering faith in the Norm
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,

the heavenly savours
the heavenly things tangible.'

-°-

Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
of unwavering faith in the Order
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
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the heavenly supremacy,
in heavenly objects,
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the heavenly scents,
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unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

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praised by the wise:
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the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

III
Santusito

Santusita

Then Santusita, son of a deva,
together with five hundred of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Santusita, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

■

"Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Buddha.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Norm.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,

some beings are born here in the Happy State,
in the Heaven World."

§

Then Santusita, son of a deva,
together with six hundred of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Santusita, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,

when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

■

"Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Buddha.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Norm.

It is indeed the reason why,
when body breaks up,
after death,

some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

§

Then Santusita, son of a deva,
together with seven hundred of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Santusita, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,

after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

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"Good indeed, as you say, my good sir, Moggallāna,
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when body breaks up,
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some beings are born here in the Happy State,
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It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

§

Then Santusita, son of a deva,
together with eight hundred of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Santusita, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

■

"Good indeed, as you say, my good sir, Moggallāna,
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after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Norm.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

§

Then Santusita, son of a deva,
together with eight thousand of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Santusita, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

■

"Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Buddha.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Norm.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

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is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

2.

Then Santusita, son of a deva,
together with five hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Santusita, son of a deva: -

"Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,

unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
of unwavering faith in the Buddha
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
of unwavering faith in the Norm
is the reason why,
when body breaks up,
after death,
some bemgs are born here

in the Happy Lot,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
of unwavering faith in the Order
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

Indeed, O son of a deva,
such going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
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praised by the wise:
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(by craving or delusion),
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in the Heaven World."

§

Then Santusita, son of a deva,
together with six hundred devatas,
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and on coming to him
saluted him
and stood at one side.

As they thus stood,
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said to Santusita, son of a deva: -

"Good indeed, O son of a deva,
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in the Happy Lot,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
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to be known for themselves by the wise.'

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walking in the right path,
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is the Exalted One's Order of Disciples,
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the eight sorts of men.

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Worthy of honour are they,
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as you say,
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of unwavering faith in the Norm,
saying thus:

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a thing not involving time,
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to be known for themselves by the wise.'

Such going to win possession
of unwavering faith in the Norm

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virtues which are untainted
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some bemgs are born here
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in the Heaven World."

§

Then Santusita, son of a deva,
together with seven hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
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and stood at one side.

As they thus stood,
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said to Santusita, son of a deva: -

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of unwavering faith in the Buddha,
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All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
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is the reason why,
when body breaks up,

after death,
some bemgs are born here
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in the Heaven World.

-o-

Good indeed, O son of a deva,
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of unwavering faith in the Norm,
saying thus:

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is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
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to be known for themselves by the wise.'

Such going to win possession
of unwavering faith in the Norm
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

-o-

Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,

walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
of unwavering faith in the Order
is the reason why,
when body breaks up,
after death,
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in the Heaven World.

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Good indeed, O son of a deva,
is the going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted

(by craving or delusion),
which lead to concentration of mind.

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"Good indeed, my good sir, Moggallāna,
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'Tis he, that Exalted One,
Arahant,
All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,

Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
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is the reason why,
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in the Heaven World.

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Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
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Then Santusita, son of a deva,
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Teacher of devas and mankind,
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3.

Then Santusita, son of a deva,
together with five hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him

saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Santusita, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,

when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
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in heavenly objects,
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the heavenly scents,
the heavenly savours
the heavenly things tangible.

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Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
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§

Then Santusita, son of a deva,
together with six hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Santusita, son of a deva: -

"Good indeed, O son of a deva,
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Such going to take refuge in the Buddha
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Then Santusita, son of a deva,
together with seven hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great

said to Santusita, son of a deva: -

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the heavenly sounds,
the heavenly scents,

the heavenly savours
the heavenly things tangible.

-o-

Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-o-

Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,

some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

■

"Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Buddha.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,

the heavenly scents,
the heavenly savours
the heavenly things tangible.

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'Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Norm.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

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'Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,

some beings are born here in the Happy State,
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Of these, some devas win excellence in ten things,
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the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

§

Then Santusita, son of a deva,
together with eight thousand devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Santusita, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
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the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
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the heavenly colour,

the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
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the heavenly supremacy,
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the heavenly sounds,
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the heavenly supremacy,
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the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

4.

Then Santusita, son of a deva,
together with five hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Santusita, son of a deva: -

"Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
of unwavering faith in the Buddha
is the reason why,
when body breaks up,

after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
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the heavenly colour,
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the heavenly supremacy,
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the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

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Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
of unwavering faith in the Norm
is the reason why,

when body breaks up,
after death,
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in the Happy Lot,
in the Heaven World.

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the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
of unwavering faith in the Order
is the reason why,
when body breaks up,
after death,
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in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
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the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,

untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

Indeed, O son of a deva,
such going to win possession unwavering
of the virtues loved by the Ariyans,
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All-enlightened One,
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Happy One,
World-knower,
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Teacher of devas and mankind,
the Buddha,
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a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
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'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
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worthy of offerings,
worthy of salutations with clasped hands,
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the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

§

Then Santusita, son of a deva,
together with six hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Santusita, son of a deva: -

"Good indeed, O son of a deva,
is the going to win possession
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'Tis he, that Exalted One,
Arahant,
All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,
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in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
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Good indeed, O son of a deva,
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of unwavering faith in the Order, saying thus:

'Walking righteously
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walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
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"Good indeed, my good sir, Moggallāna,
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Good indeed, my good sir, Moggallāna,
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Good indeed, my good sir, Moggallāna,
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is the Exalted One's Order of Disciples,
walking uprightly,
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is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

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Good indeed, my good sir, Moggallāna,
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of the virtues loved by the Ariyans,
virtues unbroken,
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§

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and stood at one side.

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said to Santusita, son of a deva: -

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of unwavering faith in the Buddha,
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the heavenly things tangible.

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Good indeed, O son of a deva,
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of unwavering faith in the Norm,
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Good indeed, O son of a deva,
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walking uprightly,
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the heavenly things tangible.

-°-

Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession

of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
of unwavering faith in the Norm
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.'

-°-

Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
of unwavering faith in the Order
is the reason why,
when body breaks up,
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in the heavenly life,
the heavenly colour,
the heavenly bliss,

the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

Indeed, my good sir, Moggallāna,
such going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind,

when body breaks up,
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to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

§

Then Santusita, son of a deva,
together with eight hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Santusita, son of a deva: -

"Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One, perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
of unwavering faith in the Buddha
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
of unwavering faith in the Norm
is the reason why,
when body breaks up,
after death,
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in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
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the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
of unwavering faith in the Order
is the reason why,
when body breaks up,
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in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,

the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

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Good indeed, O son of a deva,
is the going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
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untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

Indeed, O son of a deva,
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of the virtues loved by the Ariyans,
virtues unbroken,
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praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind,
when body breaks up,

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in heavenly objects,
the heavenly sounds,
the heavenly scents,
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the heavenly things tangible."

■

"Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession
of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

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Good indeed, my good sir, Moggallāna,
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of unwavering faith in the Norm,
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a thing not involving time,
inviting one to come and see,

leading onward,
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Such going to win possession
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is the reason why,
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Good indeed, my good sir, Moggallāna,
as you say,
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of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,

walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
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the heavenly scents,
the heavenly savours
the heavenly things tangible.

-o-

Good indeed, my good sir, Moggallāna,
as you say,
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of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
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virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

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the heavenly colour,

the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

§

Then Santusita, son of a deva,
together with eight thousand devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Santusita, son of a deva: -

"Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One, perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,

Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
of unwavering faith in the Buddha
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in the Heaven World.

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the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,

a thing not involving time,
inviting one to come and see,
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to be known for themselves by the wise.'

Such going to win possession
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the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,

walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

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Worthy of honour are they,
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in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
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of the virtues loved by the Ariyans,
virtues unbroken,
whole,
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untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

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of the virtues loved by the Ariyans,
virtues unbroken,
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the heavenly fame,
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in heavenly objects,
the heavenly sounds,
the heavenly scents,
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the heavenly things tangible."

■

"Good indeed, my good sir, Moggallāna,
as you say,
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of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One,
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Happy One,
World-knower,
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the Buddha,
the Exalted One.'

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Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

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inviting one to come and see,
leading onward,
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the heavenly sounds,
the heavenly scents,
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the heavenly things tangible.'

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Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

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worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

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is the reason why,
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in the heavenly life,
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in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

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Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,

unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

Indeed, my good sir, Moggallāna,
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to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,

the heavenly savours
the heavenly things tangible."

IV
Sunimmito

Sunimmita

Then Sunimmita, son of a deva,
together with five hundred of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Sunimmita, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

■

"Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Buddha.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Norm.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

§

Then Sunimmita, son of a deva,
together with six hundred of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Sunimmita, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

■

"Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Buddha.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

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Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Norm.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

§

Then Sunimmita, son of a deva,
together with seven hundred of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Sunimmita, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
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Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

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Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
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Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,

some beings are born here in the Happy State,
in the Heaven World."

§

Then Sunimmita, son of a deva,
together with eight hundred of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Sunimmita, son of a deva: -

"Good indeed, O son of a deva,
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Such going to take refuge in the Buddha
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Good indeed, O son of a deva,
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Good indeed, O son of a deva,
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when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

■

"Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Buddha.

It is indeed the reason why,
when body breaks up,
after death,

some beings are born here in the Happy State,
in the Heaven World.

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Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Norm.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

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Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

2.

Then Sunimmita, son of a deva,
together with five hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him

saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Sunimmita, son of a deva: -

"Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
of unwavering faith in the Buddha
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to win possession

of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
of unwavering faith in the Norm
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

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Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
of unwavering faith in the Order
is the reason why,
when body breaks up,
after death,
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Good indeed, O son of a deva,
is the going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

Indeed, O son of a deva,
such going to win possession unwavering
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§

Then Sunimmita, son of a deva,
together with six hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Sunimmita, son of a deva: -

"Good indeed, O son of a deva,
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§

Then Sunimmita, son of a deva,
together with seven hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
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and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
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and on coming to him
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after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World."

■

"Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession

of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
of unwavering faith in the Buddha
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

-°-

Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,

leading onward,
to be known for themselves by the wise.'

Such going to win possession
of unwavering faith in the Norm
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

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Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
of unwavering faith in the Order
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

-°-

'Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

Indeed, my good sir, Moggallāna,
such going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
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virtues which are untainted
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some bemgs are born here
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in the Heaven World."

3.

Then Sunimmita, son of a deva,
together with five hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Sunimmita, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
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the heavenly scents,

the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
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the heavenly fame,
the heavenly supremacy,
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the heavenly savours
the heavenly things tangible."

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"Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Buddha.

It is indeed the reason why,
when body breaks up,
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Of these, some devas win excellence in ten things,
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'Good indeed, as you say, my good sir, Moggallāna,
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It is indeed the reason why,
when body breaks up,
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some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
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the heavenly supremacy,
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the heavenly savours
the heavenly things tangible."

§

Then Sunimmita, son of a deva,
together with six hundred devatas,
came to visit the venerable Moggallāna the Great

and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Sunimmita, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
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some beings are born here in the Happy State,
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Of these, some devas win excellence in ten things,
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the heavenly scents,
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the heavenly things tangible.

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Good indeed, O son of a deva,
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Such going to take refuge in the Norm
is the reason why,
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Good indeed, O son of a deva,
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the heavenly savours
the heavenly things tangible."

§

Then Sunimmita, son of a deva,
together with seven hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Sunimmita, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
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§

Then Sunimmita, son of a deva,
together with eight hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
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and stood at one side.

As they thus stood,
the venerable Moggallāna the Great

said to Sunimmita, son of a deva: -

"Good indeed, O son of a deva,
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the heavenly things tangible."

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and on coming to him
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and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Sunimmita, son of a deva: -

"Good indeed, O son of a deva,
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Then Sunimmita, son of a deva,
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and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Sunimmita, son of a deva: -

"Good indeed, O son of a deva,
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of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
of unwavering faith in the Buddha
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

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the heavenly things tangible.

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Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
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Such going to win possession
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the heavenly things tangible.

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Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
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a field of merit unsurpassed for the world.'

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Good indeed, O son of a deva,
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virtues unbroken,
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virtues which are untainted
(by craving or delusion),
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of unwavering faith in the Buddha,
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unsurpassed Charioteer of men to be tamed,
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Good indeed, my good sir, Moggallāna,
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Then Sunimmita, son of a deva,
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and on coming to him
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and stood at one side.

As they thus stood,
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"Good indeed, O son of a deva,
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of unwavering faith in the Buddha,
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'Tis he, that Exalted One,
Arahant,

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of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
of unwavering faith in the Order
is the reason why,
when body breaks up,
after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

Indeed, O son of a deva,
such going to win possession unwavering
of the virtues loved by the Ariyans,
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"Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession

of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

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Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
of unwavering faith in the Norm
is the reason why,
when body breaks up,
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of unwavering faith in the Order, saying thus:

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walking dutifully
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the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

V
Vasavatti[2]

Vasavatti

Then Vasavatti, son of a deva,
together with five hundred of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Vasavatti, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

■

"Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Buddha.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

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Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Norm.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

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Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

§

Then Vasavatti, son of a deva,
together with six hundred of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Vasavatti, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

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Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
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in the Heaven World."

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"Good indeed, as you say, my good sir, Moggallāna,
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It is indeed the reason why,
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some beings are born here in the Happy State,
in the Heaven World.

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Good indeed, as you say, my good sir, Moggallāna,
is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

§

Then Vasavatti, son of a deva,
together with seven hundred of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Vasavatti, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,

when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
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Such going to take refuge in the Norm
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when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

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is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

§

Then Vasavatti, son of a deva,
together with eight hundred of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Vasavatti, son of a deva: -

"Good indeed, O son of a deva,
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Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
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in the Heaven World.

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after death,
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is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

§

Then Vasavatti, son of a deva,
together with eight thousand of the devatas,
came to visit the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Vasavatti, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

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Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

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"Good indeed, as you say, my good sir, Moggallāna,
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It is indeed the reason why,
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is the going to take refuge in the Order of Brethren.

It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World."

2.

Then Vasavatti, son of a deva,
together with five hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Vasavatti, son of a deva: -

"Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,

unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
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is the reason why,
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Good indeed, O son of a deva,
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of unwavering faith in the Norm,
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'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
of unwavering faith in the Norm
is the reason why,
when body breaks up,
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in the Happy Lot,
in the Heaven World.

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Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

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of unwavering faith in the Order
is the reason why,
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Good indeed, O son of a deva,
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of the virtues loved by the Ariyans,
virtues unbroken,
whole,
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praised by the wise:
virtues which are untainted
(by craving or delusion),
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Indeed, O son of a deva,
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§

Then Vasavatti, son of a deva,
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and on coming to him
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of unwavering faith in the Norm,
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the venerable Moggallāna the Great
said to Vasavatti, son of a deva: -

"Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
of unwavering faith in the Buddha
is the reason why,
when body breaks up,

after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

-o-

Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
of unwavering faith in the Norm
is the reason why,
when body breaks up,
after death,
some bemgs are born here
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in the Heaven World.

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Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,

walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
of unwavering faith in the Order
is the reason why,
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Good indeed, O son of a deva,
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of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted

(by craving or delusion),
which lead to concentration of mind.

Indeed, O son of a deva,
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and on coming to him
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3.

Then Vasavatti, son of a deva,
together with five hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him

saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Vasavatti, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible.

-°-

Good indeed, O son of a deva,
is the going to take refuge in the Norm.

Such going to take refuge in the Norm
is the reason why,

when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
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the heavenly scents,
the heavenly savours
the heavenly things tangible.

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Good indeed, O son of a deva,
is the going to take refuge in the Order of Brethren.

Such going to take refuge in the Order of Brethren
is the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
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§

Then Vasavatti, son of a deva,
together with six hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Vasavatti, son of a deva: -

"Good indeed, O son of a deva,
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Then Vasavatti, son of a deva,
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and on coming to him
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As they thus stood,
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It is indeed the reason why,
when body breaks up,
after death,
some beings are born here in the Happy State,
in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

§

Then Vasavatti, son of a deva,
together with eight hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Vasavatti, son of a deva: -

"Good indeed, O son of a deva,
is the going to take refuge in the Buddha.

Such going to take refuge in the Buddha
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Good indeed, O son of a deva,
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Then Vasavatti, son of a deva,
together with five hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Vasavatti, son of a deva: -

"Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
of unwavering faith in the Buddha
is the reason why,
when body breaks up,

after death,
some bemgs are born here
in the Happy Lot,
in the Heaven World.

Of these, some devas win excellence in ten things,
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Good indeed, O son of a deva,
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of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
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Good indeed, O son of a deva,
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'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

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Good indeed, O son of a deva,
is the going to win possession unwavering
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,

untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

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in the Heaven World.

Of these, some devas win excellence in ten things,
to wit:
in the heavenly life,
the heavenly colour,
the heavenly bliss,
the heavenly fame,
the heavenly supremacy,
in heavenly objects,
the heavenly sounds,
the heavenly scents,
the heavenly savours
the heavenly things tangible."

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"Good indeed, my good sir, Moggallāna,
as you say,
is the going to win possession
of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,

All-enlightened One,
perfect in knowledge and practice,
Happy One,
World-knower,
unsurpassed Charioteer of men to be tamed,
Teacher of devas and mankind,
the Buddha,
the Exalted One.'

Such going to win possession
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is the reason why,
when body breaks up,
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Good indeed, my good sir, Moggallāna,
as you say,
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of unwavering faith in the Norm,
saying thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
of unwavering faith in the Norm
is the reason why,
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Good indeed, my good sir, Moggallāna,
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of unwavering faith in the Order, saying thus:

'Walking righteously
is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right path,
walking dutifully
is the Exalted One's Order of Disciples,
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.'

Such going to win possession
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of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues which are untainted
(by craving or delusion),
which lead to concentration of mind.

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§

Then Vasavatti, son of a deva,
together with eight hundred devatas,
came to visit the venerable Moggallāna the Great
and on coming to him
saluted him
and stood at one side.

As they thus stood,
the venerable Moggallāna the Great
said to Vasavatti, son of a deva: -

"Good indeed, O son of a deva,
is the going to win possession
of unwavering faith in the Buddha,
saying thus:

'Tis he, that Exalted One,
Arahant,
All-enlightened One, perfect in knowledge and practice,
Happy One,
World-knower,
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Teacher of devas and mankind,
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of unwavering faith in the Norm,
saying thus:

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is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Such going to win possession
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virtues which are untainted
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---

[1] *Cf. K.S.* i, 75.

[2] *Vasavatti. Cf. S.* i, 133; *It.* 94, 112 (a class of devas who control what others havo created). The foregoing three and this one seem to be selected as representatives with Candana of the five divisions (?) of the next, or Kāma-world.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
41. Citta Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

41. Kindred Sayings about Citta

Sutta 1

Saṇyojana Suttaṃ

Fetter

---

[190]

Thus have I heard:

Once a number of elder brethren were staying at Macchikasaṇḍa[1]
in Wild Mango Grove.

Now on that occasion,
as this number of elder Brethren,
after going their rounds
and eating their meal,
were sitting together in conclave at the pavilion,[2]
the following chance talk arose: -

"Fetters and things that tend to fetter, friend, -
are these two things different in spirit
and in letter,[3]
or are-they one and the same spirit,
but different in letter?"

Thereupon the matter was expounded
by divers brethren
in divers ways
thus: -

"Friend, a fetter and things that tend to fetter, -
both of them are different in spirit
and different in letter."

While others expounded the matter thus:

"Friend, a fetter and things that tend to fetter, -
both of these are one and the same in spirit,
but different in letter." -

Now at that time Citta,[4] the housefather,
had arrived at Migapathaka[5]
on some business or other.

And Citta, the **[191]** housefather, heard it said
that a number of elder Brethren,
after going their rounds
and eating their meal,
were sitting together in conclave at the pavilion,
and that the following chance talk had arisen: -

"Fetters and things that tend to fetter, friend, -
are these two things different in spirit
and in letter,

or are-they one and the same spirit,
but different in letter?"

And that thereupon the matter was expounded
by divers brethren
in divers ways
thus: -

"Friend, a fetter and things that tend to fetter, -
both of them are different in spirit
and different in letter."

While others expounded the matter thus:

"Friend, a fetter and things that tend to fetter, -
both of these are one and the same in spirit,
but different in letter." -

So Citta, the housefather, went to visit those elder Brethren,
and on coming to them
he saluted them
and sat down at one side.

So seated, Citta the housefather said to those elder brethren: -

"I heard, my lords, the rumour
that a number of elder brethren,
after going their rounds
and eating their meal,
were sitting together in conclave at the pavilion,
and that the following chance talk had arisen: -

'Fetters and things that tend to fetter, friend, -
are these two things different in spirit
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And that thereupon the matter was expounded
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'Friend, a fetter and things that tend to fetter, -
both of them are different in spirit
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While others expounded the matter thus:

'Friend, a fetter and things that tend to fetter, -
both of these are one and the same in spirit,
but different in letter.' -

Is it so?"

"It is so, housefather."

"Now, my lords, these two things,
the fetter
and the things that tend to fetter,
are different both in spirit
and in letter.

Now, my lords, I will make you a comparison.

Maybe some wise ones here will know the meaning of what I say.

Suppose, my lords, a black steer
and a white steer
are yoked together
by one rope
or one yoke.

Now he who should say
that the black steer is the fetter to the white one,

or the white one to the black one, -
would he in so saying
be saying rightly?"

"Not so, housefather.

The black steer is not a fetter to the white one,
nor is the white one a fetter to the black one.

But the fact of their being yoked
by one rope
or yoke, -
that is a fetter."

"Well, my lords, just so
the eye is not a fetter of objects,
nor objects a fetter to the eye.

But the desire and lust that arise
owing to the pair of them, -
that is the fetter.

■

The ear is not a fetter to sounds,
nor sounds a fetter to the ear.

But the desire and lust that arise
owing to the pair of them, -
that is the fetter.

■

The nose is not a fetter to scents,
nor scents a fetter to the nose.

But the desire and lust that arise
owing to the pair of them, -
that is the fetter.

■

The tongue is not a fetter to savours,
nor savours a fetter to the tongue.

But the desire and lust that arise
owing to the pair of them, -
that is the fetter.

■

The body is not a fetter to tangibles,
nor tangibles a fetter to the body.

But the desire and lust that arise
owing to the pair of them, -
that is the fetter.

■

The mind is not a fetter to mind-states,
nor mind-states a fetter to the mind.

But the desire and lust that arise
owing to the pair of them, -
that is the fetter."

"Good for you, housefather.

Well gotten for you, housefather,
that in you the eye of wisdom
is conversant with[6]
the profound teaching of the Enlightened One."

---

[1] This village ('fishers' clump) near Sāvatthī, was the home of Citta (pron. Chitta) the housefather, to whom the Grove belonged. See *Brethren,* 107.

[2] An octagonal peaked open-sided 'summer-house,' thatched with palm-leaves, as in Ceylon to-day, but sometimes half-walled and tiled.

[3] *Attha* and *vyañjana*.

[4] Citta is on the list of 'great ones' at A. i, 24, 88, as a leading lay-follower versed in Norm-exposition, and is held up as a model at *K.S*. ii. 159 (see *n*. 2).

[5] 'The deer-run.' *Comy*. says it was his tributary village, behind the Ambātaka (wild mango) Grove.

[6] *Kamati = vahati, pavattati* (travels, proceeds, carries on.) *Comy*. (Also *Comy*. at *Sn*. 177 says *Kamati = carati, pavisati*.)

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41. Kindred Sayings about Citta

Sutta 2

Paṭhama Isidatta Suttaṃ

Isidatta (i)

---

ed1 *Rūpa-dhātu*. 'Form' or 'Shape' - data = visible object; usually translated by Woodward as 'object'. Thranslating here as 'body' is specially 'unfortunate' in this list where '*kāya*' 'body' is one of the sense data.

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41. Citta Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

41. Kindred Sayings about Citta

Sutta 3

Dutiya Isidatta Suttaṃ

Isidatta (ii)

---

[193]

Thus have I heard:

Once a number of elder brethren were staying at Macchikasaṇḍa
in Wild Mango Grove.

Then Citta, the housefather, went to visit those elder Brethren,
and on coming to them
saluted them
and sat down at one side.

So seated Citta, the housefather, said to those elder brethren:

"Let my lords the elders accept of me tomorrow's meal."

And those elder brethren accepted by silence.

[194] Thereupon Citta, the housefather,
understanding the acceptance of those elder Brethren,
rose from his seat,
saluted the elder brethren by the right
and went away.

Now the elder Brethren, when the night was gone,
robed themselves at early dawn,
and taking bowl and outer robe
went to the dwelling of Citta, the housefather,
and on reaching it
sat down on seats prepared.

Then Citta, the housefather, came to those elder Brethren,
and saluting them
sat down at one side.

So seated, Citta, the housefather,
said to the venerable (chief) elder: -

"As to these divers views
that arise in the world, my lord elder,
such as:

Eternal is the world,
not eternal is the world,
finite is the world,
infinite is the world,
life and body are the same,
life and body are different,
the Tathāgata, exists after death,
he exists not,
he both exists and exists not,

he neither exists nor exists not,
also as to the sixty-two heretical views
set forth in the Brahmajala,[1] -

Owing to the existence of what, lord,
do these views prevail?

Owing to the nonexistence of what
do these views not prevail?"

At these words
the venerable chief elder was silent.

■

Then a second time did Citta, the housefather,
say to the venerable (chief) elder: -

"As to these divers views
that arise in the world, my lord elder,
such as:

Eternal is the world,
not eternal is the world,
finite is the world,
infinite is the world,
life and body are the same,
life and body are different,
the Tathāgata, exists after death,
he exists not,
he both exists and exists not,
he neither exists nor exists not,
also as to the sixty-two heretical views
set forth in the Brahmajala, -

Owing to the existence of what, lord,
do these views prevail?

Owing to the nonexistence of what
do these views not prevail?"

And a second time,
at these words
the venerable chief elder was silent.

■

Then a third time did Citta, the housefather,
say to the venerable (chief) elder: -

"As to these divers views
that arise in the world, my lord elder,
such as:

Eternal is the world,
not eternal is the world,
finite is the world,
infinite is the world,
life and body are the same,
life and body are different,
the Tathāgata, exists after death,
he exists not,
he both exists and exists not,
he neither exists nor exists not,
also as to the sixty-two heretical views
set forth in the Brahmajala, -

Owing to the existence of what, lord,
do these views prevail?

Owing to the nonexistence of what
do these views not prevail?"

And a third time,
at these words

the venerable chief elder was silent.

§

Now on that occasion the venerable Isidatta
was the junior of all that order of brethren.

Then the venerable Isidatta
said to the venerable chief elder: -

"My lord, may I reply
to this question of Citta, the housefather?"

"Do you reply, Isidatta,
to the question of Citta, the housefather."

[Then said the venerable Isidatta]:

"Now, housefather, your question was this,
was it not?

'As to these divers views
that arise in the world, my lord elder,
such as:

Eternal is the world,
not eternal is the world,
finite is the world,
infinite is the world,
life and body are the same,
life and body are different,
the Tathāgata, exists after death,
he exists not,

he both exists and exists not,
he neither exists nor exists not,
also as to the sixty-two heretical views
set forth in the Brahmajala, -

Owing to the existence of what, lord,
do these views prevail?

Owing to the nonexistence of what
do these views not prevail?'"

"Yes, lord."

"Now, housefather,
as to those divers views
that arise in the world, such as:

Eternal is the world,
not eternal is the world,
finite is the world,
infinite is the world,
life and body are the same,
life and body are different,
the Tathāgata, exists after death,
he exists not,
he both exists and exists not,
he neither exists nor exists not,
also as to the sixty-two heretical views
set forth in the Brahmajala, -

it is owing to the person-pack view[2] that **[195]** they arise,
and if the person-pack view exists not,
they do not exist."

§

"But, lord, how comes the person-pack view to be?"

"Herein, housefather, the untaught manyfolk,[3]
who discern not those who are Ariyans,
who are unskilled ill the Ariyan doctrine,
who are untrained in the Ariyan doctrine,
who discern not those who are worthy ones,
who are unskilled in the worthy doctrine,
untrained in the worthy doctrine, -

They regard body as the self,
they regard the self as having body,
body as being in the self,
the self as being in the body.

They regard feeling as the self -
they regard feeling as the self,
they regard feeling as having body,
feeling as being in the self,
the self as being in feeling.

They regard perception as the self -
they regard perception as the self,
they regard perception as having body,
perception as being in the self,
the self as being in perception.

They regard the activities as the self -
they regard the activities as the self,
they regard the activities as having body,
the activities as being in the self,
the self as being in the activities.

They regard consciousness as the self -
they regard consciousness as the self,

they regard consciousness as having body,
consciousness as being in the self,
the self as being in consciousness.

That, housefather, is how the person-pack view arises."

§

"But, lord, how is there no person-pack view?"

"Herein, housefather, the well-taught Ariyan disciple,
who discerns those who are Ariyans,
who is skilled in the Ariyan doctrine,
who is trained in the Ariyan doctrine,
who discerns those who are worthy ones,
who is skilled in the worthy doctrine,
well trained in the worthy doctrine, -

such regards not body as the self,
regards not the self as having body,
nor body as being in the self,
nor the self as being in body.

He regards not feeling as the self -
he regards not feeling as the self,
he regards not feeling as having body,
nor feeling as being in the self,
nor the self as being in feeling.

He regards not perception as the self -
he regards not perception as the self,
he regards not perception as having body,

nor perception as being in the self,
nor the self as being in perception.

He regards not the activities as the self -
he regards not the activities as the self,
he regards not the activities as having body,
nor the activities as being in the self,
nor the self as being in the activities.

He regards not consciousness as the self -
he regards not consciousness as the self,
he regards not consciousness as having body,
nor consciousness as being in the self,
nor the self as being in consciousness.

That is how, housefather, there is no person-pack view."

"Whence comes the worthy Isidatta,[4] my lord?"

"I come from Avanti,[5] housefather."

"Lord, there is at Avanti
a clansman named Isidatta,
an **[196]** unseen friend of ours,
who has gone forth (from the household life).

Has your reverence seen him?"

"I have, housefather."

"Pray where, lord, does that venerable one now dwell?"

At these words the venerable Isidatta was silent.

"Is youx reverence the worthy[6] Isidatta?"

"I am, housefather."

"Then may the worthy Isidatta take his pleasure at Macchikasaṇḍa.

Lovely is Wild Mango Grove!

I will do my best to supply the worthy Isidatta
with the requisites of robes
and alms
and lodging,
of comforts
and medicines in time of sickness."

"That is kindly said, housefather."[7]

§

Thereupon Citta, the housefather, was glad
of what was said by the venerable Isidatta
and welcomed it.

Then with his own hand
he served and satisfied those elder brethren
with food both hard and soft.

And those elder Brethren,
having eaten their fill,
withdrew their hands from their bowls,
rose up
and went away.

Then the venerable chief elder
said to the venerable Isidatta: -

"Well for you, friend,
that this question arose.

This question did not occur to me.

Therefore, friend Isidatta,
if on another occasion such a question arises,
do you reply in like manner."

Then the venerable Isidatta,
having set his lodging in order,
took bowl and outer robe
and departed from Macchikasaṇḍa,
and in thus departing from Macchikasaṇḍa
he was gone for good
and came not back any more.

---

[1] The well-known first Suttanta of *D*. 1 (*Dialog*. 1). Preached in the early days of the Master, this must have been often repeated, so as to be familiar to brethren and laymen alike, antedating this collection.

[2] *Sakkāya-diṭṭhi*. *Cf*. *K.S*. iii, 134, 153 *n*. [Ed.: note is to § 103]

[3] *Cf*. *K.S*. iii, 3.

[4] See *Brethren,* 107. He had been, by correspondence, the 'unseen friend,' referred to here, of Citta, who had informed him of the Norm. He then became ordained, acquired super-knowledge, visited the Master, and became Arahant. *Cf*. *AA*. 387.

[5] Avanti is north of the Vinhya Mts., the site of the school founded by Mahā-Kaecāna. See Rhys Davids' Buddhist India, p. 1.

[6] *Ayya*

[7] *Kalyāṇaṇ vuccati* Formula for a polite refusal, acceptance always being by silence.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
41. Citta Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

41. Kindred Sayings about Citta

Sutta 4

Mahaka Suttaṃ

Mahaka

---

[196]

Thus have I heard:

Once a number of elder brethren were staying at Macchikasaṇḍa
in Wild Mango Grove.

Then Citta, the housefather, went to visit those elder **[197]** Brethren,
and on coming to them
saluted them
and sat down at one side.

So seated Citta, the housefather, said to those elder brethren:

"Let my lords the elders accept of me tomorrow's meal."

And those elder brethren accepted by silence.

Thereupon Citta, the housefather,
understanding the acceptance of those elder Brethren,
rose from his seat,
saluted the elder brethren by the right
and went away.

Now the elder Brethren, when the night was gone,
robed themselves at early dawn,
and taking bowl and outer robe
went to the dwelling of Citta, the housefather,
and on reaching it
sat down on seats prepared.

Then Citta, the housefather,
with his own hand
served the elder brethren
with choice butter and milk-rice
till they had eaten enough.

Now when the elder brethren had eaten their fill
and withdrawn hand from bowl
they rose from their seats
and went away.

And Citta, the housefather,
saying:

"Gather up the remains,"[1]

followed in the steps of the elder brethren.

Now on that occasion
there was a sweltering[2] heat,

and the elder brethren walked
with bodies melting away,[3] methinks,
since they had eaten well of the meal.

And at that time
the venerable Mahaka was the junior
of that company of brethren.

Then said the venerable Mahaka
to the venerable Chief Elder: -

"It were well, my lord Chief,
if a cool wind should blow
and there were a thunderstorm
and the sky should rain down drop by drop."[4]

"It were indeed well, friend Mahaka,
if a cool wind should blow
and there were a thunderstorm
and the sky should rain down drop by drop."

Thereupon the venerable Mahaka so wrought by magic **[198]** power that a cool wind blew
and there was a thunderstorm
and the sky rained down drop by drop.

Now Citta, the housefather, had this thought:

"Why, even the junior of this company of brethren
has such magic power!"

Now when the venerable Mahaka reached the Pleasance
he said to the venerable chief elder:

"Enough of this, lord!"

"Yes, friend Mahaka,
enough of this!

You have done enough.

Service enough[5] has heen done, friend Mahaka."

So the elder brethren went to the residence,
but the venerable Mahaka went to his own lodging.

Then Citta, the housefather, came to see the venerable Mahaka,
saluted him
and sat down at one side.

So seated, Citta, the housefather,
said to the venerable Mahaka: -

"Well for me, sir,
if the worthy Mahaka would show me something superhuman,
some miracle of magic."

"Then, housefather,
do you put a cloak on the verandah
and scatter[6] a bundle of grass."

"Very well, sir,"
said Citta, the housefather,
and did as he was bidden.

Then the venerable Mahaka went into his lodging
and shot the bolt of the door,
and so wrought by magic power
that a flame came through the keyhole
and the parts about the door-bar
and set the grass on fire
but not the cloak.

Then Citta, the housefather,
in alarm,
with hair on end,
beat out the cloak
and stood aside.

Then the venerable Mahaka came out of his lodging
and said to Citta, the housefather:

"Enough of this, housefather!"

"Yes, my lord Mahaka,
enough of this!

Enough has been done, my lord Mahaka.

Enough service has been done, my lord Mahaka.

Let my lord, the worthy Mahaka,
take his pleasure in Macchikasaṇḍa.

Delightful is Wild Mango Grove.

I will do my best to supply the worthy Mahaka
with the requisites of robes
and alms,
and lodging,
comforts
and medicines in time of sickness."

"That is kindly said, housefather."

Then the venerable Mahaka,
having set his lodging in order, **[199]**
took bowl and outer robe
and left Macchikasaṇḍa, and in thus departing from Macchikasaṇḍa

he was gone for good
and came not back again.[7]

---

[1] *Vissajjetha*. *Comy*. reads *vissajjetvā*.

[2] Text *kuṭṭhita*, wrongly, I think, for Sinh. MSS of text and *Comy*. on text read *kikiṭa* and *kīkiṭa* (see *Dict*.), which *Comy*. explains as *kuṭhita, heṭṭhā santatta-vālikāya, upari ātāpena carati, tikhiṇan ti attho*o ('hot sand below and burning heat above'), adding: 'anyhow, this word *(pada)* is in the ungarbled Tipiṭaka-teaching of the Buddha.'

[3] *Paveliyamānena*. *Comy*. says *apavilīyamānena*.

[4] *Cf*. *K.S*. i, 129 *n*.

[5] *Pūjitam ettāvatā*.

[6] *Okāsehi = vippakiri*. *Comy*.

[7] Such *iddhi*, purely to impress, is strongly censured. *Vinaya Texts*, iii, 80.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
41. Citta Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

41. Kindred Sayings about Citta

Sutta 5

Paṭhama Kāmabhū Suttaṃ

Kāmabhū (i)

---

[199]

Thus have I heard:

Once the venerable Kāmabhū was staying at Macchikasaṇḍa
in Wild Mango Grove.

Then Citta, the housefather, came to visit the venerable Kāmabhū,
and on coming to him
saluted him
and sat down at one side.

As he thus sat,
the venerable Kāmabhū said to Citta, the housefather: -

"'Pure-limbed,[1] white-canopied, one-wheeled, the car rolls on.
Lo! he that cometh: faultless, stream-cutter, bond-less he.'

Of this that is said in brief, housefather,
how say you the Full meaning should be regarded?"

"Was this said by the Exalted One, sir?"

"It was, housefather."

"Then, sir, do you wait a moment
while I look into the meaning of it."

So Citta, the housefather, was silent a moment,
and then said to the venerable Kamabhū: -

"'Pure-limbed,' sir,
is a term for the virtues.

'White-canopied,' sir,
is a term for release.[2]

'One-wheeled,' sir,
is a term for mindfulness.

'Rolls on,' sir,
is a term for coming and going.

'Car,' sir,
is a term for body,
of the four great essentials compounded,[3]
of parents sprung,
on rice- **[200]** gruel fed,
impermanent,
of a nature to be worn away,
pounded away,

broken
and scattered.

Lust, sir, is a fault.

Hatred is a fault.

Illusion is a fault.

In a brother who has destroyed the āsavas,
these are abandoned,
cut down at the root,
made like the stump of a palm-tree,
made things that have ceased to be,
so that they cannot sprout again in time to come.

Therefore a brother who has destroyed the āsavas
is 'faultless.'[4]

'That cometh,'[5] sir,
is a term for the Arahant.

'Stream,' sir,
is a term for craving.

In a brother who has destroyed the āsavas,
this is abandoned,
cut down at the root,
made like the stump of a palm-tree,
made something that has ceased to be,
so that it cannot sprout again in time to come.

Therefore, sir, a brother who has destroyed the āsavas
is called 'stream-cutter.'

Lust, sir, is a bond.

Hatred is a bond.

Illusion is a bond.

In a brother who has destroyed the āsavas
these are abandoned,
cut down at the root,
made like the stump of a palm-tree,
made something that has ceased to be,
so that it cannot sprout again in time to come.

Therefore, sir, a brother who has destroyed the āsavas
is called 'boundless.'

Thus, sir, as regards what was said by the Exalted One:

'Pure-limbed, white-canopied, one-wheeled, the car rolls on.
Lo! he that eometh: faultless, stream-cutter, bond-less he.'

thus, sir, should be understood in full
the meaning of this saying in brief."

"Good for you, housefather!

Well gotten for you, housefather,
that in you
the eye of wisdom is conversant
with the profound teaching of the Enlightened One!"

---

[1] *Nelanga = 'niddosa (n'etaṇ).' Comy*. See *K.S*. ii, 189; *Ud*. 76. § 5; *Ud.A*. 370 *(nelagga),* where the same words are said of the dwarf-brother Lakuṇṭaka. *Cf*. *Asl*. 398 (*Expos*. 506).

[2] *Vinmtti,* 'the fruits of Arahantship,' *Comy*. who remarks that this was a hard thing for a layman to know: that it must be called an inference of Citta's, not a proof that he was Arahant. The brother is perhaps naturally, slow to admit a layman's, insight.

[3] *Cf*. *supra*. § [xxxv] 103 *n*.

[4] *Anīgha*. For the word see *Pāli Dict*. *Anīgha* is properly *an-igha,* not *nīgha,* as here explained by the housefather. *Comy*. '*niddukkha*.'

[5] Text has *ayantante* for *ayantan ti*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
41. Citta Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

41. Kindred Sayings about Citta

Sutta 6

Dutiya Kāmabhū Suttaṃ

Kāmabhū (ii)

---

[200]

Thus have I heard:

Once the venerable Kāmabhū was staying at Macchikasaṇḍa
in Wild Mango Grove.

Then Citta, the housefather, came to visit the venerable **[201]** Kāmabhū,
and on coming to him
saluted him
and sat down at one side.

So seated, Citta, the housefather, said to the venerable Kāmabhū: -

"Sir, how many activities[1] are there?"

"There are three activities, housefather:
those of body,
those of speech
those of mind."

"Well said, sir," said Citta, the housefather,
pleased with the venerable Kāmabhū's reply,
and welcomed it.

Then he asked a further question: -

■

"But what, sir, is the activity of body,
what is the activity of speech,
what is the activity of mind?"

"In-breathing and out-breathing, housefather,
is the activity of body;
thought directed and sustained
is the activity of speech:
perception and feeling
are the activity of mind."

"Well said, sir," said Citta, the housefather,
pleased with the venerable Kāmabhū's reply,
and welcomed it.

Then he asked a further question: -

■

"But why, sir, are in-breathing and out-breathing the activity of body?

Why is thought directed and sustained the activity of speech?

Why are perception and feeling the activity of mind?"

"In-breathing and out-breathing, housefather,
are bodily processes,
dependent on body.

Therefore are they called
'the activity of body.'

First one directs thought
and sustains it,
then one utters speech.

Therefore is thought directed and sustained called
'the activity of speech.'

Perception and feeling
are mental processes
dependent on mind.

Therefore are they called
'the activity of mind'."

"Well said, sir," said Citta, the housefather,
pleased with the venerable Kāmabhū's reply,
and welcomed it.

Then he asked a further question: -

■

"But how, sir, comes the attainment
of the ceasing of perception and feeling?"

"A brother, housefather,
in attaining the ceasing of perception and feeling
does not think:

'I shall attain,
the ceasing of perception and feeling',
'I am attaining,
the ceasing of perception and feeling',
'I have attained
the ceasing of perception and feeling,'
but his mind has **[202]** been so practised that it leads him on to the state of being such."[2]

"Well said, sir," said Citta, the housefather,
pleased with the venerable Kāmabhū's reply,
and welcomed it.

Then he asked a further question: -

■

"But, sir, in attaining the ceasing of perception and feeling,
what states cease first?

Is it the activity of body
or of speech
or of mind?"

"In so attaining, housefather,
a brother's activity of speech ceases first,[3]
then that of body,
then that of mind."

"Well said, sir," said Citta, the housefather,
pleased with the venerable Kāmabhū's reply,
and welcomed it.

Then he asked a further question: -

■

"But a brother who has so attained,
how does he differ from a dead man,
from one who bas made an end?

"In a dead man, housefather,
in one who bas made an end,
the activity of body
has ceased,
become calmed
the activities of speech
has ceased,
become calmed
the activities of mind
has ceased,
become calmed

Life has run out,
vital heat has ceased,
the faculties are scattered.

In him, housefather, who has attained the ceasing of perception and feeling,
the activity of body
also has ceased,
become calmed
the activities of speech
also has ceased,
become calmed
the activites of mind
also has ceased,
become calmed.

But his life has not run out,
vital beat has not ceased,
the faculties have become clarified.

That is the difference between a dead man,
one who bas made an end,
and one who has attained the ceasing of perception and feeling."

"Well said, sir," said Citta, the housefather,
pleased with the venerable Kāmabhū's reply,
and welcomed it.

Then he asked a further question: -

■

"But how comes about the emerging
from attaining the ceasing of perception and feeling?"

"In emerging from attaining the ceasing of perception and feeling,
housefather,
a brother does not think:

'I will now emerge,
from attaining the ceasing of perception and feeling', 'I am emerging,
from attaining the ceasing of perception and feeling',
'I have now emerged from attaining the ceasing of perception and feeling,'
but his mind has been so practised
that it leads him on to the state of being such."

"Well said, sir," said Citta, the housefather,
pleased with the venerable Kāmabhū's reply,
and welcomed it.

Then he asked a further question: -

■

"But wben a brother is thus emerging
from attaining the ceasing of perception and feeling,
what states arise first?

Is it activity of body,
activity of speech,
or activity of mind?

"In a brother so emerging from attaining the ceasing of perception and feeling, housefather,
activity of mind arises first,
next activity of body,
and last activity of speech."

[203] "Well said, sir," said Citta, the housefather,
pleased with the venerable Kāmabhū's reply,
and welcomed it.

Then he asked a further question: -

■

"But when a brother has so emerged
from attaining the ceasing of perception and feeling,
how many contacts touch him?

"When a brother has so emerged
from attaining the ceasing of perception and feeling, housefather,
three contacts touch him:
the void,
the signless
and the aimless contact."[4]

"Well said, sir," said Citta, the housefather,
pleased with the venerable Kāmabhū's reply,
and welcomed it.

Then he asked a further question: -

■

"But when one has so emerged
from attaining the ceasing of perception and feeling,
how does a brother's mind tend,
slope,
incline?"[5]

"His mind tends to detachment,[6] housefather,
it slopes to detachment,
it inclines to detachment."

"Well said, sir," said Citta, the housefather,
pleased with the venerable Kāmabhū's reply,
and welcomed it.

Then he asked a further question: -

■

"But, sir, how many states
are most useful
for the attainment of the ceasing of perception and feeling?'

"Indeed, housefather,
you ask last
what you ought to have asked first!

Yet will I explain to you.

Two states are most useful, housefather,
for the attainment of the ceasing of perception and feeling, -
calm and insight."

---

[1] *Saṅkhārā [sp. text: saṇkhara; PED: Saṅkhāra*. The section also occurs at *M*. i, 301. Lord Chalmers (*Dialogues,* v, 215) translates 'plastic forces.'

Comy. = sañkharīyati, nibbattīyatī ti'

[2] *Tathattāya upaneti* or 'leads to thusness' (a term for Nibhāna) *Cf. S.* v, 90; *Points of Controversy,* 338, *n.* 1, where the *S.* passage is overlooked.

[3] In first *jhāna* speech ceases.

[4] *Suññato, animitto, appaṇihito phasso*. For those terms see *Buddh. Psych. Eth.,* 92 *ff.* and notes. He is 'empty' of lust, etc., freed from the three marks or signs of *nicca, adukkha, attā* and, being experienced in *dukkha,* he desires nothing, fixes his aim on nothing but Nibbāna. *Comy.* refers to *V.M.* 658. At *Paṭisambh.,* ii, 35, the homily begins: 'Brethren, there are three deliverances, that of the void, the signless, the aimless.' *Cf. Expos.,* ii, 301.

[5] The usual phrase for a river's course to tho sea, *ninna, poṇa, pabbhāra*.

[6] *Viveka 'Nibbāna.' Comy.*

Saṃyutta Nikāya
4. Saḷāyatana Vagga
41. Citta Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

41. Kindred Sayings about Citta

Sutta 7

Godatta Suttaṃ

Godatta

---

[203]

Thus have I heard:

Once the venerable Godatta[1] was staying at Macchikasaṇḍa
in Wild Mango Grove.

Then Citta, the housefather, came to visit the venerable Godatta,
and on coming to him
saluted him
and sat down at **[204]** one side.

As he thus sat, the venerable Godatta said to Citta, the housefather: -

"Housefather, this heart's release
and this utterly unworldly[2] heart's release,
and this heart's release
that is by the void
and that which is signless, -
are these states diverse in spirit,
diverse in letter,
or are they the same both in spirit
and in letter?"

"There is one view of the question,[3] sir,
according to which these states
are diverse both in spirit and in letter.

But there is another view, sir,
according to which
they are one and the same
both in spirit and in letter."

§

"But what, sir, is that view
according to which
they are diverse both in spirit
and in letter?

Herein,[4] sir, a brother dwells
suffusing one quarter of the world
with his heart possessed of kindliness:
so also the second,
third
and fourth quarters:

and in like manner above,
below,
across,[5]
everywhere,
for all sorts
and conditions,[6] -
the whole world
does he abide suffusing
with a heart possessed of kindliness
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.[7]

■

Again sir, a brother dwells
suffusing one quarter of the world
with his heart possessed of compassion:
so also the second,
third
and fourth quarters:
and in like manner above,
below,
across,
everywhere,
for all sorts
and conditions, -
the whole world
does he abide suffusing
with a heart possessed of compassion
that is widespread,
grown great
and boundless,

free from enmity
and untroubled.

■

Again sir, a brother dwells
suffusing one quarter of the world
with his heart possessed of sympathy:
so also the second,
third
and fourth quarters:
and in like manner above,
below,
across,
everywhere,
for all sorts
and conditions, -
the whole world
does he abide suffusing
with a heart possessed of sympathy
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.

■

Again sir, a brother dwells
suffusing one quarter of the world
with his heart possessed of equanimity:
so also the second,
third
and fourth quarters:
and in like manner above,
below,

across,
everywhere,
for all sorts
and conditions, -
the whole world
does he abide suffusing
with a heart possessed of equanimity
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.

This, sir, is callcd
'the heart's release by a boundless heart.'

§

And what, sir, is the heart's release
that is utterly unworldly?

Herein, sir, a brother,
passing utterly beyond the sphere of infinite consciousness,
with the idea of
'there is nothing at **[205]** all,"
reaches and abides in
the sphere of nothingness.

This, sir, is called
'the utterly unworldly heart's release.'

§

And what, sir, is the heart's release bv the void?

Herein, sir, a brother goes to the forest
or the root of a tree
or a lonely spot,
and thus reflects:

'Void is this of self
or of what pertains to self.'

This, sir, is called the heart's release by the void.

§

And what, sir, is the heart's release that is signless?

Herein, sir, a brother,
without thought of all signs,
reaches and abides in
that tranquillity of heart that is signless.

This, sir, is called
'the heart's release that is signless.'

Such, sir, is the view of the question
according to which states are diverse
both in spirit
and in letter.

§

And what, sir, is the view
according to which
states are one and the same,
both in spirit
and in letter?

Lust, sir, sets a limit.[8]

Hate sets a limit.

Illusion sets a limit.

In the brother who has destroyed the *āsavas*
these are abandoned,
cut down at the root,
made like a palm-tree stump,
made unable to become,
of a nature not to grow again in future time.

Of all the boundless ways[9]
of heart's release,
the unshaken[10] heart's release
is deemed supreme among them.

Truly that unshaken heart's release
is void of lust,
void of hate,
void of illusion.

Lust, sir, is a hindrance.[11]

Hate is a hindrance.

Illusion is a hindrance.

In the brother who has destroyed the *āsavas*
these are abandoned,
cut down at the root,
made like a palm-tree stump,
made unable to become,
of a nature not to grow again in future time.

Of all the unobstructed ways of heart's release,
the unshaken heart's release
is deemed supreme among them.

Truly that unshaken heart's release
is void of lust,
void of hate,
void of illusion.

Lust, sir, causes distinctive signs.

Hate causes distinctive **[206]** signs.

Illusion causes distinctive signs.

In the brother who lias destroyed the *āsavas*
these are abandoned,
cut down at the root,
made like a palm-tree stump,
made unable to become,
of a nature not to grow again in future time.

Of all the signless ways of heart's release
the unshaken heart's release
is deemed supreme among them.

Truly that unshaken heart's release
is void of lust,

void of hate,
void of illusion.

Such, sir, is the view
according to which
these states are one and the same,
both in spirit
and in letter."

---

[1] Is this the Godatta of *Brethren,* 281? The story there reminds one of that of Balaam and his ass. His fallen ox, cruely beaten by him, spoke with a human voice, and prayed that both might be reborn in reversed position. Godatta gave up all and 'took orders.'

[2] *Ākiñcaññā* 'without possessions or clinging.'

[3] *Pariyāya*.

[4] *Cf. M*. i, 38. The four *brahma-vihāras* or 'sublime states,' or 'dwellings' of thought. 'Heart' is more literally 'mind': '*citta,* which is mind *(mano),* which is consciousness *(viññāṇa)* See *K.S.,* ii, 65. we should say, 'will.' See *infra*. xlii, 8; *V.M.,* cap. ix, pp. 294-3I7.

[5] *Tiriyaṇ* expl. at *V.M*. 308 as 'the intermediate quarters.'

[6] Text reads *sabb'atthatāya,* but commentators read *sabb'attatāya* which I follow here. *V.M. Comy.* 'without distinction of persons.'

[7] *Avyāpajjhaṇ = 'niddukkhaṇ.' V.M. Comy.*

[8] *Pamāna-karaṇa Comy*. says it means 'taking the measure of a man.' One does not know his nature till *rāga-dosa,* etc., arise.

[9] 'The four paths and the four fruits.' *Comy*.

[10] *Akuppa - 'arahatta-phala-ceto-vimutti* (which is the topmost of all paths).' *Comy*.

[11] *Kiñcanaṇ = palibodha,* a hindrance, lit. 'a something.' *Cf*. *Udāna,* ii, 6, where the sages are called *akiñcanā,* worldlings *sakiñcanā* ('with the somethinga'), hampered by possessions.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
41. Citta Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

41. Kindred Sayings about Citta

Sutta 8

Nigaṇṭha Suttaṃ

Nigaṇṭha

---

[206]

Now at that time the Nigaṇṭha,[1] Nāṭa's Son, had come to Macchikasaṇḍa together with a great company of the Nigaṇṭhas.

Now Citta, the housefather, heard it said:

"The Nigaṇṭha, Nāta's Son, has come to Macchikasaṇḍa
together with a great company of the Nigaṇṭhas."

So Citta, the housefather, with a number of followers,
went to visit the Nigaṇṭha, Nāṭa's Son,
and on coming to him greeted him in friendly wise,

and after the exchange of greetings and courtesies
sat down at one side.

As he thus sat,
the Nigaṇṭha, Nāta's Son, said to Citta, the housefather:

"Hast thou faith, housefather,
in the teaching of Gotama, the recluse,
that there is a mental balance
without thought directed and sustained,
that there is a ceasing
of thought directed and sustained?"

"Herein, sir, I do not walk with faith
in the teaching[2] of Gotama, the recluse,
that there is a mental balance
without thought directed and sustained,
that there is a ceasing
of thought directed and sustained."

At these words, the Nigaṇṭha, Nāta's Son,
looking round[3] on his own company, said:

"I would have you look, sirs,
how straight is this housefather Citta,
how guileless[4] is this housefather Citta,
how ingenuous is this housefather Citta!

Why, he who should think there can be any ceasing
of thought directed and sustained,
might think the mind could be caught in a net,
or that Gangā's stream
could be held back with his own fist!"

"Now what think you sir?
Which is the more excellent,

knowledge or faith?"

"Why, housefather,
knowledge is more excellent than faith."[5]

"Now I, sir, if I so desire,
aloof from lusts,
aloof from states that are evil,
can enter upon the first trance,
which is joined with thought directed and sustained,
born of solitude,
zestful and easeful,
and can abide therein.

I, sir, if I so desire,
by the calming down
of thought directed and sustained[ed1]
by entering on the inward calm,
that single-mindedness of will,
apart from thought directed and sained,
born of mental blance,
zestful and full of ease,
can enter on the second trance and abide therein.

I, sir, if I so desire,
by the fading ut of zest
become balanced
and remain mindful and composed,
and experience with the body
the happiness of which the Ariyans aver:
'The balanced thoughtful man dwells happily'
can enter on the third trance and abide therein.

I, sir, if I so desire,
by abandoning ease and pain,
by the coming to an end

of the joy and sorrow which I had before,
can enter on the fourth trance
which is free of pain and free of pleasure,
a state of perfect purity of balance and equanimity,
and abide therein.

Thus knowing, sir,
thus seeing,
believing what other recluse or brahmin,
should I hold
that there is a mental balance
without thought directed and sustained,
or that there is a ceasing of thought directed and sustained?"

At these words,
the Nigaṇṭha, Nāta's Son,
looking around on his company, said:

"I would have you look, sirs,
how crooked is this housefather,
how crafty,
how counterfeiting is this housefather Citta!"

'Now, indeed, sir, we understand your saying:
'I would have ye look, sirs,
how straight is this housefather Citta,
how guileless,
how honest is this housefather Citta.'

And now indeed we understand your saying:

'I would have ye look, sirs,
how crooked is this housefather Citta,
how crafty,
how dishonest is this housefather Citta.'

If, sir, your first assertion was true,
your last was false.

And if your last was true,
your first was false.

Now here, sir,
these ten reasonable questions[6] arise.

If you know the way to **[208]** reply to them,
you should give me a counter-blow
along with your company.

One question,
one explanation,
one answer.[7]

Two questions,
two explanations,
two answers.

Three questions,
three explanations,
three answers.

Four questions,
four explanations,
four answers.

Five questions,
five explanations,
five answers.

Six questions,
six explanations,
six answers.

Seven questions,
seven explanations,
seven answers.

Eight questions,
eight explanations,
eight answers.

Nine questions,
nine explanations,
nine answers.

Ten questions,
ten explanations,
ten answers."

Then Citta, the housefather,
getting no reply to these ten reasonable questions,
rose up from his seat and went away.

---

[1] He was Vardhamāna, the head of the Jain community. *Cf. D.* i, 57. The word means 'free from bonds.'

[2] I.e., 'not with faith *only*.' *Comy.* says that to assert faith in a teaching is the method of those who have not declared *aññā,* realization. [MO: This is speaking about the second jhana, something attainable by ordinary laymen. Citta was a Non-returner, and I don't believe non-returners were said to have *aññā,*]

[3] Reading *apaloketvā,* as below, with Sinh. MSS. and MSS. of Comy. Text has *ulloketvā*.

[4] Reading *asaṭha* for text's *asaṭṭha*.

[5] The three 'jewels' of the Jains — unlike the three later so called of the Buddhists — were morals, faith, and knowledge.

[6] *Saha-dhammikā = sa-kāraṇā*. *Comy*. says these are the *Kumāra-pañha* or 'novice's catechism' of ten questions. *Cf*. *KhP*. 2: *D*. i. 94.

[7] Text *veyyākaraṇaṇ*. MSS. of *Comy*. *byākaraṇaṇ*.

[ed1] Woodward abridges the *jhāna* formulas. I have unabridged them according to his version in SN 4.36.19.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
41. Citta Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

41. Kindred Sayings about Citta

Sutta 9

Acela Suttaṃ

The Unclothed (Ascetic)

---

[208]

Thus have I heard:

Now at that time Kassapa,[1] the Unclothed,
an old family friend,
had come to Macchikasaṇḍa.

And Citta, the housefather, heard it said:

"They say our old family friend, Kassapa, the Unclothed,
has come to Macchikasaṇḍa."

So Citta, the housefather, went to visit Kassapa, the Unclothed,
and on coming to him
greeted him in friendly wise,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, Citta, the housefather, said to Kassapa, the Unclothed:

"How long have you been a Wanderer, worthy Kassapa?"

"Full thirty years, housefather,
have I been a Wanderer."

"In those thirty years, sir,
have you come by any superhuman experience,[2]
any truly Ariyan excellence of knowledge and insight,
any comfortable life?"

"In these full thirty years, housefather,
that I have been a Wanderer,
I have never come by any superhuman experience,
nor any truly Ariyan excellence of knowledge and insight,
nor any comfortable life, -
nothing but nakedness
and a shaven crown
and dusting away the gravel."[3]

[209] At these words Citta, the housefather,
said to Kassapa, the Unclothed: -

"A strange thing indeed!

A wonder indeed,
the good teaching of the Norm!

To think that in full thirty years
one should come by no superhuman experience,

no truly Ariyan excellence of knowledge and insight,
nor any comfortable life, -
nothing but nakedness
and a shaven crown
and dusting away the gravel!"

"But you, housefather, -
how long is it since you entered
on the life of the disciple?"

"I too, sir, have been full thirty years a disciple."

"But in those full thirty years, housefather,
have you come by any superhuman experience,
any truly Ariyan excellence of knowledge and insight,
any comfortable life?"

"How should it not be so, sir?

I, sir, when I so desire,
aloof from lust,
aloof from states that are evil,
can enter upon the first trance,
which is joined with thought directed and sustained,
born of solitude,
zestful and easeful,
and abide therein.

I, sir, when I so desire,[ed1]
by the calming down of thought directed and sustained,
entering on the inward calm,
that single-mindedness of will,
apart from thought directed and sustained,
born of mental balance,
zestful and fll of ease,

can enter on the second trance
and abide therein.

I, sir, if I so desire,
by the fading out of zest
become balanced and remain mindful and composed,
and experiencing with the body
the happiness of which the Arians aver:
'The balanced thoughtful man dwells happily'
can enter on the third trance
and abide therein.

I, sir, if I so desire,
by rejecting pleasure and pain,
by the coming to an end
of the joy and sorrow which I had before,
can enter on the fourth trance
and abide therein.

Why, sir, if I should make an end
earlier than the Exalted One,
'twere no wonder if the Exalted One
should pronounce thus of me:

'There is no fetter,
bound by which Citta, the housefather,
could come back again to this world.'"

At these words Kassapa, the Unclothed,
said to Citta, the housefather: -

"A strange thing, indeed!

A wonder, indeed,
the good teaching of the Norm!

To think that a householder,
one who wears white clothes,
should come to such superhuman experience,
such truly Ariyan excellence of knowledge and wisdom,
such comfortable living.

Oh, housefather,
may I get ordination in this Norm-discipline?

May I get full ordination?"

Thereupon Citta, the housefather, took Kassapa, the Un- **[210]** clothed,
to some elder brethren.

And on coming to them he said: -

"Sirs, this is Kassapa, the Unclothed,
an old family friend of ours.

Let the elders ordain this man.

Let them give him full ordination.

I for my part
will do my best
to supply the requisites of robes,
alms
and lodging,
and comforts and medicines in time of sickness."[4]

So Kassapa, the Unclothed, got ordination in the Norm-diseipline,
got full ordination.

And not long after he was ordained
did the venerable Kassapa,
dwelling solitary,
secluded,

zealous,
ardent
and aspiring,
in no[5] long time
attain that goal supreme of the righteous life,
to win which the clansmen
rightly go forth from home to the homeless.

So that in that very life,
of himself,
he fully understood it,
realized it
and abode therein,
and knew:

"Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter."

So the venerable Kassapa
was yet another of the Arahants.

---

[1] *Cf. Dialog,* i, 223 *ff.*; *S.* ii, 19, 22 for this Kassapa, the Unclothed.

[2] *Uttari-manussa-dhamma*. *Comy.* explains that the ten ways of meritorious action (three of deed, four of speech, three of thought) constitute the normal good man's life. Anything beyond this is *utttariṇ-*. *Cf. M.* i, 68 *f.,* Sunakkhatta's attack, and iii, 157, where the Buddha asks the same question of Anuruddha. *Buddh. Psych.,* 105.

[3] *Pāvāḷā-nipphoṭanāya* according to text. The word occurs here only. *Paii Dict*. expl. as 'plucking out the hair' (?), but *Comy*. reads (*pavāḷa*, gritty soil), and explains that a bunch of peacock's feathers was used for beating away dust and grit from the place where one sits on the ground, a painful thing for the naked!

[4] *Cf*. *supra*. Mahaka, xli, § 4.

[5] Text omits *na*.

[ed1] Woodward abridges this and the following. I have picked up his wording from SN 4.35.19 pg152. His abridgment of the 4th *jhāna* does not fit his rendering there.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
41. Citta Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

41. Kindred Sayings about Citta

Sutta 10

Gilāna-Dassana Suttaṃ

Seeing the Sick

---

[210]

Thus have I heard:

Now at that time Citta, the housefather, was sick,
afflicted,
stricken with a sore disease.

Then a number of devas that dwell in gardens,[1]
forest
and trees,
devas that dwell in healing herbs
and forest trees,

gathered and came together
and said to Citta, the housefather: -

"Aspire thus, housefather:

'In future time may I be a rajah,
a world-ruler.'"

At these words Citta, the housefather, replied to those devas that dwell in gardens,
forest
and trees,
devas that dwell in healing herbs
and forest trees:

"That is a thing impermanent,
that is a thing unstable,
that must pass
and be left behind."

At these words
the comrades and blood-relations of Citta, the housefather,
said to him: -

"Set up mindfulness, good master!

Talk not at random."

[211] "What have I said
that makes you tell me
to set up mindfulness
and talk not at random?"

"Why, good master, you said this:

'That is a thing impermanent,
that is a thing unstable,

that must pass
and be left behind.'"

"Yes, but I said that
to the devas that dwell in gardens,
forest
and trees,
devas that dwell in healing herbs
and forest trees, who said to me:

'Aspire thus, housefather:

"In future time may I be a rajah,
a world-ruler."'"

"What significance, housefather,
did the devas that dwell in gardens,
forest
and trees,
devas that dwell in healing herbs
and forest trees see,
so as to say:

'Aspire thus, housefather:

"In future time may I be a rajah,
a world-ruler."'"

"Those devas that dwell in gardens,
forest
and trees,
devas that dwell in healing herbs
and forest trees
thought thus:

'This Citta, the housefather,
is a virtuous man,

of a lovely nature.

If he aspire to be in future time a rajah,
a world-ruler,
the righteous aspiration of the heart,
righteous in its very purity,
will prove a blessing to the virtuous man,
will bring forth righteous fruit.

Seeing such significance
did those that dwell in gardens,
forest
and trees,
devas that dwell in healing herbs
and forest trees say:

'Aspire thus, housefather:

"In future time may I be a rajah,
a world-ruler."'

Then I said to them:

'That is a thing impermanent,
that is a thing unstable,
that must pass
and be left behind.'"

"Then, good master, do you instruct us."

"Wherefore thus must ye train yourselves:

'Possessed of faith unfaltering in the Buddha will we be,
saying:

"'Tis he,
that Exalted One,

Arahant,
the Fully Enlightened One,
perfect in knowledge and practice,
world knower,
unsurpassed charioteer of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One."

Possessed of faith unfaltering in the Norm
will we be,
saying:

"Well proclaimed by the Exalted One is the Norm,
a thing to be seen in this very life,
not a thing of time,
inviting to come and see,
leading onward,
to be realized by them that are wise,
each for himself."

Possessed will we be of faith unfaltering in the Order,
saying:

"Walking righteously
is the Exalted One's Order of Disciples,
walking in the right way
is the Exalted One's Order of Disciples,
walking dutifully
is the Exalted One's Order of Disciples,
to wit,
the four pairs of men,
the eight sorts of men, **[212]**
that is the Exalted One's Order of Disciples,
worthy of honour,
worthy of respect,

worthy of offerings,
worthy to be saluted with uplifted palms,
a field of merit unsurpassed for the world.

Whatsoever worthy offering there be in our clan,
all that shall be imparted without favour
to righteous ones[2]
that are of lovely nature."'

Thus must ye train yourselves."

So, when he had inclined the hearts
of his comrades and blood-relations
towards the Buddha,
the Norm
and the Order,
when he had established them
in giving up, Citta,
the housefather, made an end.

---

[1] According to *Comy*. they are fairies that dwell on flowers and fruits.

[2] *Comy*. appropriates these qualities for the bhikkhus.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
42. Gāmani Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

42. Kindred Sayings about Headmen

Sutta 1

Caṇḍa-Gāmaṇī Suttaṃ

Wrathful[1]

---

[213]

Thus have I heard:

Once the Exalted One was staying near Sāvatthī
at Jeta Grove
in Anāthapiṇḍika's Park.

Then Wrathful, the headman, came to see the Exalted One,
and on coming to him,
he saluted him
and sat down at one side.

So seated, Wrathful, the headman, said to the Exalted One: -

"Pray, lord, what is the reason,
what is the cause,
why such and such an one
is styled 'wrathful,'
and what the reason,
what the cause
why such and such an one
is styled 'kindly'?"[2]

"Herein, headman, a certain man's
passion is not abandoned.

Owing to that
others harass him.

Harassed by others
he shows vexation.

Thus is he styled 'wrathful.'

■

Resentment is not abandoned.

Owing to that
others harass him.

Harassed by others
he shows vexation.

Thus is he styled 'wrathful.'

■

Illusion is not abandoned.

Owing to that
others harass him.

Harassed by others
he shows vexation.

Thus is he styled 'wrathful.'

That, headman, is the reason,
that is the cause
why such and such an one
is styled 'wrathful.'

§

Now herein, headman, if a certain man's
passion is abandoned,
owing to that
others do not harass him.

Unharassed by others
he shows no vexation.

Thus is he styled 'kindly.'

Resentment is abandoned.

Owing to that others do not **[214]** harass him.

Unharassed by others
he shows no vexation.

Thus he is styled 'kindly.'

If illusion be abandoned,
others do not harass him.

Unharassed by others
he shows no vexation.

Thus is he styled 'kindly.'

That is the reason,
that is the cause, headman,
why a certain one is styled 'kindly.'"

At these words Wrathful, the headman,
said to the Exalted One: -

"Excellent, lord!

Excellent it is, lord!

Just as if one should raise what is overthrown,
or show forth what is hidden,
or point the way to him that wanders astray,
or hold up a light in the darkness
that they who have eyes
may behold objects, -
even as in divers ways
hath the Norm been set forth by the Exalted One.

To the Exalted One, lord,
I go for refuge,
to the Norm
and to the Order of Brethren.

May the Exalted One accept me
as a lay disciple,
as one who hath gone to him for refuge,

from this day forth
so long as life doth last."

---

[1] *Caṇḍa* (pron Chanda). *Comy.* says the nickname was applied by the elder brothren who compiled the texts. The term *gāmaṇi,* which gives the title to this collection or *saṇyutta,* is applied to any chieftain of a band, village headman, or company-manager, etc.

[2] *Sūrata (su-rata)* Gk. εὐμεής

Saṃyutta Nikāya
4. Saḷāyatana Vagga
42. Gāmani Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

42. Kindred Sayings about Headmen

Sutta 2

Tālapuṭa Suttaṃ

Leaf-basket[1]

---

[214]

Thus have I heard:

Once the Exalted One was staying near Rājagaha,
at the Squirrels' Feeding-ground.[ed1]

Then Tālaputa, the stage-manager,
came to the Exalted One,
saluted him
and sat down at one side.

So seated, Tālapuṭa, the stage-manager,
said to the Exalted One: -

"I have heard, lord, this traditional saying
of teachers of old
who were actors,
to wit:

Speaking of stage-players they said:

'A player who on the stage
or in the arena
makes people laugh
and delights them
by his counterfeiting of the truth,
when body breaks up,
after death is reborn in the **[215]** company of the Laughing Devas.'

What says the Exalted One in this matter?"

"Enough, manager!

Let be.

Ask me not this question."

■

Then a second time did Tālapuṭa, the stage-manager,
say to the Exalted One: -

"I have heard, lord, this traditional saying
of teachers of old
who were actors,
to wit:

Speaking of stage-players they said:

'A player who on the stage
or in the arena

makes people laugh
and delights them
by his counterfeiting of the truth,
when body breaks up,
after death is reborn in the company of the Laughing Devas.'

What says the Exalted One in this matter?"

Then a second time did the Exalted One respond:

"Enough, manager!

Let be.

Ask me not this question."

■

Then a third time didTālapuṭa, the stage-manager,
say to the Exalted One: -

"I have heard, lord, this traditional saying
of teachers of old
who were actors,
to wit:

Speaking of stage-players they said:

'A player who on the stage
or in the arena
makes people laugh
and delights them
by his counterfeiting of the truth,
when body breaks up,
after death is reborn in the company of the Laughing Devas.'

What says the Exalted One in this matter?"

"True it is
I did not permit your question,
saying:

'Enough, manager!

Let be.

Ask me not this question.'

Nevertheless I will expound this thing to you.

In the case of those beings, manager,
who aforetime were not free from lusts,
but were bound with the bond of lust -
in such cases,
a player
who on the stage
or in the arena
brings about lustful states of mind,
so that such beings become still more lustful;

In the case of those beings, manager,
who aforetime were not free from resentment,
but were bound with the bond of resentment -
in such cases,
a player
who on the stage
or in the arena
brings about resentful states of mind,
so that such beings become still more resentful;

In the case of those beings, manager,
who aforetime were not free from illusion,
but were bound with the bond of illusion -
in such cases,
a player

who on the stage
or in the arena
brings about illusory states of mind,
so that such beings become still more deluded;

being himself drugged and slothful,
he drugs and makes others slothful, -
such an one,
when body breaks up,
after death is reborn in the Purgatory of Laughter.[2]

Now if his view of the matter is as you say:

'Whatsoever player on the stage
or in the arena
makes people laugh
and delights them
by his counterfeiting of the truth,
when body breaks up,
after death is reborn in the company of the Laughing Devas,'

then I declare his view is perverted.

Now, manager, I declare
that for one who is guilty of perverted view
there are two paths open,
one is Purgatory
and the other is rebirth as an animal."[3]

At these words, Tālapuṭa, the stage-manager,
cried aloud
and burst into tears.

[Then said the Exalted One: -]

"That was why I disallowed your question, saying:

'Enough, manager!

Let be.

Ask me not this question.'

[216] "But, lord, I am not lamenting for that.

I lament at the thought
that for many a long day
I have been cheated,
deceived
and led astray
by teacher after teacher,
actors,
in the belief that a player on the stage
or in the arena
makes people laugh
and delights them
by his counterfeiting of the truth,
when body breaks up,
after death is reborn in the company of the Laughing Devas.

Excellent, lord!

Excellent it is, lord!

Just as if one should raise what is overthrown,
or show forth what is hidden,
or point out the way
to him that wanders astray,
or hold up a light in the darkness
so that they who have eyes may behold objects, -
even so in divers ways
hath the Norm been set forth by the Exalted One.

To the Exalted One I go for refuge,
to the Norm
and to the Order.

O that I might gain ordination from the Exalted One,
that I might gain full ordination."

So Tālapuṭa, the stage-manager,
got ordination from the Exalted One,
got full ordination.

And not long after doing so
the venerable Tālapuṭa,
dwelling solitary,
secluded,
zealous,
ardent
and aspiring,
in no long time
attained that goal supreme of the righteous life,
to win which
the clansmen rightly go forth from home
to the homeless.

So that in that very life,
of himself,
he fully understood it,
realized it
and abode therein,
and knew:

'Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter.'

And the venerable Tālapuṭa, was yet another of the Arahants.

---

[1] *Puṭa*. Those sectional headings are really mnemonic abbreviations of the full names of the characters. The name *tāla-puṭa* (a basket of woven palm-leaves so commonly used in the East. *Cf. Brethren,* p. 418) was given to him, says *Comy.* because his complexion was bright and cheerful, like the colour of a cluster of ripe palm-fruit, probably referring to the beautiful colour of a bunch of wild dates. But the connexion is not clear. Our text and some MSS. of text and *Comy.* have *tala*. After hts ordination, this brother describes his experiences in striking verses, well rendered at *Brethren,* 369 *ff*.

[2] *Pahāsa niraya*. Not a distinctive purgatory, says *Comy.,* but a section of Avīci, where actors in imagination play their parts again, and are 'cooked.'

[3] *Cf. M*. i, 388; *Pts. of Contr.,* 290.

[ed1] Woodward has here "in Jeta Grove" which he must have just picked up from the previous sutta.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
42. Gāmani Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

42. Kindred Sayings about Headmen

Sutta 3

Yodh'Ājīva Suttaṃ

Fighting-man

---

[216]

Thus have I heard:

Once the Exalted One was staying near Rājagaha,
at the Squirrels' Feeding-ground.

Then Fighting-man,[1] the trainer,
came to see the Exalted One
saluted him
and sat down at one side.

As he sat at one side,
Fighting-man, the trainer,

said to the Exalted One: -

"I have heard, lord, this traditional saying
of teachers of old
who were fighting-men:

'A fighting-man who in battle exerts himself,
puts forth effort,
thus exerting himself
and putting forth effort
is tortured
and put an end to by others.

Then, when body breaks up,
after death he is reborn
in the company of the Devas of Passionate Delight.'[2]

What says the Exalted One of this?"

"Enough, trainer!

Let be.

Ask me not this question."

■

Then a second time Fighting-man, the trainer,
said to the Exalted One: -

"I have heard, lord, this traditional saying
of teachers of old
who were Fighting-men:

'A fighting-man who in battle exerts himself,
puts forth effort,
thus exerting himself

and putting forth effort
is tortured
and put an end to by others.

Then, when body breaks up,
after death he is reborn
in the company of the Devas of Passionate Delight.'

What says the Exalted One of this?"

"Enough, trainer!

Let be.

Ask me not this question."

■

Then a third time **[217]** Fighting-man, the trainer,
said to the Exalted One: -

"I have heard, lord, this traditional saying
of teachers of old
who were fighting-men:

'A fighting-man who in battle exerts himself,
puts forth effort,
thus exerting himself
and putting forth effort
is tortured
and put an end to by others.

Then, when body breaks up,
after death he is reborn
in the company of the Devas of Passionate Delight.'

What says the Exalted One of this?"

"True it is, trainer, that I do not[3] admit your question, and said:

"Enough, trainer!

Let be.

Ask me not this question."

Nevertheless I will expound it to you.

In the case of a fighting-man
who in battle exerts himself,
puts forth effort,
he must previously have had this low,
mean,
perverse idea:

'Let those beings be tortured,
be bound,
be destroyed,
be exterminated,
so that they may be thought never to have existed.'

Then, so exerting himself,
so putting forth effort,
other men torture him
and make an end of him.

When body breaks up,
after death he is reborn
in the Purgatory of Quarrels.[4]

Now if his view was this:

'A fighting-man who in battle exerts himself,
puts forth effort,
thus exerting himself

and putting forth effort
is tortured
and put an end to by others.

Then, when body breaks up,
after death he is reborn
in the company of the Devas of Passionate Delight,'

- then I say that view of his is perverted.

Now, trainer, I declare
that for one who is guilty of perverted view
one of two paths is open,
either purgatory
or rebirth as an animal."

At these words Fighting-man, the trainer,
cried aloud
and burst into tears.

[Then said the Exalted One: -]

"That was why I disallowed your question,
trainer,
saying:

'Enough, trainer!

Let be.

Ask me not this question.'"

"But, lord, I am not lamenting for that,
but at the thought that
for many a long day
I have been cheated,
deceived

and led astray
in the past by teacher after teacher,
fighting-men,
in the belief that any fighting-man who in battle exerts himself,
puts forth effort,
thus exerting himself
and putting forth effort
is tortured
and put an end to by others.

Then, when body breaks up,
after death he is reborn
in the company of the Devas of Passionate Delight.'

Excellent, lord!

Excellent it is, lord!

Just as if one should raise what is overthrown,
or show forth what is hidden,
or point out the way
to him that wanders astray,
or hold up a light in the darkness
so that they who have eyes may behold objects, -
even so in divers ways
hath the Norm been set forth by the Exalted One.|| ||

To the exalted One, lord, I go for refuge, to the Norm and to the Order of Brethren.

May the Exalted One accept me
as a lay disciple,
as one who hath gone to him for refuge,
from this day forth
so long as life doth last."

---

[1] *Yodha-ājīvo*. He got his living by fighting, and was thus called by the elders who compiled the texts. *Comy*. As above, *gāmaṇi* means here 'head of a band,' possibly 'captain of free-lances.'

[2] *Sarañjita*.

[3] *Labhāmi* here, but in the previous section *nālaṭṭhaṇ*.

[4] *Sarājitā Niraya*. The texts confuse the two words, *sarañjita* for the *Devaloka* and *sarājita* for the *Niraya*. As above, *Comy*. says it is not a distinctive purgatory, but a part of Avīci, where fighting-men of all sorts fight in imagination and are 'cooked.'

Saṃyutta Nikāya
4. Saḷāyatana Vagga
42. Gāmani Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

42. Kindred Sayings about Headmen

Sutta 4

Hatth'Āroha Suttaṃ

Elephant

---

[218]

Thus have I heard:

Once the Exalted One was staying near Rājagaha,
at the Squirrels' Feeding-ground.

Then Mahout,[1] the head keeper, came to see the Exalted One
saluted him
and sat down at one side.

As he sat at one side, Mahout, the head keeper,
said to the Exalted One: -

"I have heard, lord, this traditional saying
of teachers of old
who were mahouts:

'A mahout who in battle exerts himself,
puts forth effort,
thus exerting himself
and putting forth effort
is tortured
and put an end to by others.

Then, when body breaks up,
after death he is reborn
in the company of the Devas of Passionate Delight.'

What says the Exalted One of this?"

"Enough, head keeper!

Let be.

Ask me not this question."

■

Then a second time Mahout, the head keeper,
said to the Exalted One: -

"I have heard, lord, this traditional saying
of teachers of old
who were mahouts:

'A mahout who in battle exerts himself,
puts forth effort,
thus exerting himself
and putting forth effort

is tortured
and put an end to by others.

Then, when body breaks up,
after death he is reborn
in the company of the Devas of Passionate Delight.'

What says the Exalted One of this?"

"Enough, head keeper!

Let be.

Ask me not this question."

■

Then a third time Mahout, the head keeper,
said to the Exalted One: -

"I have heard, lord, this traditional saying
of teachers of old
who were mahouts:

'A mahout who in battle exerts himself,
puts forth effort,
thus exerting himself
and putting forth effort
is tortured
and put an end to by others.

Then, when body breaks up,
after death he is reborn
in the company of the Devas of Passionate Delight.'

What says the Exalted One of this?"

"True it is, head keeper, that I do not admit your question, and said:

'Enough, head keeper!

Let be.

Ask me not this question.'

Nevertheless I will expound it to you.

In the case of a mahout
who in battle exerts himself,
puts forth effort,
he must previously have had this low,
mean,
perverse idea:

'Let those beings be tortured,
be bound,
be destroyed,
be exterminated,
so that they may be thought never to have existed.'

Then, so exerting himself,
so putting forth effort,
other men torture him
and make an end of him.

When body breaks up,
after death he is reborn
in the Purgatory of Quarrels.

Now if his view was this:

'A mahout who in battle exerts himself,
puts forth effort,
thus exerting himself
and putting forth effort

is tortured
and put an end to by others.

Then, when body breaks up,
after death he is reborn
in the company of the Devas of Passionate Delight,'

- then I say that view of his is perverted.

Now, head keeper, I declare
that for one who is guilty of perverted view
one of two paths is open,
either purgatory
or rebirth as an animal."

At these words Mahout, the head keeper,
cried aloud
and burst into tears.

[Then said the Exalted One: -]

"That was why I disallowed your question,
head keeper,
saying:

'Enough, head keeper!

Let be.

Ask me not this question.'

"But, lord, I am not lamenting for that,
but at the thought that
for many a long day
I have been cheated,
deceived
and led astray

in the past by teacher after teacher,
mahouts,
in the belief that any mahout who in battle exerts himself,
puts forth effort,
thus exerting himself
and putting forth effort
is tortured
and put an end to by others.

Then, when body breaks up,
after death he is reborn
in the company of the Devas of Passionate Delight.'

Excellent, lord!

Excellent it is, lord!

Just as if one should raise what is overthrown,
or show forth what is hidden,
or point out the way
to him that wanders astray,
or hold up a light in the darkness
so that they who have eyes may behold objects, -
even so in divers ways
hath the Norm been set forth by the Exalted One.|| ||

To the exalted One, lord, I go for refuge, to the Norm and to the Order of Brethren.

May the Exalted One accept me
as a lay disciple,
as one who hath gone to him for refuge,
from this day forth
so long as life doth last."

[1] *Hatth'āroha*, here the nickname for the head-keeper.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
42. Gāmani Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

42. Kindred Sayings about Headmen

Sutta 5

Ass'Āroha Suttaṃ

Horse

---

[218]

Thus have I heard:

Once the Exalted One was staying near Rājagaha,
at the Squirrels' Feeding-ground.

Then Jockey,[1] the head trainer, came to see the Exalted One
saluted him
and sat down at one side.

As he sat at one side, Jockey, the head trainer,
said to the Exalted One: -

"I have heard, lord, this traditional saying
of teachers of old
who were cavelry-men:[ed1]

'A cavelry-man who in battle exerts himself,
puts forth effort,
thus exerting himself
and putting forth effort
is tortured
and put an end to by others.

Then, when body breaks up,
after death he is reborn
in the company of the Devas of Passionate Delight.'

What says the Exalted One of this?"

"Enough, head trainer!

Let be.

Ask me not this question."

■

Then a second time Jockey, the head trainer,
said to the Exalted One: -

"I have heard, lord, this traditional saying
of teachers of old
who were cavelry-men:

'A cavelry-man who in battle exerts himself,
puts forth effort,
thus exerting himself
and putting forth effort

is tortured
and put an end to by others.

Then, when body breaks up,
after death he is reborn
in the company of the Devas of Passionate Delight.'

What says the Exalted One of this?"

"Enough, head trainer!

Let be.

Ask me not this question."

■

Then a third time Jockey, the head trainer,
said to the Exalted One: -

"I have heard, lord, this traditional saying
of teachers of old
who were cavelry-men:

'A cavelry-man who in battle exerts himself,
puts forth effort,
thus exerting himself
and putting forth effort
is tortured
and put an end to by others.

Then, when body breaks up,
after death he is reborn
in the company of the Devas of Passionate Delight.'

What says the Exalted One of this?"

"True it is, head trainer, that I do not admit your question, and said:

'Enough, head trainer!

Let be.

Ask me not this question.'

Nevertheless I will expound it to you.

In the case of a cavelry-man
who in battle exerts himself,
puts forth effort,
he must previously have had this low,
mean,
perverse idea:

'Let those beings be tortured,
be bound,
be destroyed,
be exterminated,
so that they may be thought never to have existed.'

Then, so exerting himself,
so putting forth effort,
other men torture him
and make an end of him.

When body breaks up,
after death he is reborn
in the Purgatory of Quarrels.

Now if his view was this:

'A cavelry-man who in battle exerts himself,
puts forth effort,
thus exerting himself
and putting forth effort

is tortured
and put an end to by others.

Then, when body breaks up,
after death he is reborn
in the company of the Devas of Passionate Delight,'

- then I say that view of his is perverted.

Now, head trainer, I declare
that for one who is guilty of perverted view
one of two paths is open,
either purgatory
or rebirth as an animal."

At these words Jockey, the head trainer,
cried aloud
and burst into tears.

[Then said the Exalted One: -]

"That was why I disallowed your question,
head trainer,
saying:

'Enough, head trainer!

Let be.

Ask me not this question.'

"But, lord, I am not lamenting for that,
but at the thought that
for many a long day
I have been cheated,
deceived
and led astray

in the past by teacher after teacher,
cavelry-men,
in the belief that any cavelry-man who in battle exerts himself,
puts forth effort,
thus exerting himself
and putting forth effort
is tortured
and put an end to by others.

Then, when body breaks up,
after death he is reborn
in the company of the Devas of Passionate Delight.

Excellent, lord!

Excellent it is, lord!

Just as if one should raise what is overthrown,
or show forth what is hidden,
or point out the way
to him that wanders astray,
or hold up a light in the darkness
so that they who have eyes may behold objects, -
even so in divers ways
hath the Norm been set forth by the Exalted One.|| ||

To the exalted One, lord, I go for refuge, to the Norm and to the Order of Brethren.

May the Exalted One accept me
as a lay disciple,
as one who hath gone to him for refuge,
from this day forth
so long as life doth last."

---

[1] *Ass'āroha*, a nickname as above.

[ed1] Woodward abridges this entire sutta. I have followed the example of §3 above, but have used 'cavalry-man' in place of what, following Woodward's pattern, would have been 'jockey'. It looks like Woodward did not pick up on the idea that this and the previous sutta were all about warriors.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
42. Gāmani Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

42. Kindred Sayings about Headmen

Sutta 6

Pacchā-Bhūmaka (or Mataka) Suttaṃ aka Asibandhaka-Putta Suttaṃ

Westlander[1] (or The Dead Man)

---

[218]

Thus have I heard:

Once the Exalted One was staying at Nalanda[2] in Pāvārika Mango Grove.

Then Asibandhaka's Son,[3] the headman,
came to see the Exalted One and,
on coming to him
saluted him
and sat down at one side.

So seated, Asibandhaka's Son, the headman,
said to the Exalted One: -

"Lord, the brahmins of the west,
who are carriers of waterpots,
wearers of lily-garlands,
purifiers by water,
fire-worshippers,
when a man has died
and made an end, -
they lift him up
and carry him out,[4]
call on him by name[5]
and speed him heavenwards.

But the Exalted One,
who is Arahant,
an All-enlightened One,
is able to bring it about
that the whole world,
when body breaks up,
after death
can be reborn in the Happy Lot,
in the Heaven World."

"As to that, headman, I will question you.

You may reply as you think fit.

§

Now what think you, headman?

Suppose a case
where a man is a taker of life,
a taker of what is not **[219]** given,

a wrong-doer in respect of sensual passion,
a liar,
a backbiter,
of bitter speech,
a babbler
and covetous,
of malevolent heart,
of perverted view.

Then a great multitude gathers
and throngs together,
aspires and praises him
and goes about with uplifted palms,
saying:

'May this man,
when body breaks up,
after death be reborn[6] in the Happy Lot,
in the Heaven World.'

Now what think you, headman?

Pray would that man,
owing to the aspirations and praises
of that great multitude,
owing to their going about
with uplifted palms, -
would that man,
when body breaks up,
after death be reborn in the Happy Lot,
in the Heaven World?"

"Surely not, lord."

■

"Again, headman, suppose a man hurls
a huge, great rock
into a deep,
deep pool of water.

Then a great multitude gathers
and throngs together
and aspires
and praises it
and goes about with uplifted palms,
saying:

'Rise up, good rock!

Float up, good rock!

Float ashore, good rock!'

Now what think you, headman?

Would that huge, great rock,
because of the aspirations,
because of the praises,
because of the going about with uplifted palms
of that great multitude, -
would it rise up or float up or float ashore?"

"Surely not, lord.'

■

"Even so, headman,
whatever man is a taker of life,
a taker of what is not given,
a wrong-doer in respect of sensual passion,
a liar,
a backbiter,

of bitter speech,
a babbler
and covetous,
of malevolent heart,
of perverted view, -
however much a great multitude,
gathering and thronging together,
might aspire
and praise him
and go about with uplifted palms,
saying:

'May this man, when body breaks up,
after death
be reborn in the Happy Lot,
in the Heaven World,'

yet would that man,
when body breaks up,
after death
be reborn in the Woeful Lot,
in the Downfall,
in Purgatory.

§

Now what think you, headman?

Suppose that in this case
in a man who abstains from taking life,
who abstains from taking what is not given,
who abstains from wrong action
in respect of sensual passion,

who abstains from lying,
who abstains from backbiting,
who abstains from **[220]** bitter speech and babbling,
who is not covetous,
not of malevolent heart,
a man of right view, -
then a great multitude,
gathering and thronging together,
aspire
and praise him
and go about with uplifted palms,
saying:

'May this man, when body breaks up,
after death
be reborn in the Woeful Lot,
in the Downfall,
in Purgatory'[ed1]

what think you, headman?

Would that man,
because of the aspirations
and praises
and going about with uplifted palms
of that great multitude,
be reborn in the Woeful Lot,
in the Downfall,
in Purgatory?"

"Surely not, lord."

■

"Suppose again, headman,
a man plunges a jar of butter

or a jar of oil
into a deep,
deep pool of water,
and breaks it,
and it[7] becomes shreds
or fragments
and sinks down to the bottom:
but the butter
or oil
that was in it
floats up to the top.

Then suppose a great multitude,
gathering and thronging together,
aspires
and praises it,
and goes about with uplifted palms,
saying:

'Sink down, good butter!

Sink in, good butter!

Go to the bottom,
good butter and oil!'

What think you, headman?

Would that butter and oil,
because of the aspirations
and praises
and going about with uplifted palms
of that great multitude, -
would they sink down,
would they sink in,
would they go to the bottom?"

"Surely not, lord."

■

"Even so, headman,
whatever man abstains from taking life,
who abstains from taking what is not given,
who abstains from wrong action
in respect of sensual passion,
who abstains from lying,
who abstains from backbiting,
who abstains from bitter speech and babbling,
who is not covetous,
not of malevolent heart,
a man of right view,
however much a great multitude,
gathering and thronging together,
aspire
and praise him
and go about with uplifted palms,
saying:

'May this man, when body breaks up,
after death
be reborn in the Woeful Lot,
in the Downfall,
in Purgatory',

yet would he be reborn in the Happy Lot,
in the Heaven World."

At these words Asibandhaka's Son, the headman,
said to the Exalted One: -

"Excellent, lord!

Excellent it is, lord!

Just as if one should raise what is overthrown,
or show forth what is hidden,
or point out the way
to him that wanders astray,
or hold up a light in the darkness
so that they who have eyes may behold objects, -
even so in divers ways
hath the Norm been set forth by the Exalted One.|| ||

To the exalted One, lord, I go for refuge,
to the Norm
and to the Order of Brethren.

May the Exalted One accept me
as a lay disciple,
as one who hath gone to him for refuge,
from this day forth
so long as life doth last."

---

[1] *Paccha-bhūmaka,* probably of the land west of the modern Delhi.

[2] In Magadha, where afterwards was the famous university.

[3] 'Snake charmer.' At § 8 *infra* he is styled 'follower of the Unclothed.'

[4] Text *uyyāpenti* (they bring out the body). Sinh. MSS of text have *ussayāpenti*. Those of *Comy*. have this and *ussuyāpenti,* probably a confusion, of the first and *ussāpenti Comy*. says it is equal to *upariyāpenti*. With the following argument *cf*. *Dial*. i, *Tevijja-Sta,* pp. 309 *ff*.

[5] Text *saññāpenti Comy*. *samaññāpenti*.

[6] Text should read *upapajjatū ti,* as ill the next section.

[7] In the text *ya* and *sa* should be omitted. They rest on the authority of one MS. only, and *Comy*. omits them.

[ed1] Woodward has reversed this, having them wish him into the Heaven World.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
42. Gāmani Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

42. Kindred Sayings about Headmen

Sutta 7

Desanā (aka Khett'Ūpama) Suttaṃ

Teaching

---

[220]

Thus have I heard:

Once the Exalted One was staying at Nalanda in Pāvārika Mango Grove.

Then Asibandhaka's Son, the headman,
came to see **[221]** the Exalted One and,
on coming to him
saluted him
and sat down at one side.

So seated, Asibandhaka's Son, the headman,
said to the Exalted One: -

"Does not the Exalted One, lord,
dwell in compassion for every living thing?"

"Yes, headman, the Tathāgata,
dwells in compassion for every living thing."

"But, lord, does the Exalted One
teach the Norm in full[1]
to certain ones,
but to certain others
he does not teach the Norm in full?"

"Now, headman, as to this
I shall question you.

Do you reply as you think fit.

§

Now what think you, headman?

Suppose a yeoman farmer[2] here
has three fields,
one excellent,
one moderate,
and one poor,
hard,
saltish,
of bad soil

Now what think you, headman?

When that yeoman farmer wants to sow his seed,
which field would he sow first,
the excellent field,
the moderate field,
or the one that is poor,
hard,[3]
saltish,
of bad soil?"[4]

"That yeoman farmer, lord,
wishing to sow his seed,
would first sow the excellent field,
and having done so
he would sow the moderate one.

Having so done
he might and might not sow that field
that is poor,
hard,
saltish,
of bad soil.

Why so?

Because in any case
it might do for cattle-food."

■

"Well, headman, just like that excellent field
are my ordained disciples,
both men and women.

I teach them the Norm
that is lovely in its beginning,
lovely in its middle

and lovely in its ending,
both in spirit and in letter.

I make known to them
the righteous life
that is wholly perfect
and utterly pure.

Why is that?

Because, headman,
these people abide with me for their island,
with me for their cave of shelter,
me for their stronghold,
me for their refuge.

■

Then, headman,
just like that moderate field
are my lay-disciples,
both men and women.

I teach them the Norm
that is lovely in its beginning,
lovely in its middle
and lovely in its ending,
both in spirit and in letter.

I make known **[222]** to them
the righteous life
that is wholly perfect
and utterly pure.

Why is that?

Because, headman,
these people abide with me for their island,
with me for their cave of shelter,
me for their stronghold,
me for their refuge.

■

Then, headman,
just like that field that is poor,
hard,
saltish,
of bad soil,
are my[5] wandering recluses and brahmins
that hold other views than mine.

To them also I teach the Norm
that is lovely in its beginning,
lovely in its middle
and lovely in its ending,
both in spirit and in letter.

I make known to them
the righteous life
that is wholly perfect
and utterly pure.

Why is that?

Because if so be they understand
but a single sentence of it,
that would be to their profit and happiness
for many a long day.

§

Again, headman,
suppose a man has three waterpots,
one not cracked,
not leaky,
not letting (water) run to waste -[6]
and one waterpot not cracked,
but leaky
and letting water run to waste:
and one waterpot that is both cracked and leaky,
and letting water run to waste.

■

Now what think you, headman?

If that man wants to store up water,
which pöt would he put it in first, -
in the one that is not cracked,
not leaky,
not letting water run to waste?

Or would he put it in the pot
that is not cracked,
but leaky,
letting water run to waste?

Or would he put it in the one
that is both cracked and leaky,
and letting water run to waste?"

■

"Why, lord, that man would first store his water -
in the one that is not cracked,
not leaky,

not letting water run to waste,
then in the pot
that is not cracked,
but leaky,
letting water run to waste, and as to the one
that is both cracked and leaky,
and letting water run to waste
he might or he might not put it in that.

Why so?

At any rate the water
might do for washing pots."

■

"Well, brahmin, just like that waterpot
that is not cracked,
not leaky,
not letting water run to waste
are my ordained disciples,
both men and women.

I teach them the Norm
that is lovely in its beginning,
lovely in its middle
and lovely in its ending,
both in spirit and in letter.

I make known to them
the righteous life
that is wholly perfect
and utterly pure.

Why is that?

Because, headman,
these people abide with me **[223]** for their island,
with me for their cave of shelter,
me for their stronghold,
me for their refuge.

■

Again, headman, just like that pot that is not cracked,
but leaky,
letting water run to waste
are my lay-disciples
both men and women.

I teach them the Norm
that is lovely in its beginning,
lovely in its middle
and lovely in its ending,
both in spirit and in letter.

I make known to them
the righteous life
that is wholly perfect
and utterly pure.

Why is that?

Because, headman,
these people abide with me for their island,
with me for their cave of shelter,
me for their stronghold,
me for their refuge.

■

Again, headman,
just like that waterpot

that is both cracked and leaky,
and letting water run to waste,
are mv wandering recluses and brahmms
that hold other views than mine.

I teach them the Norm
that is lovely in its beginning,
lovely in its middle
and lovely in its ending,
both in spirit and in letter.

I make known to them
the righteous life
that is wholly perfect
and utterly pure.

Why is that?

Because if so be they understand
but a single sentence of it,
that would be to their profit and happiness
for many a long day.

At these words Asibandhaka's Son
said to the Exalted One: -

"Excellent, lord!

Excellent it is, lord!

Just as if one should raise what is overthrown,
or show forth what is hidden,
or point out the way
to him that wanders astray,
or hold up a light in the darkness
so that they who have eyes may behold objects, -

even so in divers ways
hath the Norm been set forth by the Exalted One.

To the exalted One, lord, I go for refuge,
to the Norm and to the Order of Brethren.

May the Exalted One accept me
as a lay disciple,
as one who hath gone to him for refuge,
from this day forth
so long as life doth last."

---

[1] *Sakkaccaṇ*

[2] *Kassaka,* lit. ploughman.

[3] *Jangala* (jungle), expl. by *Comy*. as 'stiff, not soft.'

[4] *Comy*. roads *bhūmi* for text's *bhūmikaṇ*. The parable reminds us of that of the Sower in N.T.

[5] *Mayhaṇ* of the two first comparisons is repeated Here, possibly for the sake of the framework. Nowhere else, as far as I know, does the Buddha call the heretics 'his.' One recalls the saying of Jesus. 'other sheep I have.'

[6] *Ahāri, apatihāri*. *Comy*. *udakaṇ na harati, na harita-parihāriyeti*. *Pāli Dict*. s.v. has 'worth (?) keeping.' *Hāriṇ* generally = *capax*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
42. Gāmani Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

42. Kindred Sayings about Headmen

Sutta 8

Sankha-Dhama Suttaṃ

The Conch[1]

[3] *Bahulaṇ bahulaṇ*.

[4] *Niyyāti (neti),* lit. 'goes forth.'

[5] The text's *yathā hataṇ* should probably be *yathābhataṇ,* the usual phrase. *Cf*. *A*. i, 8, 105; ii, 20 *ff; Itiv.,* 12, 26, etc. The idea of dropping something taken up. The phrase at *Itiv*. where it reads *yathā bhataṇ (?hataṇ)* is explained by the gāthā which follows, *yathā haritvā nikkhipeyya,* which supports the reading *hataṇ*. See *Pāli Dict*. which favours the idea of retribution. *A.A*. on *A*. i, 8: '= *yathā āharitvā ṭhapito*.'

[6] *Cf*. Bk. vii above, § 7.

[7] *Cf*. *Dialog*. i, 318, *A*. v, 299. The conch-blower, trans. 'trumpeter' there, is the town-crier of the east, like the *tam-tam* man.

[8] *Yam pamāṇa-kataṇ kammaṇ = kāmāvacaraṇ* (the world of sensuous pleasure), this and the next world. *Appamāṇakataṇ* is *rūpāvacaraṇ Comy.* says, 'like the mighty ocean flooding a little creek ... he even reaches up to Brahmā 'At *Jāt*. ii, No. 169, the saying occurs thus:

Yo ve mettena cittena sabbalok'anukampati
Uddhaṇ adho ca tiryañ ca appamāṇena sabbaso,
Appamāṇay hitaṇ cittaṇ paripuṇṇaṇ subhāvitaṇ,
Yaṇ pamāṇa-kataṇ kammaṇ na taṇ tatrāvasissati.|| ||

where Dr. Rouse trans. differently: '(in such a heart) naught narrow or confined can ever be.'

Saṃyutta Nikāya
4. Saḷāyatana Vagga
42. Gāmani Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

42. Kindred Sayings about Headmen

Sutta 9

Kula Suttaṃ

Clan

---

[228]

Thus have I heard:

Once the Exalted One was going his rounds among the Kosalans
together with a great company of brethren
and reached Nalanda.

Then the Exalted One stayed at Nalanda in Pāvārika Mango Grove.

Now at that time Nalanda was stricken with famine,
hard to get one's living in,[1]
white with men's bones,[2]
its crops grown to mere stubs.[3]

And on that occasion Nāṭa's Son, the Unclothed,
was lodging at Nalanda,
together with a great following of the Unclothed.

Then Asibandhaka's Son, the headman,
a follower of the Unclothed,
came to visit Nāṭa's Son, the Unclothed,
and on coming to him
saluted him
and sat down at one side.

Then said Nāṭa's Son, the Unclothed,
to Asibandhaka's Son, the headman,
as he thus sat: -

"Come thou, headman!

Go and join issue[4] with Gotama, the recluse,
and such a goodly report of thee
shall be noised abroad,
to wit:

'Asibandhaka's Son, the headman,
has joined issue with Gotama, the recluse.'"

"But, how, sir,
shall I join issue with Gotama, the recluse,
who is of such great magic power,
of such great prestige?"

"Go thou, headman, to visit Gotama, the recluse,
and on coming to him say this: -

'Lord, is it not a fact
that in divers ways
the Exalted One extols consideration for clansmen,

extols carefulness,
extols compassion for clansmen?'

Now, headman, if Gotama, the recluse, thus questioned
replies thus:

'Even so, headman, **[229]** the Tathāgata,
in divers ways
does extol consideration for clansmen,
does extol carefulness,
does extol compassion for clansmen,' -
then do you say thus:

'But, lord, how is it that the Exalted One,
with a great company of Brethren,
goes about on his rounds
in a place that is stricken with famine,
a place hard to get a living in,
that is white with men's bones,
its crops grown to mere stubs?

Surely the Exalted One is acting
for the destruction of the clansmen,
for the loss of the clansmen,
is acting to the injury of the clansmen
in so doing.'

Thus questioned by you, headman,
with a two-horned question,[5] Gotama, the recluse, will be unable
either to vomit it up
or to swallow it down."

"Very good, sir,"
said Asibandhaka's Son, the headman,
in reply to Nāṭa's Son, the Unclothed,
and rose from his seat,

saluted him by the right,
and went away to visit the Exalted One.

On coming to him
he saluted the Exalted One
and sat down at one side.

So seated
Asibandhaka's Son, the headman,
said to the Exalted One:-

"Lord, is it not a fact
that in divers ways
the Exalted One extols consideration for clansmen,
extols carefulness,
extols compassion for clansmen?"

"So it is, headman.

The Tathāgata, does in divers ways
does extol consideration for clansmen,
does extol carefulness,
does extol compassion for clansmen"

"Then, lord, how is it
that the Exalted One,
with a great company of the Brethren,
is going his rounds
in a place that is stricken with famine,
hard to get a living in,
white with men's bones,
its crops grown to mere stubs?

Surely the Exalted One in so doing
is acting for the destruction of the clansmen,
for the loss,

for the injury
of the clansmen."

"Headman,
from ninety and one kalpas ago
up to now[6]
I do not remember,
I am not conscious of ever
having wronged a clan
to the extent even of a cooked meal
given in offering.

Those clans were rich,
very rich,
of exceeding great wealth, **[230]**
abounding in gold and silver,
abounding in sources of wealth,
abounding in wealth of crops.

All that wealth was amassed through charity,
amassed through truthfulness,
amassed through self-restraint.

There are eight reasons, headman,
there are eight causes
for the injury of clans.

Clans meet with injury from rājahs,
from robbers,
from fire,
from water,
they find not treasure that is hidden,[7]
through sloth they abandon toil,
or else in the clan arises a wastrel[8] who scatters,
destroys
and breaks up its wealth.

The impermanence of things
is the eighth cause.

These, headman, are the eight reasons,
the eight causes
for the injury of clans.

Now, headman, since these eight reasons,
these eight causes
exist
and are found to be,
he who should say thus of me:

'The Exalted One acts for the destruction,
for the loss,
for the injury
of the clans,' -
if he abandon not that saying,
if he abandon not that thought,
if he give not up adherence to that view,
he is cast into Purgatory sure enough."

■

At these words Asibandhaka's Son
said to the Exalted One: -

"Excellent, lord!

Excellent it is, lord!

Just as if one should raise what is overthrown,
or show forth what is hidden,
or point out the way
to him that wanders astray,
or hold up a light in the darkness
so that they who have eyes may behold objects, -

even so in divers ways
hath the Norm been set forth by the Exalted One.|| ||

To the exalted One, lord, I go for refuge,
to the Norm
and to the Order of Brethren.

May the Exalted One accept me
as a lay disciple,
as one who hath gone to him for refuge,
from this day forth
so long as life doth last."

---

[1] *Dvīhitikā (? du-īhihkā),* a word of doubtful origin. *Comy*. explains it as a dilemma, viz.: 'shall we live or shall we not live?' At *Vin*. iii, 7, *Comy*. has strange explanations. Considering the neighbouring word *salākā-vuttā,* I conjecture *du-vīhi-tikā* (where paddy grows badly)!

[2] Or 'with men's ribs showing white (beneath the skin).'

[3] *Salākā-vuttā,* 'grown to mere slips and fruitless.' *Comy*. [Dr. Andersen (Words m *S*.), J.P.T.S., 1909, p. 128. has 'subsisting by means of pegs; a kind of famine when scraps of food are scraped together with *salākas*.' But *salākas* there moans 'slips of wood' used as tickets or 'tallies.' This is an alternative expl. of *V.A*. l, 175].

[4] *Vādaṇ āropehi*. *Cf*. *Dialog*. i. 15 *n*., *K.S*. iii, 13.

[5] *Ubhata-koṭlkaṇ pañhaṇ,* 'the horns of a dilemma.' *Cf*. *Mil*. *P.,* 5, 108.

[6] *Dialog*. i, 2, the age when Vipassi, the Buddha, was born into the world. A *kalpa* is reckoned as 1,000 *yugas* or ages, which make up one day of a Brahmā.

[7] *Cf. Khud* , 7 [§8] *(The Buried Treasure)*.

[8] *Kul'angāra* ('clan-charcoal'), wealth-destroyer.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
42. Gāmani Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

42. Kindred Sayings about Headmen

Sutta 10

Manicūḷaka Suttaṃ

Crest-jewel

---

[230]

Thus have I heard:

Once the Exalted One was staying near Rājagaha
at the Squirrels' Feeding-ground.

Now at that time in the royal palace
among those of the royal retinue
who sat together in conclave
there arose this topic in casual talk:

"The recluses who are the sons of the Sakyan
are permitted to take gold and silver,

they let gold and silver be offered,
the recluses who are the sons of the Sakyan
accept gold and silver."

Now on that occasion
there sat in that company
Jewel-crested,[1] the headman.

Then said the headman:

"My good **[231]** sirs, say not that!

It is not permitted to the recluses
who are the sons of the Sakyan
to take gold and silver,
to let gold and silver be offered,
to accept gold and silver.

Rejected by them
are gems
and gold,
they have done with gold and silver."

Howbeit, Jewel-crested, the headman,
could not convince that company.

So Jewel-crested, the headman,
went to visit the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated
Jewel-crested, the headman, said to the Exalted One: -

"Lord, in the royal palace here,
when those of the royal retinue

had gathered and were sitting in conclave,
this topic of casual talk arose:

'The recluses who are the sons of the Sakyan
are permitted to take gold and silver,
they let gold and silver be offered,
the recluses who are the sons of the Sakyan
accept gold and silver.'

At these words, lord,
I said to that company:

'0 my good sirs,
say not that!

It is not so.

The recluses who are the sons of the Sakyan
do not take gold and silver,
do not permit the offering of gold and silver,
do not accept gold and silver.

Rejected by them are gems and gold.

They have done with gold and silver.'

But, lord, I could not convince that company.

Pray, lord, in so explaining
did I speak in accordance with the Exalted One's view,
without misrepresenting the Exalted One
by stating what is wrong?

Did I answer in conformity
with his teaching,
so that no one who is of the same view,[2]

a follower of the Exalted One's view,
could give opportunity for censure?"

"Truly, headman, in so explaining
you did speak in accordance with my view.

You did not misrepresent me
by stating what is wrong.

You did answer in conformity with my teaching,
so that no one who is of my view,
a follower of my view,
could give opportunity for censure.

No, indeed, headman!

It is not permitted
to the recluses who are the sons of the Sakyan
to take gold and silver,
to let it be offered,
to accept gold and silver.

They do not take gold and silver,
let gold and silver be offered,
accept gold and silver.

Rejected by them are gems and gold.

They have done with **[232]** gold and silver.

To him, headman, who is permitted to take gold and silver,
the five sensual delights are also permitted.

You may downright aver, headman,
of him to whom the taking of gold and silver is permitted
that he is not a recluse by nature,
not of the nature of the Sakyan's sons.

However, headman, this do I declare:

Grass[3] is to be sought for
by those in need of grass.

Firewood is to be sought for
by those in need of firewood.

A cart is to be sought for
by those in need of a cart.

A servant is to be sought for
by him who is in need of a servant.

But, headman, in no manner whatsoever
do I declare that gold and silver should be accepted
or sought for."

---

[1] *Maṇicūḷako*. He gives the decision laid down by the Second Council at Vesālī. *Cf. Vin*. ii, 296, for this *sutta*.

[2] *Cf. K.S*. ii, 28. *Saha-dhammiko,* perhaps 'reasonable,' as at p. 208.

[3] 'For thatching one's hut or shelter.' *Comy*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
42. Gāmani Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

42. Kindred Sayings about Headmen

Sutta 11

Bhadraka (Gandhabhaka) Suttaṃ

Lucky[1] (or Bhagandha-Haṭṭhaha)

---

[232]

Thus have I heard:

Once the Exalted One was staying among the Mallas[2]
at Uruvelakappa, a township of the Mallas.

Then Bhadragaka, the headman, came to visit the Exalted One.

On coming to him he saluted him and sat down at one side.

So seated Bhadragaka, the headman, said to the Exalted One:

"Well for me, lord, if the Exalted One would teach me
the arising and the coming to an end of Ill."

■

"If I were to teach you, headman,
the arising and the coming to an end of Ill,
beginning with past time, saying,

'Thus it was in the past,'

you would have doubt and perplexity.

■

And if, headman, I were to teach you
the arising and the coming to an end of Ill,
beginning with future time, sayhing,

'So will it be in the future,'

you would likewise have doubt and perplexity.

■

But sitting here and now, headman,
with you sitting here also,
I will teach you the arising and the coming to an end of Ill.

Do you listen attentively.

Apply your mind and I will speak."

"Even so, lord," replied Bhadragaka to the Exalted One.

§

[233] The Exalted One said:

"Now what think you, headman?

Are there any men in Uruvelakappa
owing to whose death
or imprisonment
or loss
or blame
there would come upon you sorrow and suffering,
woe,
lamentation
and despair?"

"There are such men in Uruvelakappa, lord."

■

"But, headman, are there any men in Uruvelakappa
owing to whose death
or imprisonment
or loss
or blame,
no sorrow and suffering,
no woe,
lamentation
and despair would come upon you?"

"There are such men in Uruvelakappa, lord."

■

"Now, headman, what is the reason,
what is the cause
why sorrow and suffering,

woe,
lamentation
and despair
would come upon you
in respect of some,
but not of the others?"

"In the case of those, lord,
owing to whose death
or imprisonment
or loss
or blame
I should suffer sorrow and suffering,
woe,
lamentation
and despair
it is because I have desire and longing for them.

And in the case of the others, lord,
owing to whose death
or imprisonment
or loss
or blame,
I should suffer no sorrow and suffering,
woe,
lamentation
and despair
it is because I have not such desire and longing."

■

"You say,
'I have not such desire and longing for them.'

Now, headman, do you shape your course[3] by this Norm,
when you have seen and known it,

when you have reached it without loss of time,
— plunged into it both in respect of the past
and of the future, thus:

Whatsoever Ill arising
has come upon me in the past,
— all that is rooted in desire,[4]
is joined to desire.

Whatsoever Ill arising
may come upon me in future time,
— all that is rooted in desire,
is joined to desire.

Desire is the root of Ill."

■

'Wonderful, lord!
Strange it is, lord,
how well said is this saying of the Exalted One:

"Whatsoever Ill arising comes upon me,
— all that is rooted in desire.

Desire is indeed the root of Ill."

Now, lord, there is my boy,
— Ciravāsi is his name.

He lodges away from here.[5]

At the time of rising up, lord,
I send off a man, saying:

"Go, my man, inquire of Ciravāsi."

[234] Then, lord, till that man comes back again,
I am in an anxious state,[6]
fearing lest some sickness may have befallen Ciravāsi."

■

"Now what think you, headman?

Would sorrow and grief,
woe,
lamentation
and despair come upon you
if your boy Ciravāsi were slain
or imprisoned
or had loss
or blame?"

"Lord, if such were to befall my boy Ciravāsi,
how should I not have sorrow and grief,
woe,
lamentation
and despair?"

"But, headman, you must regard it in this manner:

'Whatsoever Ill arising comes upon me,
— all that is rooted in desire,
is joined to desire.

Desire is indeed the root of Ill.'

■

Now what think you, headman?

When you did not see,
did not hear Ciravāsi's mother,

did you feel desire
or longing
or affection for her?"

"No indeed, lord."

"But, headman, when you got sight of her,
got hearing of her,
did you then have desire
or longing
or affection for her?"

"Yes, lord."

"Now what think you, headman?

Would sorrow and grief,
woe,
lamentation
and despair come upon you
if Ciravāsi's mother were slain
or imprisoned
or had any loss or blame?"

"Why surely, lord, sorrow and grief,
woe,
lamentation
and despair
would come upon me."

"So in this manner, headman,
must you look upon it:

'Whatsoever Ill arising may come upon me,
— all that is rooted in desire,
is joined to desire.

Desire is indeed the root of Ill.'"

---

[1] The meaning of the name is obscure. *Bhadraka* (text *Bhadragaka*) means 'lucky.'

[2] *Cf. Brethren,* 10. 'The Mallas, a confederation of independent clans, located by the two great Chinese chroniclers on the mountain slopes eastward of the Buddha's own clan.' Text has *Malaatā*.

[3] *Nayaṇñ nehi*

[4] *Chanda*

[5] 'He was acquiring learing (at school). *Comy*. Pron. Chīra-.

[6] *Aññathatta,* generally in the meaning of 'otherness, change.'

Saṃyutta Nikāya
4. Saḷāyatana Vagga
42. Gāmani Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

42. Kindred Sayings about Headmen

Sutta 12

Rāsiya Suttaṃ

Rāsiya

---

[234]

Thus have I heard:

Once the Exalted One was staying among the Mallas at Uruvelakappa, a township of the Mallas.

Then Rāsiya,[1] the headman, came to visit the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated, Rāsiya, the headman,
said to the Exalted One: -

"I have heard, lord, that Gotama the recluse
censures all ascetic ways,
that he downright chides and abuses
any ascetic who lives a rough life.[2]

Those who say thus, lord, -

that **[235]** Gotama the recluse
censures all ascetic ways,
that he downright chides and abuses
any ascetic who lives a rough life,
do they speak in conformity with the Exalted One's view,
without misrepresenting the Exalted One
by stating what is wrong?

Do they speak in conformity with his teaching,
so that no one who is of the same view,
a follower of his view,
could give opportunity for censure?"

"They who speak thus, headman,
saying that Gotama the recluse
censures all ascetic ways,
that he downright chides and abuses
any ascetic who lives a rough life, -
such speak not in accordance with my view,
such do misrepresent me
in so saying what is wrong.

1.

These two extremes,[3] headman,
should not be followed
by one who has gone forth from the world:

Devotion to the pleasures of sense, -
a low, pagan practice of the manyfolk,
not Ariyan,
not bound up with welfare;

and devotion to self-mortification,
which is painful,
not Ariyan,
not bound up with welfare.

Not following after these two extremes, headman,
is the Middle Way of approach,
fully known by the Tathāgata,
which giveth vision,
giveth knowledge,
leading to calm,
to supernormal knowledge,
to wisdom,
to Nibbāna.

And what,headman,
is that Middle Way of approach,
fully known by the Tathāgata,
which giveth vision,
giveth knowledge,
leading to calm,
to supernormal knowledge,
to wisdom,
to Nibbāna?

It is this Ariyan Eightfold Path, to wit:

Right view,
right aim,
right speech,
right action,

right living,
right effort,
right mindfulness,
right concentration.

This, headman, is that Middle Way of approach,
fully known by the Tathāgata,
which giveth vision,
giveth knowledge,
leading to calm,
to supernormal knowledge,
to wisdom,
to Nibbāna.

2.

There are found existing in the world, headman,
these three who are given to sensual pleasures.[4]

What three?

(i)

[236] Herein, headman, a certain one,
given to sensual pleasures,
seeks wealth unlawfully
and by violence.

Seeking wealth unlawfully
he gets no ease,
no pleasure for himself,
he shares it not with others,
he does no meritorious deeds.

(ii)

Herein, headman, a certain one,
given to sensual pleasures,
seeks wealth unlawfully
and by violence.

Seeking wealth unlawfully,
he gets ease and pleasure for himself,
but shares it not with others
and does no meritorious deeds.

(iii)

Herein, headman, a certain one,
given to sensual pleasures,
seeks wealth
and by violence.

Seeking wealth unlawfully,
he gets ease and pleasure for himself,
shares it with others
and does meritorious deeds.

(iv)

Herein, headman, a certain one,
given to sensual pleasures,
seeks wealth both lawfully and unlawfully,
by violence and without violence.

Seeking wealth both lawfully and unlawfully,
he gets no ease,
no pleasure for himself:
he shares it not with others
and does no meritorious deeds.

(v)

Herein, headman, a certain one,
given to sensual pleasures,
seeks wealth both lawfully and unlawfully,
by violence and without violence.

Seeking wealth both lawfully and unlawfully,
he gets ease,
gets pleasure for himself,
but shares it not with others
and does no meritorious deeds.

(vi)

Herein, headman, a certain one,
given to sensual pleasures,
seeks wealth both lawfully and unlawfully,
by violence and without violence.

Seeking wealth both lawfully and unlawfully,
he gets ease,
gets pleasure for himself,
shares it with others
and does meritorious deeds.

(vii)

Herein, headman, a certain one,
given to sensual pleasures,
seeks wealth by lawful means,
without violence.

Seeking wealth by lawful means,
he gets no ease,
gets no pleasure for himself,
shares it not with others
and does no meritorious deeds.

(viii)

Herein, headman, a certain one,
given to sensual pleasures,
seeks wealth by lawful means,
without violence.

Seeking wealth by lawful means,
he gets ease,
gets pleasure for himself,
but shares it not with others
and does no meritorious deeds.

[237]

(ix)

Herein, headman, a certain one,
given to sensual pleasures,
seeks wealth by lawful means,
without violence.

Seeking wealth by lawful means,
he gets ease,
gets pleasure for himself,
shares it with others
and does meritorious deeds.

But he makes use of his wealth
with greed and longing,
he is guilty of offence,
heedless of danger,
blind to his own salvation.[5]

(x)

Herein again, headman, a certain one,
given to sensual pleasures,
seeks wealth by lawful means,
without violence.

Seeking wealth by lawful means,
he gets ease,
gets pleasure for himself,
shares it with others
and does meritorious deeds.

But he makes use of his wealth
without greed and longing,
he is guiltless of offence,
he is heedful of danger
and alive to his own salvation.

3.

(i)

Now, headman, this one who,
given to sensual pleasures,
seeks wealth unlawfully
and by violence.

Seeking wealth unlawfully
he gets no ease,
no pleasure for himself,
he shares it not with others,
he does no meritorious deeds —

this one, headman,
given to sensual pleasures,
is blameworthy in three respects.

In what three?

He is blameworthy in the first instance
because he seeks wealth by unlawful means and violence.

He gets no ease, gets no pleasure for himself,
so he is to blame in the second instance.

He shares not with others and does no meritorious deeds,
so he is blameworthy in the third instance.

This one, headman,
given to sensual pleasures,
is blameworthy in these three respects.

(ii)

Now, headman, this one who,
given to sensual pleasures,
seeks wealth unlawfully
and by violence.

Seeking wealth unlawfully,
he gets ease and pleasure for himself,
but shares it not with others
and does no meritorious deeds —

this one, headman,
given to sensual pleasures,
is blameworthy in two respects,
praiseworthy in one respect.

In what two respects is he blameworthy?

Seeking wealth by **[238]** unlawful means
and by violence,
he is first to blame for that.

Secondly, in seeking wealth by unlawful means
and by violence,
he shares it not
nor does meritorious deeds,
that is the second respect.

And what is the one respect
in which he is praiseworthy?

In getting ease
and pleasure for himself.

In this respect he is praiseworthy.

So this one, headman,
given to sensual pleasures,
is blameworthy in two respects,
praiseworthy in one.

(iii)

Now, headman, this one who,
given to sensual pleasures,
seeks wealth
and by violence.

Seeking wealth unlawfully,
he gets ease and pleasure for himself,
shares it with others
and does meritorious deeds —

this one, headman,
given to sensual pleasures,
is blameworthy in one respect,
praiseworthy in two.

In what respect is he blameworthy?

In seeking wealth by unlawful means
and by violence,
he is blameworthy in this one respect.

And in what two respects is he praiseworthy?

In getting ease
and pleasure for himself.

That is the first.

In sharing with others
and doing meritorious deeds.

That is the second respect
in which he is praiseworthy.

So this one, headman,
given to sensual pleasures,
is blameworthy in one respect,
praiseworthy in two.

(iv)

Now, headman, this one who,
given to sensual pleasures,
seeks wealth both lawfully and unlawfully,
by violence and without violence.

Seeking wealth both lawfully and unlawfully,
he gets no ease,
no pleasure for himself:
he shares it not with others
and does no meritorious deeds —

this one, headman,
given to sensual pleasures,

in one respect is praiseworthy,
in three respects is blameworthy.

What is the one?

He seeks wealth lawfully,
without violence.

Thus in one respect he is praiseworthy.

In what three respects
is he blameworthy?

In seeking wealth unlawfully,
with violence.

That is the first.

In getting neither ease
nor pleasure for himself.

That is the second.

In not sharing or
doing meritorious deeds, -
that is the third.

Thus in one respect he is praiseworthy,
in three respects he is blameworthy.

[239]

(v)

Now, headman, this one who,
given to sensual pleasures,
seeks wealth both lawfully and unlawfully,
by violence and without violence.

Seeking wealth both lawfully and unlawfully,
he gets ease,
gets pleasure for himself,
but shares it not with others
and does no meritorious deeds —

this one, headman,
given to sensual pleasures,
in two respects he is praiseworthy,
in two he is blameworthy.

In which two
is he praiseworthy?

By seeking wealth lawfully
and without violence, -
that is the first respect.

By getting ease
and pleasure for himself, -
that is the second respect
in which he is praiseworthy.

And in what two respects
is he blameworthy?

In seeking it unlawfully
and with violence, -
that is the first.

In not sharing
or doing meritorious deeds, -
that is the second respect
in which he is blameworthy.

So in these two respects
he is praiseworthy,

and in these two respects
he is blameworthy.

(vi)

Now, headman, this one who,
given to sensual pleasures,
seeks wealth both lawfully and unlawfully,
by violence and without violence.

Seeking wealth both lawfully and unlawfully,
he gets ease,
gets pleasure for himself,
shares it with others
and does meritorious deeds —

this one, headman,
given to sensual pleasures,
is praiseworthy in three respects,
and in one respect blameworthy.

In what three?

By seeking wealth lawfully,
without violence, -
that is the first.

By getting ease
and pleasure for himself, -
that is the second.

By sharing it
and doing meritorious deeds, -
that is the third respect
in which he is praiseworthy.

And in what one respect
is he blameworthy?

By seeking it unlawfully
and by violence.

That is the one respect.

(vii)

Now, headman, this one who,
given to sensual pleasures,
seeks wealth by lawful means,
without violence.

Seeking wealth by lawful means,
he gets no ease,
gets no pleasure for himself,
shares it not with others
and does no meritorious deeds —

this one, headman,
given to sensual pleasures,
is praiseworthy in one respect,
blameworthy in two respects.

In what one respect
is he praiseworthy?

In seeking wealth lawfully,
without violence.

That is the one.

And what are the two?

In **[240]** getting neither ease
nor pleasure for himself, -
that is the first.

In not sharing
or doing meritorious deeds, -
that is the second respect
in which he is blameworthy.

So in this one respect
he is praiseworthy,
in these two blameworthy.

(viii)

Now, headman, this one who,
given to sensual pleasures,
seeks wealth by lawful means,
without violence.

Seeking wealth by lawful means,
he gets ease,
gets pleasure for himself,
but shares it not with others
and does no meritorious deeds —

this one, headman,
given to sensual pleasures,
is praiseworthy in two respects,
blameworthy in one.

In what two?

In seeking wealth lawfully
and without violence, -
that is the first.

In getting both ease
and pleasure for himself, -
that is the second.

Then in what one respect
is he blameworthy?

In not sharing
and not doing meritorious deeds.

That is the one respect.

So in these two respects
he is praiseworthy,
in this one blameworthy.

(ix)

Now, headman, this one who,
given to sensual pleasures,
seeks wealth by lawful means,
without violence.

Seeking wealth by lawful means,
he gets ease,
gets pleasure for himself,
shares it with others
and does meritorious deeds.

But he makes use of his wealth
with greed and longing,
he is guilty of offence,
heedless of danger,
blind to his own salvation —

this one, headman,
given to sensual pleasures,

is praiseworthy in three respects,
blameworthy in one.

In what three?

In seeking wealth lawfully
and without violence.

That is the first.

In getting both ease
and pleasure for himself.

That is the second.

In sharing it
and doing meritorious deeds.

That is the third.

And in what one respect is he blameworthy?

In using his wealth
with greed and longing,
in being guilty of offence,
heedless of danger
and blind to his own salvation.

That is the one respect
in which he is blameworthy.

So, headman, in these three respects
he is praiseworthy,
in this one respect he is blameworthy.

(x)

Now, headman, this one who,
given to sensual pleasures,
seeks wealth by lawful means,
without violence.

Seeking wealth by lawful means,
he gets ease,
gets pleasure **[241]** for himself,
shares it with others
and does meritorious deeds.

But he makes use of his wealth
without greed and longing,
he is guiltless of offence,
he is heedful of danger
and alive to his own salvation —

this one, headman,
given to sensual pleasures,
is praiseworthy in four respects.

In what four?

In seeking wealth lawfully,
without violence,
in getting both ease
and pleasure for himself,
in sharing it with others
and doing meritorious deeds
making use of his wealth
without greed and longing,
guiltless of offence,
heedful of danger
and in being alive to his own salvation.

So, headman,
this one who is given to sensual pleasures

is praiseworthy in these four respects.

4.

(i)

Now there are these three sorts of ascetics
who live a rougb life
to be found existing in the world, headman.

What three?

Herein, headman, a certain ascetic,
living a rough life,
in faith goes forth from the home-life
to the homeless as a Wanderer.

He thinks:

'Maybe I shall come to some profitable state.

Maybe I shall realize some superhuman experience,
some truly Ariyan excellence
of knowledge and insight.'

So he tortures himself,
goes to extremes in torturing himself.

But he wins thereby
no profitable state.

He realizes no superhuman experience,
no truly Ariyan excellence
of knowledge and insight.

(ii)

Here again, headman, some ascetic,
living a rough life,
in faith goes forth from the home-life
to the homeless as a Wanderer.

He thinks:

'Maybe I shall come to some profitable state.

Maybe I shall realize some superhuman experience,
some truly Ariyan excellence
of knowledge and insight.'

So he tortures himself,
goes to extremes in torturing himself,
and comes to some profitable state,
but he realizes no superhuman experience,
no truly Ariyan excellence
of knowledge and insight.

(iii)

Here again, headman, some ascetic,
living a rough life,
in faith goes forth from the home-life
to the homeless as a Wanderer.

He thinks:

'Maybe I shall come to some profitable state.

Maybe I shall realize some superhuman experience,
some truly Ariyan excellence
of knowledge and insight.'

So he tortures himself,
goes to extremes in torturing himself.

He both comes to some profitable state
and realizes some superhuman experience,
some truly Ariyan excellence
of knowledge and insight.

[242]

5.

(i)

Now herein, headman, this ascetic
who lives a rough life,
in faith having gone forth from the home-life
to the homeless as a Wanderer,
tortures himself,
goes to extremes in torturing himself
but comes to no profitable state
nor realizes any superhuman experience,
or truly Ariyan excellence
of knowledge and insight —
this ascetic so living is blameworthy in three respects.

In what three?

He tortures himself,
goes to extremes in torturing himself.

That is the first respect
in which he is blameworthy.

Then he comes to no profitable state.

That is the second.

Then he realizes no superhuman experience,
or truly Ariyan excellence

of knowledge and insight.

That is the third respect in which he is blameworthy.

So, headman, this ascetic
who lives a rough life,
in faith having gone forth from the home-life
to the homeless as a Wanderer,
torturing himself,
going to extremes in torturing himself
is blameworthy in these three respects.

(ii)

Now herein, headman, this ascetic
who lives a rough life,
in faith having gone forth from the home-life
to the homeless as a Wanderer,
tortures himself,
goes to extremes in torturing himself
does come to some profitable state,
but does not realize any superhuman experience,
or truly Ariyan excellence
of knowledge and insight.

Thus he is blameworthy in two respects
and is praiseworthy in one.

In what two?

He tortures himself,
goes to extremes in torturing himself.

That is the first respect
in which he is blameworthy.

He does not realize any superhuman experience,
or truly Ariyan excellence
of knowledge and insight.

That is the second respect in which he is blameworthy.

And in what one respect is he praiseworthy?

He comes to some profitable state.

That is the one respect in which he is praiseworthy.

So, headman, this ascetic
who lives a rough life,
in faith having gone forth from the home-life
to the homeless as a Wanderer,
torturing himself,
going to extremes in torturing himself
is blameworthy in two respects,
praiseworthy in one respect.

(iii)

Now herein, headman, this ascetic
who lives a rough life,
in faith having gone forth from the home-life
to the homeless as a Wanderer,
tortures himself,
goes to extremes in torturing himself
who comes to some profitable state,
who realizes some superhuman experience,
some truly Ariyan excellence
of knowledge and insight, -
this ascetic, headman, is blameworthy in one respect,
praiseworthy in two respects.

In what one respect is he blameworthy?

In torturing himself,
in going to extremes in torturing himself.

That is the one respect
in which he is blameworthy.

And in what two respects is he praiseworthy?

In coming to some profitable state.

That is the first.

And in realizing some superhuman experience,
some truly Ariyan **[243]** excellence
of knowledge and insight.

That is the second respect
in whicb be is praiseworthy.

So, headman, this ascetic
who lives a rough life,
in faith having gone forth from the home-life
to the homeless as a Wanderer,
torturing himself,
going to extremes in torturing himself
is in this one respect blameworthy,
in these two respects praiseworthy.

6.

There are these three things, headman,
belonging to this life,
that are undecaying,
not subject to time,
inviting to come and see,
leading onward (to Nibbāna),

to be realized each for himself
by the wise.

What three?

(i)

Since the lustful man,
because of his lust,
directs thought to his own harm,
directs thought to the harm of others,
to the harm both of himself and of others,
but when lust is abandoned
directs thought neither to his own harm
nor to that of others,
nor of both, -
thus these (results) belong to this life,
they are undecaying,
not subject to time,
inviting to come and see,
leading onward (to Nibbāna),
to be realized each for himself
by the wise.

(ii)

Since the depraved man,
because of his depravity,
directs thought to his own harm,
directs thought to the harm of others,
to the harm both of himself and of others,
but when depravity is abandoned
directs thought neither to his own harm
nor to that of others,
nor of both, -
thus these (results) belong to this life,

they are undecaying,
not subject to time,
inviting to come and see,
leading onward (to Nibbāna),
to be realized each for himself
by the wise.

(iii)

Since the deluded man,
because of his delusion,
directs thought to his own harm,
directs thought to the harm of others,
to the harm both of himself and of others,
but when delusion is abandoned
directs thought neither to his own harm
nor to that of others,
nor of both, -
thus these (results) belong to this life,
they are undecaying,
not subject to time,
inviting to come and see,
leading onward (to Nibbāna),
to be realized each for himself
by the wise.

(ii)

These, headman, are the three things
belonging to this life,
that are undecaying,
not subject to time,
inviting to come and see,
leading onward (to Nibbāna), to be realized eacb for himself
by the wise."

■

[244] At these words Rāsiya, the headman
said to the Exalted One: -

"Excellent, lord!

Excellent it is, lord!

Just as if one should raise what is overthrown,
or show forth what is hidden,
or point out the way
to him that wanders astray,
or hold up a light in the darkness
so that they who have eyes may behold objects, -
even so in divers ways
hath the Norm been set forth by the Exalted One.|| ||

To the exalted One, lord,
I go for refuge,
to the Norm
and to the Order of Brethren.

May the Exalted One accept me
as a lay disciple,
as one who hath gone to him for refuge,
from this day forth
so long as life doth last."

---

[1] "Heaper" was the name given him by the Elders who compiled the Texts.' *Comy*.

[2] *Lūkha-jīviṇ* For the ascetic see Intr. to *Dialog*. i.8, 206.

[3] *Antā*. *Pāli Dict*. 'standards of life.' *Comy*. *koṭṭhāse* For the first statment of these see *The First Sermon; Vin*. 1, 10 (*Buddhist Suttas*, Rhys Davids); and S v, 421.

[4] *Kāmabhogin*

[5] *Gadhita-mucchita; ajjhāpanna; anādīnava-dassāvī; anissaraṇa-paññā*, as at *K.S*. ii, 181, etc.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
42. Gāmani Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

42. Kindred Sayings about Headmen

Sutta 13

Pātali (or Manāpa) Suttaṃ

Pāṭali[1] (or Charming)

---

[244]

Thus have I heard:

Once the Exalted One was staying among the Koliyans[2]
at Uttara,
a township of the Koliyans.

Then Pāṭaliya, the headman, came to visit the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated Pāṭaliya, the headman,
said to the Exalted One: -

"I have heard it said, lord,

'Gotama the recluse knows magic.'[3]

Those who thus aver, lord,
that Gotama the recluse knows magic, -
do they speak in accordance with the Exalted One's view,
without misrepresenting the Exalted One
by stating what is wrong?

Do they speak in conformity with his teaching,
so that no one who is of the same view,[4]
a follower of his view,
could give opportunity for censure?

We wish not to speak falsely of the Exalted One, lord."

■

"They who said thus, headman,
that I know magic,
do speak in accordance with my view.

They do not misrepresent me
by stating what is wrong.

They do speak in conformity with my teaching,
so that no one who is of the same view as I,
who is a follower of my view,
could give opportunity for censure."

■

"So then it is true, my friend,[5]
though I did not believe those recluses and brahmins
when they said:

'Gotama the recluse knows magic.'

So after all,[6] my friend, Gotama the recluse
is a trickster."

■

"Now, headman, does he who says that I know magic, -
[245] does he in so saying
thereby imply that I am a trickster,
saying,

'Such is the Exalted One,
such is the Happy One'?

§

Now, headman, in this matter
I will question you.

Do you answer as you think fit.

1.

(i)

Now what think you, headman?

Do you know the hirelings of the Koliyans,
who have drooping crests?"[7]

"Yes, lord, I do know them."

"Now what think you, headman?

For what purpose
are these hirelings of the Koliyans,
who have drooping crests?"

"To check robbers, lord,
among the Koliyans
and to carry messages for the Koliyans.

That, lord, is the reason
for those hirelings of the Koliyans,
who have drooping crests."

■

"Now what think you, headman?

As to those hirelings of the Koliyans,
do you know them as honest
or as rogues?"

"I know them, lord, as wicked rogues.

If there be any wicked rogues
among the Koliyans,
it is they."

■

"Now, headman, if anyone should say:

'Pāṭaliya, the headman,
knows that the hirelings of the Koliyans,
who have drooping crests,
are wicked rogues.

Therefore Pataliya, the headman,
is himself a wicked rogue,' -

would he be speaking truth in so saying?"

"Surely not, lord.

The hirelings of the Koliyans
are one thing,
but I am quite another thing,
of quite another nature
from that of the Koliyans' hirelings
who have drooping crests,
of quite another nature!"

■

"So, headman, you will get[8] this said about you:

'Pāṭaliya, the headman, knows
that the Koliyans' hirelings with drooping crests
are wicked rogues,
but Pāṭaliya, the headman, is not a wicked rogue.'

Why then does not the Tathāgata, get this **[246]** said of him:

'The Tathāgata, knows magic,
but the Tathāgata, is not a trickster'?

Magic I do know, headman,
and the fruit of magic,
and, how practising,

the trickster,
when body breaks up,
after death is reborn in the Woeful State,
the Evil Lot,
the Downfall,
in Purgatory, -
that also do I know.

(ii)

The taking of life, headman,
do I know
and the fruits thereof,
and, how practising,
one who takes life,
when body breaks up,
after death is reborn in the Woeful State,
the Evil Lot,
the Downfall,
in Purgatory, -
that also do I know.

The taking of what is not given, headman,
do I know
and the fruits thereof,
and, how practising,
one who takes what is not given,
when body breaks up,
after death is reborn in the Woeful State,
the Evil Lot,
the Downfall,
in Purgatory, -
that also do I know.

Wrong practice in respect of sensual passion, headman,
do I know

and the fruits thereof,
and, how practising,
one who has wrong practice in respect of sensual passion,
when body breaks up,
after death is reborn in the Woeful State,
the Evil Lot,
the Downfall,
in Purgatory, -
that also do I know.

The telling of falsehood, headman,
do I know
and the fruits thereof,
and, how practising,
one who tells falsehoods,
when body breaks up,
after death is reborn in the Woeful State,
the Evil Lot,
the Downfall,
in Purgatory, -
that also do I know.

Backbiting, headman,
do I know
and the fruits thereof,
and, how practising,
one who backbits,
when body breaks up,
after death is reborn in the Woeful State,
the Evil Lot,
the Downfall,
in Purgatory, -
that also do I know.

Bitter speech, headman,
do I know

and the fruits thereof,
and, how practising,
one who is of bitter speech,
when body breaks up,
after death is reborn in the Woeful State,
the Evil Lot,
the Downfall,
in Purgatory, -
that also do I know.

Idle babble, headman,
do I know
and the fruits thereof,
and, how practising,
one who is an idle babbler,
when body breaks up,
after death is reborn in the Woeful State,
the Evil Lot,
the Downfall,
in Purgatory, -
that also do I know.

Covetousness, headman,
do I know
and the fruits thereof,
and, how practising,
one who is covetous,
when body breaks up,
after death is reborn in the Woeful State,
the Evil Lot,
the Downfall,
in Purgatory, -
that also do I know.

Hatred and ill-will, headman,
do I know

and the fruits thereof,
and, how practising,
one who hates and bears ill-will,
when body breaks up,
after death is reborn in the Woeful State,
the Evil Lot,
the Downfall,
in Purgatory, -
that also do I know.

Perverted view, headman,
do I know
and the fruits thereof,
and, how practising,
one who perverted view,
when body breaks up,
after death is reborn in the Woeful State,
the Evil Lot,
the Downfall,
in Purgatory, -
that also do I know.

1.

There are, headman, certain recluses and brahmins
who teach this,
who have this view:

'Whosoever takes the life of a being -
all such in this very life
suffer sorrow and grief.

Whosoever takes what is not given -
all such in this very life
suffer sorrow and grief.

Whosoever acts wrongly in respect of sensual passion -
all such in this very life
suffer sorrow and grief.

Whosoever tells lies, -
all such in this very life
suffer sorrow and grief.'

(i)

Yet, headman, we see here a certain one,
garlanded,
be-ringed,
well groomed,
well perfumed,
with hair and beard trimmed,
fostering lust for womenfolk,
like a rajah, forsooth.

About him men ask:

'Good fellow, what has this man done,
that,
garlanded,
be-ringed,
well groomed,
well perfumed,
with hair and beard trimmed,
fostering lust for womenfolk,
like a rajah, forsooth?'

And of him they reply:

'Why, my good **[247]** fellow,
this man crushed the rajah's foe
and took his life.

Delighted with that
the rajah bestowed a gift on him.

That is why that man,
that,
garlanded,
be-ringed,
well groomed,
well perfumed,
with hair and beard trimmed,
fostering lust for womenfolk,
like a rajah, forsooth.'

(ii)

Again, headman, we see here a certain one[9]
with his arms strongly bound behind him
with a stout rope,
with shaven crown,
paraded round to the beat of a harsh-sounding drum,
from street to street,
from crossroads to crossroads,
then led forth by the southern gate,
and to the south of the town
beheaded.

About such an one they ask:

'Good fellow,
what has this man done
that he has his arms strongly bound behind him
with a stout rope,
with shaven crown,
paraded round to the beat of a harsh-sounding drum,
from street to street,
from crossroads to crossroads,

then led forth by the southern gate,
and to the south of the town
beheaded?'

And of him they reply:

'Why, my good fellow,
this man was the rajah's foe.

He killed a woman or a man.

So the royal police have caught him
and treat him thus.'

Now, how say you, headman?

Have you ever seen or heard of such an one?"

"I have both seen and heard, lord,
of such an one,
and shall again."

"Now, headman, those recluses and brahmins
who thus teach,
who hold this view:

'Whosoever takes the life of a being -
all such in this very life
suffer sorrow and grief;' -

did they speak truth or falsehood?"

"Falsehood, lord."

"Now are those who tell baseless lies
good men or bad?"

"Bad, lord."

"Now bad men,
evil-doers, -
do they live wrongly
or rightly?"

"Wrongly, lord."

"And those who live wrongly, -
have they wrong views
or right views?"

"Wrong views, lord."

"Now is it proper to put faith
in those who hold wrong views?"

"Surely not, lord."

(iii)

[248] "Now, headman, we see here a certain one,
garlanded,
be-ringed,
well groomed,
well perfumed,
with hair and beard trimmed,
fostering lust for womenfolk,
like a rajah, forsooth.

About him men ask:

'Good fellow, what has this man done, that,
garlanded,
be-ringed,
well groomed,
well perfumed,
with hair and beard trimmed,

fostering lust for womenfolk,
like a rajah, forsooth?'

Then they reply:

'Why, my good fellow, this man,
by crushing the rajah's foe,
won a treasure.

The rajah, pleased thereat,
gave him a gift.

So this man goes about
garlanded,
be-ringed,
well groomed,
well perfumed,
with hair and beard trimmed,
fostering lust for womenfolk,
like a rajah, forsooth.'

(iv)

Again, headman, we see here a certain one,
with his arms strongly bound behind him
with a stout rope,
with shaven crown,
paraded round to the beat of a harsh-sounding drum,
from street to street,
from crossroads to crossroads,
then led forth by the southern gate,
and to the south of the town
beheaded.

Then they ask about him:

'Good fellow, what has this man done that,
with his arms strongly bound behind him
with a stout rope,
with shaven crown,
paraded round to the beat of a harsh-sounding drum,
from street to street,
from crossroads to crossroads,
then led forth by the southern gate,
and to the south of the town
beheaded?"

Then they reply:

'This man, my good fellow,
either in village
or in forest
took something with thievish intent.[10]

So the royal police caught him
and treat him thus.'

Now, how say you, headman?

Have you ever seen or heard of such an one?"

"I have both seen and heard, lord,
of such an one,
and shall again."

"Now, headman, those recluses and brahmins
who thus teach,
who hold this view:

Whosoever takes what is not given -
all such in this very life
suffer sorrow and grief;

did they speak truth or falsehood?"

"Falsehood, lord."

"Now are those who tell baseless lies
good men or bad?"

"Bad, lord."

"Now bad men,
evil-doers, -
do they live wrongly
or rightly?"

"Wrongly, lord."

"And those who live wrongly, -
have they wrong views
or right views?"

"Wrong views, lord."

"Now is it proper to put faith
in those who hold wrong views?"

"Surely not, lord."

(v)

"Now, headman, we see here a certain one,
garlanded,
be-ringed,
well groomed,
well perfumed,
with hair and beard trimmed,
fostering lust for womenfolk,
like a rajah, forsooth.

About him men ask:

'Good fellow, what has this man done, that,
garlanded,
be-ringed,
well groomed,
well perfumed,
with hair and beard trimmed,
fostering lust for womenfolk,
like a rajah, forsooth?'

Then they reply:

'Why, my good fellow, this man,
was guilty of **[249]** intercourse
with the wives of the rajah's foe,
and the rajah, pleased thereat,
gave him a gift.

So this man goes about
garlanded,
be-ringed,
well groomed,
well perfumed,
with hair and beard trimmed,
fostering lust for womenfolk,
like a rajah, forsooth.'

(vi)

Again, headman, we see here a certain one,
with his arms strongly bound behind him
with a stout rope,
with shaven crown,
paraded round to the beat of a harsh-sounding drum,
from street to street,
from crossroads to crossroads,

then led forth by the southern gate,
and to the south of the town
beheaded.

Then they ask about him:

'Good fellow, what has this man done that,
with his arms strongly bound behind him
with a stout rope,
with shaven crown,
paraded round to the beat of a harsh-sounding drum,
from street to street,
from crossroads to crossroads,
then led forth by the southern gate,
and to the south of the town
beheaded?'

Then they reply:

'This man, my good fellow,
was guilty of intercourse
with women and girls of the clan.

So the royal police caught him
and treat him thus.'

Now, how say you, headman?

Have you ever seen or heard of such an one?"

"I have both seen and heard, lord,
of such an one,
and shall again."

"Now, headman, those recluses and brahmins
who thus teach,
who hold this view:

Whosoever acts wrongly in respect of sensual passion -
all such in this very life
suffer sorrow and grief;

did they speak truth or falsehood?"

"Falsehood, lord."

"Now are those who tell baseless lies
good men or bad?"

"Bad, lord."

"Now bad men,
evil-doers, -
do they live wrongly
or rightly?"

"Wrongly, lord."

"And those who live wrongly, -
have they wrong views
or right views?"

"Wrong views, lord."

"Now is it proper to put faith
in those who hold wrong views?"

"Surely not, lord."

(vii)

"Now, headman, we see here a certain one,
garlanded,
be-ringed,
well groomed,
well perfumed,

with hair and beard trimmed,
fostering lust for womenfolk,
like a rajah, forsooth.

About him men ask:

'Good fellow, what has this man done, that,
garlanded,
be-ringed,
well groomed,
well perfumed,
with hair and beard trimmed,
fostering lust for womenfolk,
like a rajah, forsooth?'

Then they reply:

'Why, my good fellow, this man,
delighted the rajah with falsehood,
and pleased thereat
the rajah gave him a gift.

So this man goes about
garlanded,
be-ringed,
well groomed,
well perfumed,
with hair and beard trimmed,
fostering lust for womenfolk,
like a rajah, forsooth.'

(viii)

Again, headman, we see here a certain one,
with his arms strongly bound behind him
with a stout rope,
with shaven crown,

paraded round to the beat of a harsh-sounding drum,
from street to street,
from crossroads to crossroads,
then led forth by the southern gate,
and to the south of the town
beheaded.

Then they ask about him:

'Good fellow, what has this man done that,
with his arms strongly bound behind him
with a stout rope,
with shaven crown,
paraded round to the beat of a harsh-sounding drum,
from street to street,
from crossroads to crossroads,
then led forth by the southern gate,
and to the south of the town
beheaded?"

Then they reply:

'This man, my good fellow,
by falsehood
spoiled the fortunes[11] of some housefather
or housefather's son.

So the royal police caught him
and treat him thus.'

[250] Now, how say you, headman?

Have you ever seen or heard of such an one?"

"I have both seen and heard, lord,
of such an one,
and shall again."

"Now, headman, those recluses and brahmins
who thus teach,
who hold this view:

Whosoever tells lies, -
all such in this very life
suffer sorrow and grief.'

did they speak truth or falsehood?"

"Falsehood, lord."

"Now are those who tell baseless lies
good men or bad?"

"Bad, lord."

"Now bad men,
evil-doers, -
do they live wrongly
or rightly?"

"Wrongly, lord."

"And those who live wrongly, -
have they wrong views
or right views?"

"Wrong views, lord."

"Now is it proper to put faith
in those who hold wrong views?"

"Surely not, lord."

3.

"Wonderful, lord!

Strange it is, lord!

Now, lord, I have a rest-house.

Therein are beds and seats,
a waterpot
and a lamp.

Whatsoever recluses or brahmins come to reside there,
to the best of my power
and as well as I can
I share it with them.

Now on a former occasion, lord,
four teachers
holding different views,
following different systems,
came to reside in that rest-house.

(i)

One teacher taught thus,[12]
held this view:

'There is no almsgiving,
no sacrifice,
no offering.

There is no fruit,
no result of good or evil deeds.

This world is not,
the world beyond is not.

There is no mother or father,
no beings of spontaneous birth.[13]

In the world
are no recluses and brahmins
who have **[251]** won the summit,
who have won perfection,
who of themselves
by supernormal power
have realized both this world
and the world beyond,
and proclaim it.'

(ii)

One teacher taught thus, had this view:

'There is almsgiving,
sacrifice,
offering.

There is fruit,
there is result of good and evil deeds.

This world is,
the world beyond is.

There is mother and father,
there are beings of spontaneous birth.

In the world
are recluses and brahmins
who have won the summit,
who have won perfection,
who of themselves
have realized by supernormal power
both this world

and the world beyond,
and proclaim it.'

(iii)

One teacher taught thus,[14] had this view:

'For him who acts
or makes others act:
for him who mutilates
or makes others mutilate,
who torments
or makes others torment,
who causes grief of himself
or through others,
who enfeebles
or causes others to enfeeble,
who binds[15]
or makes others bind,
who causes life to be taken,
who causes thieving,
breaks into houses,
carries off plunder,
plays the burglar,[16]
lurks in ambush,
who visits another's wife,
who tells lies, -
by one so acting
no evil is done.

Even though with a razor-edged tool
he should make all beings on earth
one mash of flesh,[17]
one heap öf flesh,
no evil results from that,
there is no coming by any evil.

Though he should go along
the right bank of the Ganges
slaying and striking,
mutilating and causing mutilation,
tormenting and causing torment, -
yet therefrom results no evil,
no coming by any evil.

Though he should go along
the left bank of the Ganges,
making burnt offerings
and causing them to be made,
sacrificing and causing sacrifice, -
yet therefrom results no merit,
no coming by any merit.'

[252]

(iv)

One teacher taught thus, had this view:

'For him who acts or makes others act
or makes others act:
for him who mutilates
or makes others mutilate,
who torments
or makes others torment,
who causes grief of himself
or through others,
who enfeebles
or causes others to enfeeble,
who binds
or makes others bind,
who causes life to be taken,
who causes thieving,

breaks into houses,
carries off plunder,
plays the burglar,
lurks in ambush,
who visits another's wife,
who tells lies, -
by one so acting
evil is done.

If with a razor-edged
he should make all beings on earth
one mash of flesh,
one heap öf flesh,
evil results from that,
there is coming by evil.

If he should go along
the right bank of the Ganges
slaying and striking,
mutilating and causing mutilation,
tormenting and causing torment, -
therefrom results evil,
there is coming by evil.

If he should go along
the left bank of the Ganges,
making burnt offerings
and causing them to be made,
sacrificing and causing sacrifice, -
therefrom results merit,
there is coming by merit.'

At this, lord, I had doubt and wavering,
and I thought;

'I wonder which of these recluses and brahmins
is speaking truth,
which is speaking falsehood?'"

"You might well doubt, headman.

You might well waver.

But it was on a doubtful point
that wavering arose in you."

"But I have such faith in the Exalted One, lord:

'The Exalted One
can teach me a teaching herein
so that I may abandon my doubt.'"

4.

"There is, headman, a peace of mind
that comes by righteousness.[18]

If you could win mental calm thereby,
you would thus abandon your state of doubt.

And what, headman, is that peace of mind
that comes by righteousness?

(i)

Herein, headman, the Ariyan disciple,
abandoning the taking of life,
abstaining therefrom:
abandoning the taking of what is not given,
abstaining therefrom:
abandoning wrong practice in respect of sensual passion,
abstaining therefrom:

abandoning falsehood,
abstaining therefrom:
abandoning backbiting,
abstaining therefrom:
abandoning bitter speech and idle babble,
abstaining therefrom.

Abandoning covetousness,
he is no more covetous.

Abandoning malevolence and hatred,
his heart becomes freed from ill-will.

Abandoning wrong view,
he becomes one of right view.

This Ariyan disciple, headman,
thus freed from covetousness,[19]
freed from malevolence,
not bewildered
but self- **[253]** possessed and concentrated,
with a heart possessed by kindliness[ed1],
abides suffusing one quarter of the world,
likewise the second,
third and fourth quarters,
likewise above,
below,
across,
everywhere,
for all sorts and conditions, -
the whole world does he abide suffusing
with heart possessed of kindliness
that is widespreading,
grown great
and boundless,

free from enmity
and peaceful.

He ponders thus:

'This teacher who teaches thus,
who holds this view:

"There is no almsgiving,
no sacrifice,
no offering;

There is no fruit,
no result of good or evil deeds;

This world is not,
the world beyond is not;

There is no mother or father,
no beings of spontaneous birth;

In the world
are no recluses and brahmins
who have won the summit,
who have won perfection,
who of themselves
by supernormal power
have realized both this world
and the world beyond,
and proclaim it" -

even if the word of that worthy teacher be true,
yet have I a ground of surety,[20]
for I oppress naught,
or weak or strong.

Herein doubly
I have made the lucky cast,[21]
for I am restrained in body, speech and mind:
and, when body breaks up,
after death
I shall arise in the Happy Lot,
the Heaven World.'

At this thought
gladness springs up in him.

Thus glad,
in him arises joy,
and as he thus rejoices
his body is calmed.

So with body calmed
he feels happiness.

In the happy one
the heart is at peace.

This, headman, is the peace of mind
that comes by righteousness.

Thereby
if you could win the mental calm,
you would abandon this state of doubt.

(ii)

Now that Ariyan disciple, headman, thus freed from covetousness
freed from malevolence,
not bewildered
but self-possessed and concentrated,
with a heart possessed by kindliness,
abides suffusing one quarter of the world,

likewise the second,
third and fourth quarters,
likewise above,
below,
across,
everywhere,
for all sorts and conditions, -
the whole world does he abide suffusing
with heart **[254]** possessed of kindliness
that is widespreading,
grown great
and boundless,
free from enmity
and peaceful.

He ponders thus:

'This teacher who teaches thus,
who holds this view:

"There is almsgiving,
sacrifice,
offering.

There is fruit,
there is result of good and evil deeds.

This world is,
the world beyond is.

There is mother and father,
there are beings of spontaneous birth.

In the world
are recluses and brahmins
who have won the summit,
who have won perfection,

who of themselves
have realized by supernormal power
both this world
and the world beyond,
and proclaim it" -

even if the word of that worthy teacher be true,
yet have I a ground of surety,
for I oppress naught,
or weak or strong.

Herein doubly
I have made the lucky cast,
for I am restrained in body, speech and mind:
and, when body breaks up,
after death
I shall arise in the Happy Lot,
the Heaven World.'

At this thought
gladness springs up in him.

Thus glad,
in him arises joy,
and as he thus rejoices
his body is calmed.

So with body calmed
he feels happiness.

In the happy one
the heart is at peace.

This, headman, is the peace of mind
that comes by righteousness.

Thereby
if you could win the mental calm,
you would abandon this state of doubt.

(iii)

Now that Ariyan disciple, headman, thus freed from covetousness
freed from malevolence,
not bewildered
but self-possessed and concentrated,
with a heart possessed by kindliness,
abides suffusing one quarter of the world,
likewise the second,
third and fourth quarters,
likewise above,
below,
across,
everywhere,
for all sorts and conditions, -
the whole world does he abide suffusing
with heart possessed of kindliness
that is widespreading,
grown great
and boundless,
free from enmity
and peaceful.

He ponders thus:

'This teacher who teaches thus,
who holds this view:

"For him who acts
or makes others act:
for him who mutilates
or makes others mutilate,

who torments
or makes others torment,
who causes grief of himself
or through others,
who enfeebles
or causes others to enfeeble,
who binds
or makes others bind,
who causes life to be taken,
who causes thieving,
breaks into houses,
carries off plunder,
plays the burglar,
lurks in ambush,
who visits another's wife,
who tells lies, -
by one so acting
no evil is done.

Even though with a razor-edged tool
he should make all beings on earth
one mash of flesh,
one heap öf flesh,
no evil results from that,
there is no coming by any evil.

Though he should go along
the right bank of the Ganges
slaying and striking,
mutilating and causing mutilation,
tormenting and causing torment, -
yet therefrom results no evil,
no coming by any evil.

Though he should go along
the left bank of the Ganges,

making burnt offerings
and causing them to be made,
sacrificing and causing sacrifice, -
yet therefrom results no merit,
no coming by any merit" -

even if the word of that worthy teacher be true,
yet have I a ground of surety,
for I oppress naught,
or weak or strong.

Herein doubly
I have made the lucky cast,
for I am restrained in body, speech and mind:
and, when body breaks up,
after death
I shall arise in the Happy Lot,
the Heaven World.'

At this thought
gladness springs up in him.

Thus glad,
in him arises joy,
and as he thus rejoices
his body is calmed.

So with body calmed
he feels happiness.

In the happy one
the heart is at peace.

This, headman, is the peace of mind
that comes by righteousness.

Thereby
if you could win the mental calm,
you would abandon this state of doubt.

[255]

(iv)

Now that Ariyan disciple, headman, thus freed from covetousness
freed from malevolence,
not bewildered
but self-possessed and concentrated,
with a heart possessed by kindliness,
abides suffusing one quarter of the world,
likewise the second,
third and fourth quarters,
likewise above,
below,
across,
everywhere,
for all sorts and conditions, -
the whole world does he abide suffusing
with heart possessed of kindliness
that is widespreading,
grown great
and boundless,
free from enmity
and peaceful.

He ponders thus:

'This teacher who teaches thus,
who holds this view:

"For him who acts or makes others act
or makes others act:
for him who mutilates

or makes others mutilate,
who torments
or makes others torment,
who causes grief of himself
or through others,
who enfeebles
or causes others to enfeeble,
who binds
or makes others bind,
who causes life to be taken,
who causes thieving,
breaks into houses,
carries off plunder,
plays the burglar,
lurks in ambush,
who visits another's wife,
who tells lies, -
by one so acting
evil is done.

If with a razor-edged
he should make all beings on earth
one mash of flesh,
one heap öf flesh,
evil results from that,
there is coming by evil.

If he should go along
the right bank of the Ganges
slaying and striking,
mutilating and causing mutilation,
tormenting and causing torment, -
therefrom results evil,
there is coming by evil.

If he should go along
the left bank of the Ganges,
making burnt offerings
and causing them to be made,
sacrificing and causing sacrifice, -
therefrom results merit,
there is coming by merit" -

even if the word of that worthy teacher be true,
yet have I a ground of surety,
for I oppress naught,
or weak or strong.

Herein doubly
I have made the lucky cast,
for I am restrained in body, speech and mind:
and, when body breaks up,
after death
I shall arise in the Happy Lot,
the Heaven World.'

At this thought
gladness springs up in him.

Thus glad,
in him arises joy,
and as he thus rejoices
his body is calmed.

So with body calmed
he feels happiness.

In the happy one
the heart is at peace.

This, headman, is the peace of mind
that comes by righteousness.

Thereby
if you could win the mental calm,
you would abandon this state of doubt.

§

5.

(i)

Herein, headman, the Ariyan disciple,
abandoning the taking of life,
abstaining therefrom:
abandoning the taking of what is not given,
abstaining therefrom:
abandoning wrong practice in respect of sensual passion,
abstaining therefrom:
abandoning falsehood,
abstaining therefrom:
abandoning backbiting,
abstaining therefrom:
abandoning bitter speech and idle babble,
abstaining therefrom.

Abandoning covetousness,
he is no more covetous.

Abandoning malevolence and hatred,
his heart becomes freed from ill-will.

Abandoning wrong view,
he becomes one of right view.

This Ariyan disciple, headman,
thus freed from covetousness,
freed from malevolence,
not bewildered
but self-possessed and concentrated,
with a heart possessed by compassion,
abides suffusing one quarter of the world,
likewise the second,
third and fourth quarters,
likewise above,
below,
across,
everywhere,
for all sorts and conditions, -
the whole world does he abide suffusing
with heart possessed of compassion
that is widespreading,
grown great
and boundless,
free from enmity
and peaceful.

He ponders thus:

'This teacher who teaches thus,
who holds this view:

"There is no almsgiving,
no sacrifice,
no offering;

There is no fruit,
no result of good or evil deeds;

This world is not,
the world beyond is not;

There is no mother or father,
no beings of spontaneous birth;

In the world
are no recluses and brahmins
who have won the summit,
who have won perfection,
who of themselves
by supernormal power
have realized both this world
and the world beyond,
and proclaim it" -

even if the word of that worthy teacher be true,
yet have I a ground of surety,
for I oppress naught,
or weak or strong.

Herein doubly
I have made the lucky cast,
for I am restrained in body, speech and mind:
and, when body breaks up,
after death
I shall arise in the Happy Lot,
the Heaven World.'

At this thought
gladness springs up in him.

Thus glad,
in him arises joy,
and as he thus rejoices
his body is calmed.

So with body calmed
he feels happiness.

In the happy one
the heart is at peace.

This, headman, is the peace of mind
that comes by righteousness.

Thereby
if you could win the mental calm,
you would abandon this state of doubt.

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sacrifice,
offering.

There is fruit,
there is result of good and evil deeds.

This world is,
the world beyond is.

There is mother and father,
there are beings of spontaneous birth.

In the world
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He ponders thus:

'This teacher who teaches thus,
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"For him who acts
or makes others act:
for him who mutilates
or makes others mutilate,
who torments
or makes others torment,
who causes grief of himself
or through others,
who enfeebles
or causes others to enfeeble,
who binds
or makes others bind,
who causes life to be taken,
who causes thieving,
breaks into houses,
carries off plunder,
plays the burglar,
lurks in ambush,
who visits another's wife,
who tells lies, -
by one so acting
no evil is done.

Even though with a razor-edged tool
he should make all beings on earth
one mash of flesh,
one heap öf flesh,
no evil results from that,
there is no coming by any evil.

Though he should go along
the right bank of the Ganges
slaying and striking,
mutilating and causing mutilation,
tormenting and causing torment, -
yet therefrom results no evil,
no coming by any evil.

Though he should go along
the left bank of the Ganges,
making burnt offerings
and causing them to be made,
sacrificing and causing sacrifice, -
yet therefrom results no merit,
no coming by any merit" -

even if the word of that worthy teacher be true,
yet have I a ground of surety,
for I oppress naught,
or weak or strong.

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after death
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Thus glad,
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and as he thus rejoices
his body is calmed.

So with body calmed
he feels happiness.

In the happy one
the heart is at peace.

This, headman, is the peace of mind
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Thereby
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At this thought
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Thus glad,
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and as he thus rejoices
his body is calmed.

So with body calmed
he feels happiness.

In the happy one
the heart is at peace.

This, headman, is the peace of mind
that comes by righteousness.

Thereby
if you could win the mental calm,
you would abandon this state of doubt.

5.

(ii)

Herein, headman, the Ariyan disciple,
abandoning the taking of life,
abstaining therefrom:
abandoning the taking of what is not given,
abstaining therefrom:
abandoning wrong practice in respect of sensual passion,
abstaining therefrom:
abandoning falsehood,
abstaining therefrom:
abandoning backbiting,
abstaining therefrom:

abandoning bitter speech and idle babble,
abstaining therefrom.

Abandoning covetousness,
he is no more covetous.

Abandoning malevolence and hatred,
his heart becomes freed from ill-will.

Abandoning wrong view,
he becomes one of right view.

This Ariyan disciple, headman,
thus freed from covetousness,
freed from malevolence,
not bewildered
but self-possessed and concentrated,
with a heart possessed by sympathy,
abides suffusing one quarter of the world,
likewise the second,
third and fourth quarters,
likewise above,
below,
across,
everywhere,
for all sorts and conditions, -
the whole world does he abide suffusing
with heart possessed of sympathy
that is widespreading,
grown great
and boundless,
free from enmity
and peaceful.

He ponders thus:

'This teacher who teaches thus,
who holds this view:

"There is no almsgiving,
no sacrifice,
no offering;

There is no fruit,
no result of good or evil deeds;

This world is not,
the world beyond is not;

There is no mother or father,
no beings of spontaneous birth;

In the world
are no recluses and brahmins
who have won the summit,
who have won perfection,
who of themselves
by supernormal power
have realized both this world
and the world beyond,
and proclaim it" -

even if the word of that worthy teacher be true,
yet have I a ground of surety,
for I oppress naught,
or weak or strong.

Herein doubly
I have made the lucky cast,
for I am restrained in body, speech and mind:
and, when body breaks up,
after death

I shall arise in the Happy Lot,
the Heaven World.'

At this thought
gladness springs up in him.

Thus glad,
in him arises joy,
and as he thus rejoices
his body is calmed.

So with body calmed
he feels happiness.

In the happy one
the heart is at peace.

This, headman, is the peace of mind
that comes by righteousness.

Thereby
if you could win the mental calm,
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lurks in ambush,
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by one so acting
no evil is done.

Even though with a razor-edged tool
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Though he should go along
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for all sorts and conditions, -
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There is no mother or father,
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In the world
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In the happy one
the heart is at peace.

This, headman, is the peace of mind
that comes by righteousness.

Thereby
if you could win the mental calm,
you would abandon this state of doubt.

■

Now that Ariyan disciple, headman, thus freed from covetousness
freed from malevolence,
not bewildered
but self-possessed and concentrated,
with a heart possessed by equanimity,
abides suffusing one quarter of the world,
likewise the second,
third and fourth quarters,
likewise above,
below,
across,
everywhere,
for all sorts and conditions, -
the whole world does he abide suffusing
with heart possessed of equanimity
that is widespreading,
grown great
and boundless,
free from enmity
and peaceful.

He ponders thus:

'This teacher who teaches thus,
who holds this view:

"For him who acts or makes others act
or makes others act:

for him who mutilates
or makes others mutilate,
who torments
or makes others torment,
who causes grief of himself
or through others,
who enfeebles
or causes others to enfeeble,
who binds
or makes others bind,
who causes life to be taken,
who causes thieving,
breaks into houses,
carries off plunder,
plays the burglar,
lurks in ambush,
who visits another's wife,
who tells lies, -
by one so acting
evil is done.

If with a razor-edged
he should make all beings on earth
one mash of flesh,
one heap öf flesh,
evil results from that,
there is coming by evil.

If he should go along
the right bank of the Ganges
slaying and striking,
mutilating and causing mutilation,
tormenting and causing torment, -
therefrom results evil,
there is coming by evil.

If he should go along
the left bank of the Ganges,
making burnt offerings
and causing them to be made,
sacrificing and causing sacrifice, -
therefrom results merit,
there is coming by merit" -

even if the word of that worthy teacher be true,
yet have I a ground of surety,
for I oppress naught,
or weak or strong.

Herein doubly
I have made the lucky cast,
for I am restrained in body, speech and mind:
and, when body breaks up,
after death
I shall arise in the Happy Lot,
the Heaven World.'

At this thought
gladness springs up in him.

Thus glad,
in him arises joy,
and as he thus rejoices
his body is calmed.

So with body calmed
he feels happiness.

In the happy one
the heart is at peace.

This, headman, is the peace of mind
that comes by righteousness.

Thereby
if you could win the mental calm,
you would abandon this state of doubt."

§

At these words Pāṭaliya, the headman
said to the Exalted One: -

Excellent, lord!

Excellent it is, lord!

Just as if one should raise what is overthrown,
or show forth what is hidden,
or point out the way
to him that wanders astray,
or hold up a light in the darkness
so that they who have eyes may behold objects, -
even so in divers ways
hath the Norm been set forth by the Exalted One.|| ||

To the exalted One, lord, I go for refuge,
to the Norm
and to the Order of Brethren.

May the Exalted One accept me
as a lay disciple,
as one who hath gone to him for refuge,
from this day forth
so long as life doth last."

---

[1] The word means 'trumpet blower.' *Pāṭali-gāma* was the ancient name of modern Patna. See *Ud.A*. 407.

[2] The clan next to the Sakyans.

[3] *Māyā,* the conjuror's art.

[4] *Saha-dhammiko;* or is it 'reasonable,' as at text, p. 299?

[5] The man lapses at once into the familiar '*bho,*' a less respectful term. He began by saying '*bhante*.' Considering, however, that in the sentences below he says *bhante* again, it is possible that we should read *kho* here.

[6] *Khalu,* the emphatic particle; or 'indeed.'

[7] *Lamba-cūḷaha bhāṭa*. *Cf*. *Buddhist India* (Rhys Davids), p. 21: 'The Koliyan central authorities were served by a special body of peons, or police, distinguished, as by a kind of uniform, from which they took their name, by a special head-dress. These particular men had a bad reputation for extortion, and violence.'

[8] *Lacchasi (labhissasi)*. Gk. τεν΄ξεις

[9] *Cf*. *K.S*. ii, 91.

[10] *Theyya-saṅkhātaṇ ādiyi*. Adverb, 'with what is reckoned theft.' Latin *furtim*.

[11] *Atthaṇ bhañji,* 'destroyed the good.'

[12] *Cf*. *K.S*. iii, 205 [sic 166, SN iii text 205]. The annihilationist view of Ajita, of the hair-garment. *Cf*. D. 1, 55, etc. (Dialog. i, 69).

[13] *Opapātika (upapatti),* 'a happener,' they just become in the heaven world - *i.e.,* there was no knowledge of the other body among Buddhists.

[14] The heresy of Pūrana Kassapa (*D*. i, 55, ete.) He was one of the 'unclothed.'

[15] *Bhandato,* for text's *phandato,* aa suggested at *K.S*. iii, 205, and read there by C.

[16] *Ekāgārikaṇ karoto,* a rather curious phrase. *DA*. has *ekaṇ eva agāraṇ parivāretvā,* 'surrounding a single house'

[17] *Maṇsa-khalaṇ*.

[18] *Dhamma-samādhi,* 'by the ten good ways.' *Comy*.

[19] *Supra,* xlii, § 8.

[20] Text has *apaṇṇakatāya, mayhaṇ (? mihi pro certo est)*. The passage in MSS. is garbled. *Comy*. reads *apaṇṇaka-thānaṇ,* which I follow in my translation. *Comy*. takes it as *anaparadhatāya evaṇ vaitati*. The word *apaṇṇaka* (of doubtful origin) is a synonym for Nibbāna, the sure, the absolute. A sutta at *A*. i, 113 (*cf*. *V.M*. 392) is so called, where *Comy*. *ad loc*. says it = *aviruddha* (unhindered). The way to Nibbāna by the Paths is called *apaṇṇaka-paṭipadā*.

[21] *Kaṭaggaha* (*kaṭa - kala,* good); 'thrower of tho lucky die' = *jayaggaha*. *Comy*. *Cf*. *Jāt*. iv, 322.

[ed1] Woodward has here 'compassion'. In SN 4.42.8 he has 'kindliness.' The word used should be consistent with the second occurance below. He uses 'compassion' for *karuna*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
1. Paṭhama Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded[1]

1. Part 1

Sutta 1

Kāya-Gatā-Sati Suttaṃ

Body

---

[256]

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Mindfulness relating to body.[2]

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I taught ye the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.[3]

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.[4]

This is our instruction to you.

---

[1] *Asañkhata-saṇyutta*.

[2] *Kāyagatā sati*.

[3] *Cf*. *supra*. § [xxxv] 145.

[4] *Comy*. - '*i.e*. now in the time of your youth and health, with the opportunities now open to you. In old age, in the hour of death, when the Teacher has passed away, you may regret your lost opportunities.'

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
1. Paṭhama Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

1. Part 1

Sutta 2

Samatha-Vipassanā Suttaṃ

Calm

---

[256]

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

[257] And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Calm and insight.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I taught ye the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
1. Paṭhama Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

1. Part 1

Sutta 3

Sa-Vitakka-Sa-Vicāra Suttaṃ

Directed Thought[1]

---

[257]

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Concentration
accompanied by thought directed and sustained:
concentration
without directed,
but just with sustained, thought:
concentration that is without thought
either directed or sustained.[2]

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I taught ye the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you.

---

[1] *Vitakka*.

[2] For this threefold classification of *samādhi* see *Buddh*. *Psych*. *Eth*., § 166 (b), *n*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
1. Paṭhama Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

1. Part 1

Sutta 4

Suññata-Samādhi Suttaṃ

Void

---

[257]

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Concentration that is void,
signless
and aimless.[1]

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I taught ye the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you.

---

[1] *Supra*, xli, § 6. [sic §7]

Of Related Interest:

MN 121
MN 122

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
1. Paṭhama Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

1. Part 1

Sutta 5

Sati-Paṭṭhāna Suttaṃ

Stations of Mindfulness[1]

---

[257]

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

The four stations of mindfulness.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I taught ye the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you.

---

[1] *Sati-paṭṭhānā,* of body, feelings, mind, and phenomena. *Cf. K.S.* iii, 81, for these 37 items (v-xi summed), called *bodhipakkhiyā dhammā*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
1. Paṭhama Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

1. Part 1

Sutta 6

Samma-p-Padhāna Suttaṃ

Right Efforts

---

[257]

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

The four best efforts.[1]

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I taught ye the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you.

---

[1] See next chapter. SN 4.43.12.xiii-xvi

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
1. Paṭhama Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

1. Part 1

Sutta 7

Iddhi-Pāda Suttaṃ

Bases of Effective Power[1]

---

[257]

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

The four bases of effective power.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I taught ye the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you.

---

[1] *Iddhipādā*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
1. Paṭhama Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

1. Part 1

Sutta 8

Indriya Suttaṃ

Controlling Power

---

[258]

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

The five controlling powers.[1]

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I taught ye the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you.

---

[1] *Saddhā, viriya, sati, samādhi, paññā.*

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
1. Paṭhama Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

1. Part 1

Sutta 9

Bala Suttaṃ

Strength

---

[258]

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

The five strengths.[1]

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I taught ye the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you.

---

[1] Same as (viii). *Saddhā, viriya, sati, samādhi, paññā*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
1. Paṭhama Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

1. Part 1

Sutta 10

Bojjh'Aṇga Suttaṃ

Limbs of Wisdom

---

[258]

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

The seven limbs of wisdom.[1]

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I taught ye the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you.

---

[1] *Sati, Dhamma-vicaya, viriya, pīti, passaddhi, samādhi, upekkhā.*

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
1. Paṭhama Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

1. Part 1

Sutta 11

Maggena Suttaṃ

By the Path

---

[258]

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

The Ariyan Eightfold Path.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown[1] you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you.

---

[1] Text has *vedayitaṇ*, prob. a misprint for *desitaṇ*, occurring in other passages.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 12

Asaṇkhata Suttaṃ

The Uncompounded

---

[258]

§ I

Calm

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Calm.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Insight

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Insight.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

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[259]

Cha-Samādhi

The Six-fold Concentration

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§ III

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IV

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Concentration without directed thought, but with thought sustained only.[ed1]

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ IX

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ X

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIII

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIV

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVII

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises the basis of effective power[1]
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVIII

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.[2]

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'Indriyāni

The Five Faculties

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§ XXI

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

[260]

§ XXII

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVI

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVII

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXI

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises the factor of wisdom which is
mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXII

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,
which is founded on singleness of heart,

founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

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§ XXXVIII

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIX

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the Uncompounded
and the path that goes to the Uncompounded.

Do ye listen to it.

And what, Brethren, is the Uncompounded?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the Uncompounded.

And what, Brethren, is the path
that goes to the Uncompounded?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness **[261]** of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the Uncompounded.'

Thus, Brethren, have I shown you the Uncompounded.

Thus have I taught ye the way that goes to the Uncompounded.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

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[1] *Cf. Dialog*. ii, 110 *n*.

[2] *Ib*., 246-7.

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ed1 Woodward has here "without thought directed and sustained, but with thought sustained only".

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 13

Anta Suttaṃ

The End

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[261]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I taught ye the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Calm.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Insight.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

---

§ IV

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises the factor of wisdom which is
mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the end
and the path that goes to the end.

Do ye listen to it.

And what, Brethren, is the end?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the end.

And what, Brethren, is the path
that goes to the end?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the end.'

Thus, Brethren, have I shown you the end.

Thus have I taught ye the way that goes to the end.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 14

Anāsava Suttaṃ

Without Āsavas

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[261]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, what is free from the āsavas[1]
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I taught ye what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Calm.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Insight.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Concentration that is empty.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Concentration that is signless.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises the factor of wisdom which is mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises the factor of wisdom which is concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, what is free from the āsavas
and the path that goes to what is free from the āsavas.

Do ye listen to it.

And what, Brethren, is what is free from the āsavas?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called what is free from the āsavas.

And what, Brethren, is the path
that goes to what is free from the āsavas?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to what is free from the āsavas.'

Thus, Brethren, have I shown you what is free from the āsavas.

Thus have I taught ye the way that goes to what is free from the āsavas.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

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[1] 'The four.' *Comy*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 15

Sacca Suttaṃ

Truth

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[261]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the truth[1]
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I taught ye the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Calm.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Insight.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises the factor of wisdom which is
mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the truth
and the path that goes to the truth.

Do ye listen to it.

And what, Brethren, is the truth?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the truth.

And what, Brethren, is the path
that goes to the truth?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the truth.'

Thus, Brethren, have I shown you the truth.

Thus have I taught ye the way that goes to the truth.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

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[1] 'The transcendental,' *lokuttara*. *Comy*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 16

Pāra Suttaṃ

The Further Shore

---

[261]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the further shore[1]
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I taught ye the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Calm.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Insight.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

---

§ X

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

---

§ XIV

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

---

§ XVIII

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

---

§ XXII

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises the factor of wisdom which is mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the further shore
and the path that goes to the further shore.

Do ye listen to it.

And what, Brethren, is the further shore?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the further shore.

And what, Brethren, is the path
that goes to the further shore?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the further shore.'

Thus, Brethren, have I shown you the further shore.

Thus have I taught ye the way that goes to the further shore.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

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[1] *Pāraṇ,* 'beyond the round (of rebirth).' *Comy.*

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 17

Nipuṇa Suttaṃ

The Subtle

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[261]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I taught ye the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Calm.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Insight.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises the factor of wisdom which is
mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the subtle
and the path that goes to the subtle.

Do ye listen to it.

And what, Brethren, is the subtle?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the subtle.

And what, Brethren, is the path
that goes to the subtle?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the subtle.'

Thus, Brethren, have I shown you the subtle.

Thus have I taught ye the way that goes to the subtle.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 18

Sududdasa Suttaṃ

The Hard to See

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[262]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I taught ye the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Calm.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Insight.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises the factor of wisdom which is mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the hard to see
and the path that goes to the hard to see.

Do ye listen to it.

And what, Brethren, is the hard to see?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the hard to see.

And what, Brethren, is the path
that goes to the hard to see?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the hard to see.'

Thus, Brethren, have I shown you the hard to see.

Thus have I taught ye the way that goes to the hard to see.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 19

Ajajjara Suttaṃ

The Unfading

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[262]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the unfading[1]
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I taught ye the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Calm.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Insight.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises the factor of wisdom which is mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the unfading
and the path that goes to the unfading.

Do ye listen to it.

And what, Brethren, is the unfading?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the unfading.

And what, Brethren, is the path
that goes to the unfading?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the unfading.'

Thus, Brethren, have I shown you the unfading.

Thus have I taught ye the way that goes to the unfading.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

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[1] *Ajajjara*. *Vism*. 294, quoting, has *ajara,* 'ageless.'

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 20

Dhuva Suttaṃ

The Stable

---

[262]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I taught ye the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Calm.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Insight.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

---

§ IV

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

---

§ X

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

---

§ XIV

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises the factor of wisdom which is
mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the stable
and the path that goes to the stable.

Do ye listen to it.

And what, Brethren, is the stable?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stable.

And what, Brethren, is the path
that goes to the stable?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stable.'

Thus, Brethren, have I shown you the stable.

Thus have I taught ye the way that goes to the stable.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 21

Apalokita Suttaṃ

The Undecaying

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[262]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the undecaying[1]
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I taught ye the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Calm.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Insight.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

---

§ IV

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

---

§ XIV

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

---

§ XVIII

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

---

§ XXII

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises the factor of wisdom which is mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the undecaying
and the path that goes to the undecaying.

Do ye listen to it.

And what, Brethren, is the undecaying?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the undecaying.

And what, Brethren, is the path
that goes to the undecaying?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the undecaying.'

Thus, Brethren, have I shown you the undecaying.

Thus have I taught ye the way that goes to the undecaying.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

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[1] Text has *apalokita* '('asked permission') with *v.l. apalokinaṇ,* which, I follow with *Comy.,* who derives it from √*luj* (the usual derivation of *loka*).

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 22

Anidassana Suttaṃ

The Invisible

---

[262]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I taught ye the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Calm.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Insight.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

---

§ IV

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises the factor of wisdom which is
mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the invisible
and the path that goes to the invisible.

Do ye listen to it.

And what, Brethren, is the invisible?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the invisible.

And what, Brethren, is the path
that goes to the invisible?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the invisible.'

Thus, Brethren, have I shown you the invisible.

Thus have I taught ye the way that goes to the invisible.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Of Related Interest:

Viññāṇa Anidassana
Is Nibbāna Conditioned?

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 23

Nippapa Suttaṃ

The Taintless

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[262]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the taintless[1]
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I taught ye the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Calm.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Insight.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises the factor of wisdom which is
mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the taintless
and the path that goes to the taintless.

Do ye listen to it.

And what, Brethren, is the taintless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the taintless.

And what, Brethren, is the path
that goes to the taintless?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the taintless.'

Thus, Brethren, have I shown you the taintless.

Thus have I taught ye the way that goes to the taintless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

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[1] Reading with *Comy. nippapañcaṇ* (the 'taints' are *taṇhā, māna, diṭṭhi*) for text's *nippāpaṇ*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 24

Santa Suttaṃ

The Peace

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[262]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I taught ye the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Calm.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Insight.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises the factor of wisdom which is
mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the peace
and the path that goes to the peace.

Do ye listen to it.

And what, Brethren, is the peace?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the peace.

And what, Brethren, is the path
that goes to the peace?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the peace.'

Thus, Brethren, have I shown you the peace.

Thus have I taught ye the way that goes to the peace.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 25

Amata Suttaṃ

The Deathless

---

[262]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I taught ye the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Calm.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Insight.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

---

§ IV

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

---

§ X

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

---

§ XIV

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

---

§ XVIII

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

---

§ XXII

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises the factor of wisdom which is mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the deathless
and the path that goes to the deathless.

Do ye listen to it.

And what, Brethren, is the deathless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the deathless.

And what, Brethren, is the path
that goes to the deathless?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the deathless.'

Thus, Brethren, have I shown you the deathless.

Thus have I taught ye the way that goes to the deathless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 26

Paṇīta Suttaṃ

The Excellent

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[262]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I taught ye the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Calm.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Insight.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises the factor of wisdom which is
mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the excellent
and the path that goes to the excellent.

Do ye listen to it.

And what, Brethren, is the excellent?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the excellent.

And what, Brethren, is the path
that goes to the excellent?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the excellent.'

Thus, Brethren, have I shown you the excellent.

Thus have I taught ye the way that goes to the excellent.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 27

Siva Suttaṃ

The Blissful

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[262]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the blissful[1]
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I taught ye the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Calm.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Insight.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

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§ IV

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises the factor of wisdom which is
mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the blissful
and the path that goes to the blissful.

Do ye listen to it.

And what, Brethren, is the blissful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the blissful.

And what, Brethren, is the path
that goes to the blissful?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the blissful.'

Thus, Brethren, have I shown you the blissful.

Thus have I taught ye the way that goes to the blissful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

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[1] *Sivaṇ,* the Vedic *Shiva*. *Comy*. *dassit'atthena* (?). At *Sn.A*. 173, 411 *Comy*. gives the word as a synonym of *khema* (which follows here). At *S*. i. 181 *Comy*. takes it as equivalent to *Settha*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 28

Khema Suttaṃ

The Security

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[262]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I taught ye the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Calm.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Insight.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises the factor of wisdom which is
mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the security
and the path that goes to the security.

Do ye listen to it.

And what, Brethren, is the security?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the security.

And what, Brethren, is the path
that goes to the security?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the security.'

Thus, Brethren, have I shown you the security.

Thus have I taught ye the way that goes to the security.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 29

Taṇhakkhaya Suttaṃ

Destruction of Craving

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[262]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I taught ye the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Calm.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Insight.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

---

§ XXII

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises the factor of wisdom which is mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the destruction of craving
and the path that goes to the destruction of craving.

Do ye listen to it.

And what, Brethren, is the destruction of craving?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the destruction of craving.

And what, Brethren, is the path
that goes to the destruction of craving?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the destruction of craving.'

Thus, Brethren, have I shown you the destruction of craving.

Thus have I taught ye the way that goes to the destruction of craving.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 30

Acchariya Suttaṃ

The Wonderful

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[263]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I taught ye the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Calm.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Insight.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises the factor of wisdom which is
mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the wonderful
and the path that goes to the wonderful.

Do ye listen to it.

And what, Brethren, is the wonderful?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the wonderful.

And what, Brethren, is the path
that goes to the wonderful?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the wonderful.'

Thus, Brethren, have I shown you the wonderful.

Thus have I taught ye the way that goes to the wonderful.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 31

Abbhuta Suttaṃ

The Marvelous

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[263]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I taught ye the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Calm.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Insight.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises the factor of wisdom which is mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the marvelous
and the path that goes to the marvelous.

Do ye listen to it.

And what, Brethren, is the marvelous?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the marvelous.

And what, Brethren, is the path
that goes to the marvelous?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the marvelous.'

Thus, Brethren, have I shown you the marvelous.

Thus have I taught ye the way that goes to the marvelous.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 32

Anītika Suttaṃ

The Free from Ill[1]

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[263]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I taught ye the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Calm.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Insight.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises the factor of wisdom which is mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the free from ill
and the path that goes to the free from ill.

Do ye listen to it.

And what, Brethren, is the free from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the free from ill.

And what, Brethren, is the path
that goes to the free from ill?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the free from ill.'

Thus, Brethren, have I shown you the free from ill.

Thus have I taught ye the way that goes to the free from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

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[1] *Anītika,* 'free from dukkha' *Comy.*

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 33

Anītika-Dhamma Suttaṃ

The State of Freedom from Ill

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[263]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I taught ye the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Calm.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Insight.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

---

§ IV

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

---

§ X

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

---

§ XVIII

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises the factor of wisdom which is mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the state of freedom from ill
and the path that goes to the state of freedom from ill.

Do ye listen to it.

And what, Brethren, is the state of freedom from ill?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the state of freedom from ill.

And what, Brethren, is the path
that goes to the state of freedom from ill?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the state of freedom from ill.'

Thus, Brethren, have I shown you the state of freedom from ill.

Thus have I taught ye the way that goes to the state of freedom from ill.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 34

Nibbāna Suttaṃ

Nibbāna[1]

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[263]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I taught ye Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Calm.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Insight.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Concentration that is empty.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Concentration that is signless.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

---

§ XIV

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises the factor of wisdom which is
mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, Nibbāna
and the path that goes to Nibbāna.

Do ye listen to it.

And what, Brethren, is Nibbāna?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called Nibbāna.

And what, Brethren, is the path
that goes to Nibbāna?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to Nibbāna.'

Thus, Brethren, have I shown you Nibbāna.

Thus have I taught ye the way that goes to Nibbāna.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

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[1] Here and at *S*. i. 136; *VibhA*. 314, *Comy*. derives from *ni-vānaṇ (= ni-taṇhā)*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 35

Avyāpajjha Suttaṃ

The Harmless

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[263]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I taught ye the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Calm.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Insight.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

---

§ XXII

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises the factor of wisdom which is mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the harmless
and the path that goes to the harmless.

Do ye listen to it.

And what, Brethren, is the harmless?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the harmless.

And what, Brethren, is the path
that goes to the harmless?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the harmless.'

Thus, Brethren, have I shown you the harmless.

Thus have I taught ye the way that goes to the harmless.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 36

Virāga Suttaṃ

Dispassion

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[263]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I taught ye dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Calm.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Insight.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Concentration that is empty.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Concentration that is signless.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises the factor of wisdom which is
mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on dispassion,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, dispassion
and the path that goes to dispassion.

Do ye listen to it.

And what, Brethren, is dispassion?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called dispassion.

And what, Brethren, is the path
that goes to dispassion?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on dispassion,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to dispassion.'

Thus, Brethren, have I shown you dispassion.

Thus have I taught ye the way that goes to dispassion.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 37

Suddhi Suttaṃ

Purity

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[263]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I taught ye purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Calm.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Insight.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Concentration that is empty.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Concentration that is signless.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on purity,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on purity,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on purity,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on purity,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on purity,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on purity,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on purity,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on purity,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on purity,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on purity,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises the factor of wisdom which is
mindfulness,
which is founded on singleness of heart,
founded on purity,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on purity,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on purity,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on purity,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on purity,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on purity,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises the factor of wisdom which is disinterestedness,

which is founded on singleness of heart,
founded on purity,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on purity,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on purity,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on purity,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on purity,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on purity,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on purity,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on purity,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, purity
and the path that goes to purity.

Do ye listen to it.

And what, Brethren, is purity?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called purity.

And what, Brethren, is the path
that goes to purity?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on purity,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to purity.'

Thus, Brethren, have I shown you purity.

Thus have I taught ye the way that goes to purity.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 38

Mutti Suttaṃ

Release[1]

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[263]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I taught ye release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Calm.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Insight.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Concentration that is empty.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Concentration that is signless.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on release,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on release,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on release,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on release,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on release,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on release,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on release,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on release,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on release,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on release,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises the factor of wisdom which is
mindfulness,
which is founded on singleness of heart,
founded on release,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on release,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on release,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on release,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on release,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on release,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on release,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on release,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on release,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on release,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on release,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on release,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on release,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on release,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, release
and the path that goes to release.

Do ye listen to it.

And what, Brethren, is release?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called release.

And what, Brethren, is the path
that goes to release?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on release,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to release.'

Thus, Brethren, have I shown you release.

Thus have I taught ye the way that goes to release.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

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[1] Text misprints *mattiñ ca* for *muttiñ ca*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 39

Anālaya Suttaṃ

Non-attachment

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[263]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I taught ye non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Calm.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Insight.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Concentration that is empty.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Concentration that is signless.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on non-attachment,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on non-attachment,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on non-attachment,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on non-attachment,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on non-attachment,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on non-attachment,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on non-attachment,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on non-attachment,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on non-attachment,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on non-attachment,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises the factor of wisdom which is mindfulness,
which is founded on singleness of heart,
founded on non-attachment,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on non-attachment,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on non-attachment,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on non-attachment,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on non-attachment,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on non-attachment,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on non-attachment,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on non-attachment,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on non-attachment,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on non-attachment,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on non-attachment,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on non-attachment,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on non-attachment,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on non-attachment,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, non-attachment
and the path that goes to non-attachment.

Do ye listen to it.

And what, Brethren, is non-attachment?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called non-attachment.

And what, Brethren, is the path
that goes to non-attachment?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on non-attachment,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to non-attachment.'

Thus, Brethren, have I shown you non-attachment.

Thus have I taught ye the way that goes to non-attachment.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 40

Dīpa Suttaṃ

The Island[1]

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[263]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I taught ye the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Calm.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Insight.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on the island,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on the island,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on the island,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on the island,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on the island,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on the island,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on the island,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on the island,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on the island,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on the island,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises the factor of wisdom which is
mindfulness,
which is founded on singleness of heart,
founded on the island,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on the island,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on the island,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on the island,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on the island,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on the island,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on the island,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on the island,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on the island,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on the island,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on the island,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on the island,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on the island,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on the island,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the island
and the path that goes to the island.

Do ye listen to it.

And what, Brethren, is the island?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the island.

And what, Brethren, is the path
that goes to the island?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on the island,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the island.'

Thus, Brethren, have I shown you the island.

Thus have I taught ye the way that goes to the island.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

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[1] For these titles *cf*. xlii, §7. [But ?]

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 41

Lena Suttaṃ

The Cave of Shelter

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[263]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I taught ye the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Calm.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Insight.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

---

§ XIV

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on the cave of shelter,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on the cave of shelter,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on the cave of shelter,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on the cave of shelter,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on the cave of shelter,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on the cave of shelter,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on the cave of shelter,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on the cave of shelter,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on the cave of shelter,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on the cave of shelter,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises the factor of wisdom which is mindfulness,
which is founded on singleness of heart,
founded on the cave of shelter,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on the cave of shelter,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on the cave of shelter,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on the cave of shelter,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on the cave of shelter,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on the cave of shelter,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on the cave of shelter,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on the cave of shelter,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on the cave of shelter,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on the cave of shelter,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on the cave of shelter,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on the cave of shelter,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on the cave of shelter,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on the cave of shelter,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the cave of shelter
and the path that goes to the cave of shelter.

Do ye listen to it.

And what, Brethren, is the cave of shelter?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the cave of shelter.

And what, Brethren, is the path
that goes to the cave of shelter?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on the cave of shelter,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the cave of shelter.'

Thus, Brethren, have I shown you the cave of shelter.

Thus have I taught ye the way that goes to the cave of shelter.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 42

Tāṇa Suttaṃ

The Stronghold

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[263]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I taught ye the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Calm.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Insight.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

---

§ XIV

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

---

§ XVIII

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on the stronghold,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on the stronghold,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on the stronghold,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on the stronghold,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on the stronghold,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on the stronghold,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on the stronghold,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on the stronghold,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on the stronghold,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on the stronghold,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises the factor of wisdom which is mindfulness,
which is founded on singleness of heart,
founded on the stronghold,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on the stronghold,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on the stronghold,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on the stronghold,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on the stronghold,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on the stronghold,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on the stronghold,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on the stronghold,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on the stronghold,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on the stronghold,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on the stronghold,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on the stronghold,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on the stronghold,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on the stronghold,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the stronghold
and the path that goes to the stronghold.

Do ye listen to it.

And what, Brethren, is the stronghold?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the stronghold.

And what, Brethren, is the path
that goes to the stronghold?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on the stronghold,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the stronghold.'

Thus, Brethren, have I shown you the stronghold.

Thus have I taught ye the way that goes to the stronghold.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 43

Saraṇa Suttaṃ

The Refuge

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[263]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I taught ye the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Calm.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Insight.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on the refuge,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on the refuge,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on the refuge,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on the refuge,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on the refuge,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on the refuge,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on the refuge,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on the refuge,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on the refuge,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on the refuge,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises the factor of wisdom which is
mindfulness,
which is founded on singleness of heart,
founded on the refuge,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on the refuge,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on the refuge,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on the refuge,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on the refuge,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on the refuge,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises the factor of wisdom which is
disinterestedness,

which is founded on singleness of heart,
founded on the refuge,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on the refuge,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on the refuge,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on the refuge,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on the refuge,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on the refuge,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on the refuge,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on the refuge,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the refuge
and the path that goes to the refuge.

Do ye listen to it.

And what, Brethren, is the refuge?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the refuge.

And what, Brethren, is the path
that goes to the refuge?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on the refuge,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the refuge.'

Thus, Brethren, have I shown you the refuge.

Thus have I taught ye the way that goes to the refuge.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
43. Asaṇkhata Saṃyutta
2. Dutiya Vagga

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

43. Kindred Sayings about Uncompounded

2. Part 2

Sutta 44

Parāyaṇa Suttaṃ

The Goal

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[263]

§ I

Mindfulness of Body

Thus have I heard:

The Exalted One was once staying near Sāvatthī.

Then the Exalted One addressed the brethren, saying:

"Brethren."

"Lord," responded those brethren to the Exalted One.

The Exalted One thus spake:

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Mindfulness relating to body.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I taught ye the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ II

Calm

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Calm.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ III

Insight

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Insight.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cha-Samādhi

The Six-fold Concentration

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§ IV

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Concentration together with thought directed and sustained.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ V

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Concentration without directed thought, but with thought sustained only.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VI

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Concentration without thought either directed or sustained.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VII

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Concentration that is empty.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ VIII

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Concentration that is signless.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ IX

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Concentration that is aimless.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Satipaṭṭhānā

The Four Stations of Mindfulness

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§ X

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother abides contemplating body in body,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XI

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother abides contemplating feeling in feeling,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XII

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother abides contemplating mind in mind,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIII

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother abides contemplating mind-states in mind-states,
ardent, self-possessed, mindful,
by restraining the coveting and dejection that are in the world.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Sammappadhānā

The Four Best Efforts

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§ XIV

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother originates desire
that evil, unprofitable states not yet arisen
shall not arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XV

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother originates desire
that evil, unprofitable states that have arisen
shall be abandoned.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVI

[16]["I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother originates desire
that good, profitable states not yet arisen
shall arise.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XVII

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother originates desire
that good, profitable states that have arisen
shall be established,
shall not be confused,
shall be made better,
grow to increase,
be practised
and fulfilled.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Cattāro Iddhipādā

The Four Bases of Effective Power

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§ XVIII

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with desire.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XIX

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with energy.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XX

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with idea.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXI

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises the basis of effective power
which is attended by concentration and effort,
compounded with investigation.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañc'indriyāni

The Five Faculties

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§ XXII

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises the faculty of faith,
which is founded on singleness of heart,
founded on the goal,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIII

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises the faculty of energy,
which is founded on singleness of heart,
founded on the goal,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIV

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises the faculty of mindfulness,
which is founded on singleness of heart,
founded on the goal,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXV

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises the faculty of concentration,
which is founded on singleness of heart,
founded on the goal,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVI

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises the faculty of wisdom,
which is founded on singleness of heart,
founded on the goal,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Pañca-Balāni

The Five Powers

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§ XXVII

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises the power of faith,
which is founded on singleness of heart,
founded on the goal,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXVIII

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises the power of energy,
which is founded on singleness of heart,
founded on the goal,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXIX

[29]["I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises the power of mindfulness,
which is founded on singleness of heart,
founded on the goal,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXX

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises the power of concentration,
which is founded on singleness of heart,
founded on the goal,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXI

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises the power of wisdom,
which is founded on singleness of heart,
founded on the goal,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Satta Sambojjhaṇgā

The Seven Factors of Wisdom

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§ XXXII

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,

the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises the factor of wisdom which is
mindfulness,
which is founded on singleness of heart,
founded on the goal,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIII

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises the factor of wisdom which is
investigation of the Norm,
which is founded on singleness of heart,
founded on the goal,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXIV

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises the factor of wisdom which is energy,
which is founded on singleness of heart,
founded on the goal,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXV

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises the factor of wisdom which is zest,
which is founded on singleness of heart,
founded on the goal,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVI

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises the factor of wisdom which is calm,
which is founded on singleness of heart,
founded on the goal,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVII

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises the factor of wisdom which is
concentration,
which is founded on singleness of heart,
founded on the goal,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,

in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XXXVIII

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises the factor of wisdom which is disinterestedness,

which is founded on singleness of heart,
founded on the goal,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Aṭṭhaṇgika Maggo

The Ariyan Eightfold Path

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§ XXXIX

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises right view,
which is founded on singleness of heart,
founded on the goal,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XL

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises right aim,
which is founded on singleness of heart,
founded on the goal,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLI

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises right speech,
which is founded on singleness of heart,
founded on the goal,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLII

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises right action,
which is founded on singleness of heart,
founded on the goal,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIII

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises right living,
which is founded on singleness of heart,
founded on the goal,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,

feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLIV

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises right effort,
which is founded on singleness of heart,
founded on the goal,

founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLV

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises right mindfulness,
which is founded on singleness of heart,
founded on the goal,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

§ XLVI

"I will teach you, Brethren, the goal
and the path that goes to the goal.

Do ye listen to it.

And what, Brethren, is the goal?

The destruction of lust, Brethren,
the destruction of hatred,
the destruction of illusion, -
that is called the goal.

And what, Brethren, is the path
that goes to the goal?

Herein, Brethren, a brother practises right concentration,
which is founded on singleness of heart,
founded on the goal,
founded on cessation,
whicb leads to giving up.

He strives,
puts forth energy,
exerts bis mind and strives.

That, Brethren, is called
'the path that goes to the goal.'

Thus, Brethren, have I shown you the goal.

Thus have I taught ye the way that goes to the goal.

Whatever should be done
by a teacher that seeks the welfare of his disciples,
in compassion,
feeling compassion,
that have I done for you.

Here, Brethren, are the roots of trees.

Here are empty places.

Do you meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."

Saṃyutta Nikāya
4. Saḷāyatana Vagga
44. Avyākata Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

44. Kindred Sayings about the Unrevealed[1]

Sutta 1

Khemā Therī Suttaṃ

Sister Khemā the Elder[2]

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[265]

Thus have I heard:

The Exalted One was once staying near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park.

Now on that occasion the sister Khemā,
after going her rounds among the Kosalans,
took up her quarters at Toraṇavatthu,
between Sāvatthī and Sāketa.[3]

Now the rājah Pasenadi of Kosala was journeying from Sāketa to Sāvatthī,
and midway between Sāketa and Sāvatthī
he put up for one night at Toraṇavatthu.

Then the rājah Pasenadi of Kosala called a certain man and said:

"Come thou, good fellow!
Find out some recluse or brahmin
such that I can wait upon[4] him to-day."

"Even so, your majesty,"
said that man in reply to the rājah Pasenadi of Kosala,
and after wandering through all Toraṇavatthu
he saw not anyone,
either recluse or brahmin,
on whom the rājah Pasenadi might wait.

Then that man saw the sister Khemā,
who had come **[266]** to reside at Toraṇavatthu.

And on seeing her
he went back to the rājah Pasenadi of Kosala, and said: —

"Your majesty, there is no recluse or brahmin in Toranavattthu
such that your majesty can wait upon him.

But your majesty,
there is a sister named Khemā,
a woman disciple of that Exalted One,
who is Arahant,
an All-enlightened One.

Now of this lady a lovely rumor has gone abroad,
that she is sage,
accomplished,
shrewd,
widely learned,

a brilliant talker,[5]
of goodly ready wit.

Let your majesty wait upon her."

So the rājah Pasenadi of Kosala
went to visit the sister Khemā,
and on coming to her
saluted and sat down at one side.

So seated he said to her: —

"How say you, lady?

Does the Tathāgata exist after death?"[6]

"That the Tathāgata exists after death, maharājah,
is not revealed by the Exalted One."

"How say you, lady?

So the Tathāgata does not exist after death."

"That also, maharājah,
is not revealed by the Exalted One."

"What then, lady?

Does the Tathāgata both exist and not exist after death?"

"That also, maharājah,
is not revealed by the Exalted One."

"Then, lady,
the Tathāgata neither exists nor not-exists after death."

"That also, maharājah,
is not revealed by the Exalted one."

§

"How then, lady?

When asked, 'Does the Tathāgata exist after death?'
you reply,
'That is not revealed by the Exalted One.'

When asked, 'Does the Tathāgata not exist after death?'
you reply,
'That is not revealed by the Exalted One.'

When asked, 'Does the Tathāgata both exist and not exist after death?'
you reply,
'That is not revealed by the Exalted One.'

When asked, 'Does the Tathāgata neither exists nor not-exists after death?'
you reply,
'That is not revealed by the Exalted One.'

Pray, lady, what is the reason,
what is the cause
why this thing is not revealed by the Exalted One?"

"Now in this matter, maharājah,
I will question you.

Do you reply as you think fit.

Now how say you, maharājah?

[267] Have you some accountant,
some ready-reckoner or calculator,[7]

able to count the sand in Ganges, thus:

'There are so many thousand grains,
or so many hundreds of thousands of grains of sand?'"

"No indeed, lady."

"Then have you some accountant,
ready-reckoner or calculator,
able to reckon the water in the mighty ocean, thus:

'There are so many gallons[8] of water,
so many hundred,
so many thousand,
so many hundreds of thousand gallons of water?'"

"No indeed, lady."

"How is that?"

"Mighty is the ocean, lady,
deep,
boundless,
unfathomable."[9]

"Even so, maharājah,
if one should try to define the Tathāgata
by his bodily form,
that bodily form of the Tathāgata is abandoned,
cut down at the root,
made like a palm-tree stump,
made something that is not,
made of a nature not to spring up again in future time.

Set free from reckoning as body, maharājah,
is the Tathāgata.

He is deep,
boundless,
unfathomable,
just like the mighty ocean.

To say, 'The Tathāgata exists after death,'
does not apply.[10]

To say, 'The Tathāgata exists not after death,'
does not apply.

To say, 'The Tathāgata both exists and exists not after death,'
does not apply.

To say, 'The Tathāgata neither exists nor not-exists after death,'
does not apply.

■

[268] If one should try to define the Tathāgata by feeling,
— that feeling of the Tathāgata is abandoned,
cut down at the root,
made like a palm-tree stump,
made something that is not,
made of a nature not to spring up again in future time.

Set free from reckoning as feeling is the Tathāgata, maharājah,
deep,
boundless,
unfathomable
like the mighty ocean.

To say, 'The Tathāgata exists after death,'
does not apply.

To say, 'The Tathāgata exists not after death,'
does not apply.

To say, 'The Tathāgata both exists and exists not after death,'
does not apply.

To say, 'The Tathāgata neither exists nor not-exists after death,'
does not apply.

■

If one should try to define the Tathāgata by perception,
— that perception of the Tathāgata is abandoned,
cut down at the root,
made like a palm-tree stump,
made something that is not,
made of a nature not to spring up again in future time.

Set free from reckoning as perception is the Tathāgata, maharājah,
deep,
boundless,
unfathomable
like the mighty ocean.

To say, 'The Tathāgata exists after death,'
does not apply.

To say, 'The Tathāgata exists not after death,'
does not apply.

To say, 'The Tathāgata both exists and exists not after death,'
does not apply.

To say, 'The Tathāgata neither exists nor not-exists after death,'
does not apply.

■

If one should try to define the Tathāgata by the activities (sankhara),
— those activities of the Tathāgata are abandoned,

cut down at the root,
made like a palm-tree stump,
made something that is not,
made of a nature not to spring up again in future time.

Set free from reckoning as the activities is the Tathāgata, maharājah,
deep,
boundless,
unfathomable
like the mighty ocean.

To say, 'The Tathāgata exists after death,'
does not apply.

To say, 'The Tathāgata exists not after death,'
does not apply.

To say, 'The Tathāgata both exists and exists not after death,'
does not apply.

To say, 'The Tathāgata neither exists nor not-exists after death,'
does not apply.

■

If one should try to define the Tathāgata by consciousness,
— that consciousness of the Tathāgata is abandoned,
cut down at the root,
made like a palm-tree stump,
made something that is not,
made of a nature not to spring up again in future time.

Set free from reckoning as consciousness is the Tathāgata, maharājah,
deep,
boundless,
unfathomable
like the mighty ocean.

To say, 'The Tathāgata exists after death,'
does not apply.

To say, 'The Tathāgata exists not after death,'
does not apply.

To say, 'The Tathāgata both exists and exists not after death,'
does not apply.

To say, 'The Tathāgata neither exists nor not-exists after death,'
does not apply."

Then the rājah Pasenadi of Kosala
was delighted with the words of the sister Khemā,
and took pleasure therein.

And he rose from his seat,
saluted her by the right and went away.

§

Now on another occasion
the rājah . . .
went to visit the Exalted One,
and on coming to him
saluted him and sat down at one side.
So seated he said to the Exalted One: —

"Pray, lord, does the Tathāgata exist after death?"

"Not revealed by me, maharājah,
is this matter."

"Then, lord, the Tathāgata does not exist after death."

"That also, maharājah,
is not revealed by me."

"Then, lord, does the Tathāgata both exist and not exist after death?"

"That also, maharājah,
is not revealed by me."

"Then, lord, does the Tathāgata neither exist nor not-exist after death?"

"That also, maharājah,
is not revealed by me."

■

'How then, lord?

When asked, 'Does the Tathāgata exist after death?'
you reply,
'That is not revealed by me.'

When asked, 'Does the Tathāgata not exist after death?'
you reply,
'That is not revealed by me.'

When asked, 'Does the Tathāgata both exist and not exist after death?'
you reply,
'That is not revealed by me.'

When asked, 'Does the Tathāgata neither exists nor not-exists after death?'
you reply,
'That is not revealed by me.'

■

Pray, lord, what is the reason,
what is the cause
why this thing is not revealed by the Exalted One?'

'Now, maharājah, I will question you.

Do you reply as you think fit.

Have you some accountant,
some ready-reckoner or calculator,
able to count the sand in Ganges, thus:

'There are so many thousand grains,
or so many hundreds of thousands of grains of sand?'"

"No indeed, lord."

"Then have you some accountant,
ready-reckoner or calculator,
able to reckon the water in the mighty ocean, thus:

'There are so many gallons of water,
so many hundred,
so many thousand,
so many hundreds of thousand gallons of water?'"

"No indeed, lord."

"How is that?"

"Mighty is the ocean, lord,
deep,
boundless,
unfathomable."

■

"Even so, maharājah,
if one should try to define the Tathāgata
by his bodily form,
that bodily form of the Tathāgata is abandoned,

cut down at the root,
made like a palm-tree stump,
made something that is not,
made of a nature not to spring up again in future time.

Set free from reckoning as body, maharājah,
is the Tathāgata.

He is deep,
boundless,
unfathomable,
just like the mighty ocean.

To say, 'The Tathāgata exists after death,'
does not apply.

To say, 'The Tathāgata exists not after death,'
does not apply.

To say, 'The Tathāgata both exists and exists not after death,'
does not apply.

To say, 'The Tathāgata neither exists nor not-exists after death,'
does not apply.

■

If one should try to define the Tathāgata by feeling,
— that feeling of the Tathāgata is abandoned,
cut down at the root,
made like a palm-tree stump,
made something that is not,
made of a nature not to spring up again in future time.

Set free from reckoning as feeling is the Tathāgata, maharājah,
deep,
boundless,

unfathomable
like the mighty ocean.

To say, 'The Tathāgata exists after death,'
does not apply.

To say, 'The Tathāgata exists not after death,'
does not apply.

To say, 'The Tathāgata both exists and exists not after death,'
does not apply.

To say, 'The Tathāgata neither exists nor not-exists after death,'
does not apply.

■

If one should try to define the Tathāgata by perception,
— that perception of the Tathāgata is abandoned,
cut down at the root,
made like a palm-tree stump,
made something that is not,
made of a nature not to spring up again in future time.

Set free from reckoning as perception is the Tathāgata, maharājah,
deep,
boundless,
unfathomable
like the mighty ocean.

To say, 'The Tathāgata exists after death,'
does not apply.

To say, 'The Tathāgata exists not after death,'
does not apply.

To say, 'The Tathāgata both exists and exists not after death,'
does not apply.

To say, 'The Tathāgata neither exists nor not-exists after death,'
does not apply.

■

If one should try to define the Tathāgata by the activities,
— those activities of the Tathāgata are abandoned,
cut down at the root,
made like a palm-tree stump,
made something that is not,
made of a nature not to spring up again in future time.

Set free from reckoning as the activities is the Tathāgata, maharājah,
deep,
boundless,
unfathomable
like the mighty ocean.

To say, 'The Tathāgata exists after death,'
does not apply.

To say, 'The Tathāgata exists not after death,'
does not apply.

To say, 'The Tathāgata both exists and exists not after death,'
does not apply.

To say, 'The Tathāgata neither exists nor not-exists after death,'
does not apply.

■

If one should try to define the Tathāgata by consciousness,
— that consciousness of the Tathāgata is abandoned,

cut down at the root,
made like a palm-tree stump,
made something that is not,
made of a nature not to spring up again in future time.

Set free from reckoning as consciousness is the Tathāgata, maharājah,
deep,
boundless,
unfathomable
like the mighty ocean.

To say, 'The Tathāgata exists after death,'
does not apply.

To say, 'The Tathāgata exists not after death,'
does not apply.

To say, 'The Tathāgata both exists and exists not after death,'
does not apply.

To say, 'The Tathāgata neither exists nor not-exists after death,'
does not apply."

§

"Wonderful, lord!
Strange it is, lord,
how the explanation both of Master and disciple,
both in spirit and in letter,
will agree, will harmonize,
will not be inconsistent,[11]
— that is, in any word about the highest.[12]

On a certain occasion, lord,
I went to visit the sister Khemā,
and asked her the meaning of this matter,
and she gave me the meaning in the very words,
in the very syllables
used by **[269]** the Exalted One.

Wonderful, lord!
Strange it is, lord,
how the explanation both of Master and disciple
will agree, will harmonize,
in spirit and in letter,
how they will not be inconsistent,
— that is, in any word about the highest.

Well, lord, now we must be going.
We are busy folk.
We have many things to do."

"Do now what you think it time for, maharājah."

Thereupon the rājah Pasenadi of Kosala
was delighted with the words of the Exalted One
and welcomed them.

And he rose from his seat,
saluted the Exalted One by the right and went away.

---

[1] *Avyākata*.

[2] For the Sister Khemā see *Psalms of the Sisters,* p. 81 *ff*. As a slave-girl in the time of the Buddha Padumuttara, she renounced the world and aspired to be a disciple of a future Buddha, a wish that was fulfilled under the Buddhas Vipassi, Kakusandha, Koṇāgamana, Kassapa, and Gotama. In this

last birth she was wife of the rājah Bimbisāra, and of great beauty. Pride in this was destroyed in her by the Master, who conjured up a vision of beauty decaying. She was convinced, entered the Order, and ultimately became Arahant. She was ranked first in insight by the Master (as *mahāpaññā*) in the list of 'great ones' at *A*. i, 25; *AA*. i. 342. *Cf*. *K.S*. ii, 160.

[3] *Cf*. *Buddhist India,* p. 40.

[4] *Payirupāseyyaṇ,* lit. 'sit beside as a teacher.'

[5] *Citta-kathī*.

[6] For this stock question see *K.S*. ii, 150; iii, 93 *ff*., 172.

[7] *Gaṇaka, muddika, sankhāyaka*. Expl. by *Comy*. (here and) on *D*. i, 51. He says of them: (*a*) A faultless reckoner. (*b*) One skilled in interpreting finger-signs (is this palmistry or counting on the fingers?). (*c*) A recokoner of groups of numbers. Rhys Davids trans. (*b*) 'conveyancer.' Is it 'a reader of symbolic gestures'? See in this connexion Bhikkhu Ñaṇtiloka's *Die Fragen des Milindo* (Leipzig), note to p. 289, which supports this view. See *Udāna Comy.,* 205, on *Ud*. iii, 9, where these arts are reckoned among the *sippāni,* arts and sciences. As an example: 'On looking at a tree one could tell at a glance the number of leaves on it.'

[8] *Āṭhaka,* a measure. Four *patthā* = one *āṭhaka:* four *āṭhakā* = one *doṇa* (cauldron or trough).

[9] *Gambhīra,* '84,000 *yojanas* in depth.' *Comy*.

[10] *Na upeti = 'na yujjati (haud idoneum)*.' *Comy*.

[11] The passage occurs at *A*. v, 320. Text and *Comy*. differ here. See Appendix for a discussion of the reading.

[12] *Agga-padasmiṇ*. *AA*. on *A*. v. 320, '= *nibbāne*.'

Saṃyutta Nikāya
4. Saḷāyatana Vagga
44. Avyākata Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

44. Kindred Sayings about the Unrevealed

Sutta 2

Anurādha Suttaṃ

Anurādha[1]

---

[269]

Thus have I heard:

The Exalted One was once staying near Vesalī, in Great Grove, at the Hall of the Gabled Home.

At that time the venerable Anuradha
was staying not far from the Exalted One
in a forest hut.

Then a number of heretical Wanderers
came to visit the venerable Anuradha,
greeted him

and exchanged the courtesies of civil words
and sat down at one side.

So seated, those heretical Wanderers
said to the venerable Anuradha: -

"Friend Anuradha, a Tathāgata,
a superman,
one of the best of men,
a winner of the highest winning,
is proclaimed in (one of) these four ways:

'A Tathāgata, exists after death'

or

'A Tathāgata, does not exist after death,

or

'A Tathāgata, both does and does not exist after death,

or

'A Tathāgata, neither exists nor not-exists after death.'"

■

Upon this the venerable Anuradha said
to those heretical Wanderers: -

"Friends, a Tathāgata,
a superman,
one of the best of men,
a winner of the highest gain,
is spoken of in other than those four ways,
to wit:

'A Tathāgata, exists after death'

or

'A Tathāgata, does not exist after death,

or

'A Tathāgata, both does and does not exist after death,

or

'A Tathāgata, neither exists nor not-exists after death.'"

Upon this those heretical Wanderers
said of the venerable Anuradha:

"This brother must be a novice, not long ordained.

Or, if he is an elder, he is an ignorant fool."

[270] So those heretical Wanderers,
having thus abused the venerable Anuradha,
by calling him 'novice' and 'fool,'
rose up and went away.

§

Thereupon the venerable Anuradha,
not long after those heretical Wanderers were gone,
thought thus:

"If these heretical Wanderers
were to put me a further question,

how, in answering,
should I tell them the views of the Exalted One
without misrepresenting the Exalted One
by stating an untruth?

How should I answer
in accordance with his teaching,
so that no one who agrees with his teaching
and foUows his views
might incur reproach?

■

Thereupon the venerable Anuradha
went to the Exalted One
and sat down at one side.

So seated
the venerable Anuradha thus addressed the Exalted One: -

"I am staying here, lord,
in a forest hut
not far from the Exalted One.

Now a number of heretical Wanderers came to me
greeted me
and exchanged the courtesies of civil words
and sat down at one side.

So seated, those heretical Wanderers
said to me: -

"Friend Anuradha, a Tathāgata,
a superman,
one of the best of men,
a winner of the highest winning,
is proclaimed in (one of) these four ways:

'A Tathāgata, exists after death'

or

'A Tathāgata, does not exist after death,

or

'A Tathāgata, both does and does not exist after death,

or

'A Tathāgata, neither exists nor not-exists after death.'"

■

Upon this I said
to those heretical Wanderers: -

"Friends, a Tathāgata,
a superman,
one of the best of men,
a winner of the highest gain,
is spoken of in other than those four ways,
to wit:

'A Tathāgata, exists after death'

or

'A Tathāgata, does not exist after death,

or

'A Tathāgata, both does and does not exist after death,

or

'A Tathāgata, neither exists nor not-exists after death.'"

Upon this those heretical Wanderers
said of me:

"This brother must be a novice, not long ordained.

Or, if he is an elder, he is an ignorant fool."

So those heretical Wanderers,
having thus abused me
by calling me 'novice' and 'fool,'
rose up and went away.

■

Thereupon I,
not long after those heretical Wanderers were gone,
thought thus:

"If these heretical Wanderers
were to put me a further question,
how, in answering,
should I tell them the views of the Exalted One
without misrepresenting the Exalted One
by stating an untruth?

How should I answer
in accordance with his teaching,
so that no one who agrees with his teaching
and foUows his views
might incur reproach?

"Now what think you, Anuradha?

Is body permanent or impermanent!"

[271] "Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
what is woe,
what is of a nature to cbange, -
is it proper to regard that thus:

'This is mine.

This am I.

This is my self.'?"

"Surely not, lord."

■

"Is feeling permanent or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
what is woe,

what is of a nature to cbange, -
is it proper to regard that thus:

'This is mine.

This am I.

This is my self.'?"

"Surely not, lord."

■

"Is perception permanent or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
what is woe,
what is of a nature to cbange, -
is it proper to regard that thus:

'This is mine.

This am I.

This is my self.'?"

"Surely not, lord."

■

"Are the activities permanent or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
what is woe,
what is of a nature to cbange, -
is it proper to regard that thus:

'This is mine.

This am I.

This is my self.'?"

"Surely not, lord."

■

"Is consciousness permanent or impermanent?"

"Impermanent, lord."

"What is impermanent,
is that weal or woe?"

"Woe, lord."

"Now what is impermanent,
what is woe,
what is of a nature to cbange, -
is it proper to regard that thus:

'This is mine.

This am I.

This is my self.'?"

"Surely not, lord."

■

"Therefore, Anuradha, whatsoever body,
be it past,
future
or present,
inward or outward,
subtle or gross,
low or high,
far or near, -
every body
should be regarded,
as it really is,
by perfect insight,
thus:

'This is not mine.

This am not I.

This is not my self.'

■

Whatsoever feelings
be they past,
future
or present,
inward or outward,
subtle or gross,
low or high,

far or near, -
every feeling
should be regarded,
as it really is,
by perfect insight,
thus:

'This is not mine.

This am not I.

This is not my self.'

■

Whatsoever perception
be it past,
future
or present,
inward or outward,
subtle or gross,
low or high,
far or near, -
every perception
should be regarded,
as it really is,
by perfect insight,
thus:

'This is not mine.

This am not I.

This is not my self.'

■

Whatsoever activities
be they past,
future
or present,
inward or outward,
subtle or gross,
low or high,
far or near, -
every activity
should be regarded,
as it really is,
by perfect insight,
thus:

'This is not mine.

This am not I.

This is not my self.'

■

Whatsoever consciousness
be it past,
future
or present,
inward or outward,
subtle or gross,
low or high,
far or near, -
every consciousness
should be regarded,
as it really is,
by perfect insight,
thus:

'This is not mine.

This am not I.

This is not my self.'

■

So seeing, Anuradha,
the well-taught Ariyan disciple
feels aversion from body,
feels aversion from feeling,
feels aversion from perception,
feels aversion from the activities,
feels aversion from consciousness.

So feeling,
he is dispassionate.

By dispassion
be is set free.

By freedom
comes the knowledge that he is free.

So that he knows:

'Ended is birth,
lived is the righteous life,
done is the task,
for life in such conditions
there is no hereafter.'

§

Now what say you, Anuradha?

Do you regard a Tathāgata's, body
as the Tathāgata?"

"Surely not, lord."

■

"Do you regard a Tathāgata's, feeling
as the Tathāgata?"

"Surely not, lord."

■

"Do you regard a Tathāgata's, perception
as the Tathāgata?"

"Surely not, lord."

■

"Do you regard a Tathāgata's, activities
as the Tathāgata?"

"Surely not, lord."

■

"Do you regard a Tathāgata's, consciousness
as the Tathāgata?"

"Surely not, lord."

■

Now what say you, Anuradha?

Do you regard a Tathāgata,
as within body?"

"Surely not, lord."

■

Do you regard a Tathāgata,
as apart from body?"

"Surely not, lord."

■

"Do you regard a Tathāgata,
as within feeling?"

"Surely not, lord."

■

"Do you regard a Tathāgata,
as apart from feeling?"

"Surely not, lord."

■

"Do you regard a Tathāgata,
as within perception?"

"Surely not, lord."

■

"Do you regard a Tathāgata,
as apart from perception?"

"Surely not, lord."

■

"Do you regard a Tathāgata,
as within activities?"

"Surely not, lord."

■

"Do you regard a Tathāgata,
as apart from activities?"

"Surely not, lord."

■

"Do you regard a Tathāgata,
as within consciousness?"

"Surely not, lord."

■

"Do you regard a Tathāgata,
as apart from consciousness?"

"Surely not, lord."

■

Now what say you, Anuradha?

Do you regard a Tathāgata,
as **[272]** as having no body,
no feeling,
no perception,

no activities,
no consciousness?"

"Surely not, lord."

■

"Then, Anuradha, since in just this life
a Tathāgata, is not met with in truth,
in reality,[2]
is it proper for you to pronounce this of him:

'A Tathāgata,
a superman,
one of the best of men,
a winner of the highest gain,
is spoken of in other than those four ways,
to wit:

"A Tathāgata, exists after death,"

or

"A Tathāgata, does not exist after death,"

or

"A Tathāgata, both does and does not exist after death,"

or

"A Tathāgata, neither exists nor not-exists after death."'"

"Surely not, lord."

"Well said! Well said, Anuradha!

Both formerly and now also, Anuradha,
it is just sorrow
and the ceasing of sorrow
that I proclaim."

---

[1] As at *K.S.* iii, 99 *ff*.

[2] The phrase adopted in the *Kathāā-vatthu (Points of Controversy)* I, 1.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
44. Avyākata Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

44. Kindred Sayings about the Unrevealed

Sutta 3

Paṭhama Sāriputta-Koṭṭhika (or Pagata, or Upagata) Suttaṃ

Sāriputta and Koṭṭhita[1] (or 'viewed')

---

[272]

Thus have I heard:

Once the venerable Sāriputta and the venerable Koṭṭhita the Great were
staying at Benares,
in Isipatana,
at Antelope Wood.

Now the venerable Koṭṭhita the Great,
rising at eventide from his solitary meditation,
came to see the venerable Sāriputta,
and on coming to him,
after the exchange of friendly greetings

and the compliments of courtesy,[2]
sat down at one side.

So seated the venerable Kotthita the Great said: -

"How now, friend Sāriputta?

Does the Tathāgata, exist after death?"

"This is unrevealed by the Exalted One, friend."

-°-

"Does the Tathāgata, not exist after death?"

"This is unrevealed by the Exalted One, friend."

-°-

"Does the Tathāgata, both exist and not exist after death?"

"This is unrevealed by the Exalted One, friend."

-°-

"Does the Tathāgata, neither exist nor not-exist after death?"

"This is unrevealed by the Exalted One, friend."

§

"How then friend?

When I ask the question:

'Does the Tathāgata, exist after death?'

you reply:

'This is unrevealed by the Exalted One, friend.'

-°-

When I ask the question:

'Does the Tathāgata, not exist after death?'

you reply:

'This is unrevealed by the Exalted One, friend.'

-°-

When I ask the question:

'Does the Tathāgata, both exist and not exist after death?'

you reply:

'This is unrevealed by the Exalted One, friend.'

-°-

When I ask the question:

'Does the Tathāgata, neither exist nor not-exist after death?'

you reply:

'This is unrevealed by the Exalted One, friend.'

[373] "What is the reason, friend,
what is the cause
why this thing is not revealed by the Exalted One?"

§

"To hold, friend, that the Tathāgata, exists after death
is to view the Tathāgata, as body.[3]

To hold, friend, that the Tathāgata, does not exist after death,
is to view the Tathāgata, as body.

To hold, friend, that the Tathāgata, both does and does not exist after death,
is to view the Tathāgata, as body.

To hold, friend, that the Tathāgata, neither exists nor not-exists after death
is to view the Tathāgata, as body.

■

To hold, friend, that the Tathāgata, exists after death
is to view the Tathāgata, as feeling.

To hold, friend, that the Tathāgata, does not exist after death,
is to view the Tathāgata, as feeling.

To hold, friend, that the Tathāgata, both does and does not exist after death,
is to view the Tathāgata, as feeling.

To hold, friend, that the Tathāgata, neither exists nor not-exists after death
is to view the Tathāgata, as feeling.

■

To hold, friend, that the Tathāgata, exists after death
is to view the Tathāgata, as perception.

To hold, friend, that the Tathāgata, does not exist after death,
is to view the Tathāgata, as perception.

To hold, friend, that the Tathāgata, both does and does not exist after death,
is to view the Tathāgata, as perception.

To hold, friend, that the Tathāgata, neither exists nor not-exists after death
is to view the Tathāgata, as perception.

■

To hold, friend, that the Tathāgata, exists after death
is to view the Tathāgata, as the activities.

To hold, friend, that the Tathāgata, does not exist after death,
is to view the Tathāgata, as the activities.

To hold, friend, that the Tathāgata, both does and does not exist after death,
is to view the Tathāgata, as the activities.

To hold, friend, that the Tathāgata, neither exists nor not-exists after death
is to view the Tathāgata, as the activities.

■

To hold, friend, that the Tathāgata, exists after death
is to view the Tathāgata, as consciousness.

To hold, friend, that the Tathāgata, does not exist after death,
is to view the Tathāgata, as consciousness.

To hold, friend, that the Tathāgata, both does and does not exist after death,
is to view the Tathāgata, as consciousness.

To hold, friend, that the Tathāgata, neither exists nor not-exists after death
is to view the Tathāgata, as consciousness.

That, friend, is the reason,
that is the cause
why this thing is not revealed by the Exalted One."

---

[1] See *K.S.* ii, 79 and *n*. At *K.S.* iii, 143-50 the same couple discuss matters. Our text reads Koṭṭhika. The sub-title *(pagataṇ)* may refer to *rūpa-* etc. *-gataṇ* of the text; I cannot find the word elsewhere. (The *Uddāna* or summary at the end of text, vol. iv, has *paganaṇ* [?].)

[2] For this oft-recurring phrase see *Comy.* on *S.* i, 67 (*K.S.* i, 92): 'Such as mutual inquiries after health, etc. By all such a pleasant even current is set flowing, as of blended hot and cold streams of water.'

[3] *Rūpa-gataṇ etaṇ,* lit. 'this is gone to body.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
44. Avyākata Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

44. Kindred Sayings about the Unrevealed

Sutta 4

Dutiya Sāriputta-Koṭṭhika (or Samudaya) Suttaṃ

Sāriputta and Koṭṭhita (ii) (or 'arising')

---

[273]

Thus have I heard:

Once the venerable Sāriputta and the venerable Koṭṭhita the Great were staying at Benares,
in Isipatana,
at Antelope Wood.

Now the venerable Koṭṭhita the Great,
rising at eventide from his solitary meditation,
came to see the venerable Sāriputta,
and on coming to him,
after the exchange of friendly greetings

and the compliments of courtesy,
sat down at one side.

So seated the venerable Kotthita the Great said: -

"How now, friend Sāriputta?

Does the Tathāgata, exist after death?"

"This is unrevealed by the Exalted One, friend."

"Does the Tathāgata, not exist after death?"

"This is unrevealed by the Exalted One, friend."

"Does the Tathāgata, both exist and not exist after death?"

"This is unrevealed by the Exalted One, friend."

"Does the Tathāgata, neither exist nor not-exist after death?"

"This is unrevealed by the Exalted One, friend."

"How then friend?

When I ask the question:

'Does the Tathāgata, exist after death?'

you reply:

'This is unrevealed by the Exalted One, friend.'

When I ask the question:

'Does the Tathāgata, not exist after death?'

you reply:

'This is unrevealed by the Exalted One, friend.'

When I ask the question:

'Does the Tathāgata, both exist and not exist after death?'

you reply:

'This is unrevealed by the Exalted One, friend.'

When I ask the question:

'Does the Tathāgata, neither exist nor not-exist after death?'

you reply:

'This is unrevealed by the Exalted One, friend.'

"What is the reason, friend,
what is the cause
why this thing is not revealed by the Exalted One?"

§

"By not knowing, friend,
by not seeing body
as it really is:
by not knowing,
by not seeing the arising of body
as it really is:

by not knowing,
by not seeing the ceasing of body
and the way that goes to the ceasing of body,
as they really are,
one holds the view:

'The Tathāgata, exists after death.'

'The Tathāgata, exists not after death.'

'The Tathāgata, both exists and exists not after death.'

"The Tathāgata, neither exists nor not-exists after death.'

■

By not knowing, friend,
by not seeing feeling
as it really is:
by not knowing,
by not seeing the arising of feeling
as it really is:
by not knowing,
by not seeing the ceasing of feeling
and the way that goes to the ceasing of feeling,
as they really are,
one holds the view:

'The Tathāgata, exists after death.'

'The Tathāgata, exists not after death.'

'The Tathāgata, both exists and exists not after death.'

'The Tathāgata, neither exists nor not-exists after death.'

■

By not knowing, friend,
by not seeing perception
as it really is:
by not knowing,
by not seeing the arising of perception
as it really is:
by not knowing,
by not seeing the ceasing of perception
and the way that goes to the ceasing of perception,
as they really are,
one holds the view:

'The Tathāgata, exists after death.'

'The Tathāgata, exists not after death.'

'The Tathāgata, both exists and exists not after death.'

'The Tathāgata, neither exists nor not-exists after death.'

■

By not knowing, friend,
by not seeing the activities
as they really are:
by not knowing,
by not seeing the arising of the activities
as it really is:
by not knowing,
by not seeing the ceasing of the activities
and the way that goes to the ceasing of the activities,
as they really are,
one holds the view:

'The Tathāgata, exists after death.'

'The Tathāgata, exists not after death.'

'The Tathāgata, both exists and exists not after death.'

'The Tathāgata, neither exists nor not-exists after death.'

■

By not knowing, friend,
by not seeing consciousness
as it really is:
by not knowing,
by not seeing the arising of consciousness
as it really is:
by not knowing,
by not seeing the ceasing of consciousness
and the way that goes to the ceasing of consciousness,
as they really are,
one holds the view:

'The Tathāgata, exists after death.'

'The Tathāgata, exists not after death.'

'The Tathāgata, both exists and exists not after death.'

'The Tathāgata, neither exists nor not-exists after death.'

§

"By knowing, friend,
by seeing body
as it really is:
by knowing,
by seeing the arising of body

as it really is:
by knowing,
by seeing the ceasing of body
and the way that goes to the ceasing of body,
as they really are,
this view does not occur:

'The Tathāgata, exists after death.'

'The Tathāgata, exists not after death.'

'The Tathāgata, both exists and exists not after death.'

'The Tathāgata, neither exists nor not-exists after death.'

■

"By knowing, friend,
by seeing feeling
as it really is:
by knowing,
by seeing the arising of feeling
as it really is:
by knowing,
by seeing the ceasing of feeling
and the way that goes to the ceasing of feeling,
as they really are,
this view does not occur:

'The Tathāgata, exists after death.'

'The Tathāgata, exists not after death.'

'The Tathāgata, both exists and exists not after death.'

'The Tathāgata, neither exists nor not-exists after death.'

■

By knowing, friend,
by seeing perception
as it really is:
by knowing,
by seeing the arising of perception
as it really is:
by knowing,
by seeing the ceasing of perception
and the way that goes to the ceasing of perception,
as they really are,
this view does not occur:

'The Tathāgata, exists after death.'

'The Tathāgata, exists not after death.'

'The Tathāgata, both exists and exists not after death.'

'The Tathāgata, neither exists nor not-exists after death.'

■

By knowing, friend,
by seeing the activities
as they really are:
by knowing,
by seeing the arising of the activities
as it really is:
by knowing,
by seeing the ceasing of the activities
and the way that goes to the ceasing of the activities,
as they really are,
this view does not occur:

'The Tathāgata, exists after death.'

'The Tathāgata, exists not after death.'

'The Tathāgata, both exists and exists not after death.'

'The Tathāgata, neither exists nor not-exists after death.'

■

By knowing, friend,
by seeing consciousness
as it really is:
by knowing,
by seeing the arising of consciousness
as it really is:
by knowing,
by seeing the ceasing of consciousness
and the way that goes to the ceasing of consciousness,
as they really are,
this view does not occur:

'The Tathāgata, exists after death.'

'The Tathāgata, exists not after death.'

'The Tathāgata, both exists and exists not after death.'

'The Tathāgata, neither exists nor not-exists after death.'

[274] That, friend, is the reason,
that is the cause
why this thing is not revealed by the Tathāgata."[1]

---

[1] It is to be remembered that Tathāgata, is defined by the *Comy*. here and elsewhere as equivalent to *satta,* any being. The question is that common to

all, 'What becomes of us after death?' not only 'What becomes of the Tathāgata, (as Buddha)?' There are many passages, however, where the Master refers to himself in this connexion. At the *Udāna Comy.,* p. 340, *Tathāgata = attā,* 'the self.' At *M*. i, 338 it = a Saint. See *Brethren,* 393, *n*. 4; *K.S*. iii, 95 *n*. Perhaps 'liberated being' is the best term for general use

Saṃyutta Nikāya
4. Saḷāyatana Vagga
44. Avyākata Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

44. Kindred Sayings about the Unrevealed

Sutta 5

Tatiya Sāriputta-Koṭṭhika (or Pema) Suttaṃ

Sāriputta and Koṭṭhita (iii) (or 'affection')

---

[274]

Thus have I heard:

Once the venerable Sāriputta and the venerable Koṭṭhita the Great were staying at Benares,
in Isipatana,
at Antelope Wood.

Now the venerable Koṭṭhita the Great,
rising at eventide from his solitary meditation,
came to see the venerable Sāriputta,
and on coming to him,
after the exchange of friendly greetings

and the compliments of courtesy,
sat down at one side.

So seated the venerable Kotthita the Great said: -

"How now, friend Sāriputta?

Does the Tathāgata, exist after death?"

"This is unrevealed by the Exalted One, friend."

■

"Does the Tathāgata, not exist after death?"

"This is unrevealed by the Exalted One, friend."

■

"Does the Tathāgata, both exist and not exist after death?"

"This is unrevealed by the Exalted One, friend."

■

"Does the Tathāgata, neither exist nor not-exist after death?"

"This is unrevealed by the Exalted One, friend."

§

"How then friend?

When I ask the question:

'Does the Tathāgata, exist after death?'

you reply:

'This is unrevealed by the Exalted One, friend.'

■

When I ask the question:

'Does the Tathāgata, not exist after death?'

you reply:

'This is unrevealed by the Exalted One, friend.'

■

When I ask the question:

'Does the Tathāgata, both exist and not exist after death?'

you reply:

'This is unrevealed by the Exalted One, friend.'

■

When I ask the question:

'Does the Tathāgata, neither exist nor not-exist after death?'

you reply:

'This is unrevealed by the Exalted One, friend.'

■

"What is the reason, friend,
what is the cause
why this thing is not revealed by the Exalted One?"

§

"When one has not abandoned passion for body, friend,
when one has not abandoned desire for body,
when one has not abandoned afiection for body,
when one has not abandoned thirst for body,
when one has not abandoned feverish longing for body,
when one has not abandoned craving for body,
one holds the view:

'The Tathāgata, exists after death.'

'The Tathāgata, exists not after death.'

'The Tathāgata, both exists and exists not after death.'

'The Tathāgata, neither exists nor not-exists after death.'

■

When one has not abandoned passion for feeling, friend,
when one has not abandoned desire for feeling,
when one has not abandoned afiection for feeling,
when one has not abandoned thirst for feeling,
when one has not abandoned feverish longing for feeling,
when one has not abandoned craving for feeling,
one holds the view:

'The Tathāgata, exists after death.'

'The Tathāgata, exists not after death.'

'The Tathāgata, both exists and exists not after death.'

'The Tathāgata, neither exists nor not-exists after death.'

■

When one has not abandoned passion for perception, friend,
when one has not abandoned desire for perception,
when one has not abandoned afiection for perception,
when one has not abandoned thirst for perception,
when one has not abandoned feverish longing for perception,
when one has not abandoned craving for perception,
one holds the view:

'The Tathāgata, exists after death.'

'The Tathāgata, exists not after death.'

'The Tathāgata, both exists and exists not after death.'

'The Tathāgata, neither exists nor not-exists after death.'

■

When one has not abandoned passion for the activities, friend,
when one has not abandoned desire for the activities,
when one has not abandoned afiection for the activities,
when one has not abandoned thirst for the activities,
when one has not abandoned feverish longing for the activities,
when one has not abandoned craving for the activities,
one holds the view:

'The Tathāgata, exists after death.'

'The Tathāgata, exists not after death.'

'The Tathāgata, both exists and exists not after death.'

'The Tathāgata, neither exists nor not-exists after death.'

■

When one has not abandoned passion for consciousness, friend,
when one has not abandoned desire for the consciousness,
when one has not abandoned afiection for the consciousness,
when one has not abandoned thirst for the consciousness,
when one has not abandoned feverish longing for the consciousness,
when one has not abandoned craving for the activities,
one holds the view:

'The Tathāgata, exists after death.'

'The Tathāgata, exists not after death.'

'The Tathāgata, both exists and exists not after death.'

'The Tathāgata, neither exists nor not-exists after death.'

§

When one has abandoned passion for body, friend,
when one has abandoned desire for body,
when one has abandoned afiection for body,
when one has abandoned thirst for body,
when one has abandoned feverish longing for body,
when one has abandoned craving for body,
this view does not occur:

'The Tathāgata, exists after death.'

'The Tathāgata, exists not after death.'

'The Tathāgata, both exists and exists not after death.'

'The Tathāgata, neither exists nor not-exists after death.'

■

When one has abandoned passion for feeling, friend,
when one has abandoned desire for feeling,
when one has abandoned afiection for feeling,
when one has abandoned thirst for feeling,
when one has abandoned feverish longing for feeling,
when one has abandoned craving for feeling,
this view does not occur:

'The Tathāgata, exists after death.'

'The Tathāgata, exists not after death.'

'The Tathāgata, both exists and exists not after death.'

'The Tathāgata, neither exists nor not-exists after death.'

■

When one has abandoned passion for perception, friend,
when one has abandoned desire for perception,
when one has abandoned afiection for perception,
when one has abandoned thirst for perception,
when one has abandoned feverish longing for perception,
when one has abandoned craving for perception,
this view does not occur:

'The Tathāgata, exists after death.'

'The Tathāgata, exists not after death.'

'The Tathāgata, both exists and exists not after death.'

'The Tathāgata, neither exists nor not-exists after death.'

■

When one has abandoned passion for the activities, friend,
when one has abandoned desire for the activities,
when one has abandoned afiection for the activities,
when one has abandoned thirst for the activities,
when one has abandoned feverish longing for the activities,
when one has abandoned craving for the activities,
this view does not occur:

'The Tathāgata, exists after death.'

'The Tathāgata, exists not after death.'

'The Tathāgata, both exists and exists not after death.'

'The Tathāgata, neither exists nor not-exists after death.'

■

When one has abandoned passion for consciousness, friend,
when one has abandoned desire for the consciousness,
when one has abandoned afiection for the consciousness,
when one has abandoned thirst for the consciousness,
when one has abandoned feverish longing for the consciousness,
when one has abandoned craving for the activities,
this view does not occur:

'The Tathāgata, exists after death.'

'The Tathāgata, exists not after death.'

'The Tathāgata, both exists and exists not after death.'

'The Tathāgata, neither exists nor not-exists after death.'"

Saṃyutta Nikāya
4. Saḷāyatana Vagga
44. Avyākata Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

44. Kindred Sayings about the Unrevealed

Sutta 6

Catuttha Koṭṭhita-Koṭṭhika (or Ārāma) Suttaṃ

Koṭṭhita and Sāriputta (iv) (or 'Delight')

---

[274]

Thus have I heard:

Once the venerable Koṭṭhita and the venerable Sāriputta the Great were staying at Benares,
in Isipatana,
at Antelope Wood.

Now the venerable Sāriputta the Great,
rising at eventide from his solitary meditation,
came to see the venerable Koṭṭhita,
and on coming to him,
after the exchange of friendly greetings

and the compliments of courtesy,
sat down at one side.

So seated the venerable Kotthita the Great said: -

"How now, friend Koṭṭhita?

Does the Tathāgata, exist after death?"

"This is unrevealed by the Exalted One, friend."

■

"Does the Tathāgata, not exist after death?"

"This is unrevealed by the Exalted One, friend."

■

"Does the Tathāgata, both exist and not exist after death?"

"This is unrevealed by the Exalted One, friend."

■

"Does the Tathāgata, neither exist nor not-exist after death?"

"This is unrevealed by the Exalted One, friend."

§

"How then friend?

When I ask the question:

'Does the Tathāgata, exist after death?'

you reply:

'This is unrevealed by the Exalted One, friend.'

■

When I ask the question:

'Does the Tathāgata, not exist after death?'

you reply:

'This is unrevealed by the Exalted One, friend.'

■

When I ask the question:

'Does the Tathāgata, both exist and not exist after death?'

you reply:

'This is unrevealed by the Exalted One, friend.'

■

When I ask the question:

'Does the Tathāgata, neither exist nor not-exist after death?'

you reply:

'This is unrevealed by the Exalted One, friend.'

■

[275] "What is the reason, friend,
what is the cause
why this thing is not revealed by the Exalted One?"

§

"For one who delights in body,
who enjoys body,
rejoices in body,
who knows not,
who sees not,
as it really is,
the ceasing of body,
there is the view:

The Tathāgata, exists after death.

The Tathāgata, exists not after death.

The Tathāgata, both exists and exists not after death.

The Tathāgata, neither exists nor not-exists after death.'

■

For one who delights in feeling,
who enjoys feeling,
rejoices in feeling,
who knows not,
who sees not,
as it really is,
the ceasing of feeling,
there is the view:

The Tathāgata, exists after death.

The Tathāgata, exists not after death.

The Tathāgata, both exists and exists not after death.

The Tathāgata, neither exists nor not-exists after death.

■

For one who delights in perception,
who enjoys perception,
rejoices in perception,
who knows not,
who sees not,
as it really is,
the ceasing of perception,
there is the view:

The Tathāgata, exists after death.

The Tathāgata, exists not after death.

The Tathāgata, both exists and exists not after death.

The Tathāgata, neither exists nor not-exists after death.

■

"For one who delights in the activities,
who enjoys the activities,
rejoices in the activities,
who knows not,
who sees not,
as it really is,
the ceasing of the activities,
there is the view:

The Tathāgata, exists after death.

The Tathāgata, exists not after death.

The Tathāgata, both exists and exists not after death.

The Tathāgata, neither exists nor not-exists after death.

■

For one who delights in consciousness,
who enjoys consciousness,
rejoices in consciousness,
who knows not,
who sees not,
as it really is,
the ceasing of consciousness,
there is the view:

The Tathāgata, exists after death.

The Tathāgata, exists not after death.

The Tathāgata, both exists and exists not after death.

The Tathāgata, neither exists nor not-exists after death.

§

But when he no longer delights in body,
when he no longer enjoys body,
rejoices in body,
and is one who knows,
who sees,

as it really is,
the ceasing of body,
this view does not occur:

The Tathāgata, exists after death.

The Tathāgata, exists not after death.

The Tathāgata, both exists and exists not after death.

The Tathāgata, neither exists nor not-exists after death.

■

When he no longer delights in feeling,
when he no longer enjoys feeling,
rejoices in feeling,
and is one who knows,
who sees,
as it really is,
the ceasing of feeling,
this view does not occur:

The Tathāgata, exists after death.

The Tathāgata, exists not after death.

The Tathāgata, both exists and exists not after death.

The Tathāgata, neither exists nor not-exists after death.

■

When he no longer delights in perception,
when he no longer enjoys perception,
rejoices in perception,
and is one who knows,
who sees,

as it really is,
the ceasing of perception,
this view does not occur:

The Tathāgata, exists after death.

The Tathāgata, exists not after death.

The Tathāgata, both exists and exists not after death.

The Tathāgata, neither exists nor not-exists after death.

■

When he no longer delights in the activities,
when he no longer enjoys the activities,
rejoices in the activities,
and is one who knows,
who sees,
as it really is,
the ceasing of the activities,
this view does not occur:

The Tathāgata, exists after death.

The Tathāgata, exists not after death.

The Tathāgata, both exists and exists not after death.

The Tathāgata, neither exists nor not-exists after death.

■

When he no longer delights in consciousness,
when he no longer enjoys consciousness,
rejoices in consciousness,
and is one who knows,
who sees,

as it really is,
the ceasing of consciousness,
this view does not occur:

The Tathāgata, exists after death.

The Tathāgata, exists not after death.

The Tathāgata, both exists and exists not after death.

The Tathāgata, neither exists nor not-exists after death.

■

That, friend, is the reason,
that is the cause
why this thing is not revealed by the Exalted One."

§

"But, friend, can there be any other way of showing
why[ed1] this is not revealed by the Exalted One"

"There can, friend.

He who delights in becoming,
enjoys becoming,
rejoices in becoming,
who knows not,
who sees not,
as it really is,
the ceasing of becoming, -
for him such views exist:

The Tathāgata, exists after death.

The Tathāgata, exists not after death.

The Tathāgata, both exists and exists not after death.

The Tathāgata, neither exists nor not-exists after death.

§

But for him who delights not in becoming,
enjoys not becoming,
rejoices not in becoming,
who knows,
who sees,
as it really is,
the ceasing of becoming, -
for him such views do not exist:

The Tathāgata, exists after death.

The Tathāgata, exists not after death.

The Tathāgata, both exists and exists not after death.

The Tathāgata, neither exists nor not-exists after death.

■

That, friend, is another way of showing
why this was not revealed by the Exalted One."

§

"But, friend, can there be any other way of showing
why this is not revealed by the Exalted One"

"There can, friend.

He who delights in grasping,
enjoys grasping,
rejoices in grasping,
who knows not,
who sees not,
as it really is,
the ceasing of grasping, -
for him such views exist:

The Tathāgata, exists after death.

The Tathāgata, exists not after death.

The Tathāgata, both exists and exists not after death.

The Tathāgata, neither exists nor not-exists after death.

§

But for him who delights not in grasping,
enjoys not grasping,
rejoices not in grasping,
who knows,
who sees,
as it really is,

the ceasing of grasping, -
for him such views do not exist:

The Tathāgata, exists after death.

The Tathāgata, exists not after death.

The Tathāgata, both exists and exists not after death.

The Tathāgata, neither exists nor not-exists after death.

■

That, friend, is another way of showing
why this was not revealed by the Exalted One."

§

"But, friend, can there be any other way of showing
why this is not revealed by the Exalted One"

"There can, friend.

He who delights in craving,
enjoys craving,
rejoices in craving,
who knows not,
who sees not,
as it really is,
the ceasing of craving, -
for him such views exist:

The Tathāgata, exists after death.

The Tathāgata, exists not after death.

The Tathāgata, both exists and exists not after death.

The Tathāgata, neither exists nor not-exists after death.

§

But for him who delights not in craving,
enjoys not craving,
rejoices not in craving,
who knows,
who sees,
as it really is,
the ceasing of craving, -
for him such views do not exist:

The Tathāgata, exists after death.

The Tathāgata, exists not after death.

The Tathāgata, both exists and exists not after death.

The Tathāgata, neither exists nor not-exists after death.

■

That, friend, is another way of showing
why this was not revealed by the Exalted One."

§

"But, friend, can there be any other way of showing
why this is not revealed by the Exalted One"

[276] "Now, friend Sāriputta,
why do you want any further explanation?

For a brother who is freed, friend Sāriputta,
by the destruction of craving,
there is nothing more left
to point to as a growing."[1]

---

[1] Text has *vaḍḍhaṇ n'atthi paññāpanāya,* 'to point to as growth.' The Burmese has *vaṭṭaṇ (tesaṇ) n'atthi* p., as at *S*. iii, 59 (*K.S*. iii, 52, where see note). *Cf*. *S*. i, 15 (*K.S*. i, 23 *n*.). There is, however, a *v.l*. *vattaṇ*. *Comy*. is silent here, but on *loc*. *cit*. above takes *vaṭṭaṇ* as the wheel of existence or as cause, lit. 'going on.'

[ed1] Woodward has 'how' here, but these are explanations of why, not how, and this is the wording he has previously used throughout.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
44. Avyākata Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

44. Kindred Sayings about the Unrevealed

Sutta 7

Moggalāna (or Āyatana) Suttaṃ

Moggallāna (or 'Sphere')

---

[276]

Thus have I heard:

Then the Wanderer, Vacchagotta,[1] came to visit Moggallāna the Great,
and on coming to him
greeted him courteously,
and after the exchange of civilities
sat down at one side.

So seated, the Wanderer, Vacchagotta,
said to the venerable Moggallāna the Great: -

"How say you, master Moggallāna?

Is the world eternal?"

"This is not revealed by the Exalted One, Vaccha."

■

"How then, master Moggallāna.

Is the world not eternal, then?"

"This too, Vaccha, is not revealed by the Exalted One."

■

"Then is the world finite, master Moggallāna?"

"That too, Vaccha, is not revealed by the Exalted One."

■

"Then, master Moggallāna, is the world infinite?"

"That too, Vaccha, is not revealed by the Exalted One."

■

"How say you, master Moggallāna?

"Is life[2] the same as body?"

"That is not revealed by the Exalted One, Vaccha."

■

"How then, master Moggallāna?

Is life one thing and body another?"

"That too, Vaccha, is not revealed by the Exalted One."

■

[277] "Then tell me this, master Moggallāna.

Does the Tathāgata, exist after death?"

"That, Vaccha, is not revealed by the Exalted One."

■

"Does the Tathāgata, not exist after death?"

"That, Vaccha, is not revealed by the Exalted One."

■

"Does the Tathāgata, both exist and not exist after death?"

"That, Vaccha, is not revealed by the Exalted One."

■

"Does the Tathāgata, neither exist nor not-exist after death?"

"That, Vaccha, is not revealed by the Exalted One."

§

"Now, master Moggallāna, what is the reason,
what is the cause
why the Wanderers of other views,
when questioned on these points answer that:

'The world is eternal,'

or:

'The world is not eternal,'

'The world is finite,'

or:

'The world is infinite,'

'Life is the same as body,'

or:

'Life is one thing and body is another,'

or:

'The Tathāgata, exists after death.'

or

'The Tathāgata, does not exist after death?'

or:

'The Tathāgata, both exists and does not exist after death'

or:

'The Tathāgata, neither exists nor does not-exist after death'

■

"Now, master Moggallāna, what is the reason,
what is the cause
why Gotama the recluse,

when questioned thus,
does not answer that:

'The world is eternal,'

or:

'The world is not eternal,'

or:

'The world is finite,'

or:

'The world is infinite,'

or:

'Life is the same as body,'

or:

'Life is one thing and body is another,'

or:

'The Tathāgata, exists after death.'

or

'The Tathāgata, does not exist after death?'

or:

'The Tathāgata, both exists and does not exist after death'

or:

'The Tathāgata, neither exists nor does not-exist after death'"?

§

"The Wanderers of other views, Vaccha,
regard the eye thus:

'This is mine.

This am I.

This is my self.'

■

The Wanderers of other views, Vaccha,
regard the ear thus:

'This is mine.

This am I.

This is my self.'

■

The Wanderers of other views, Vaccha,
regard the nose thus:

'This is mine.

This am I.

This is my self.'

■

The Wanderers of other views, Vaccha,
regard the tongue thus:

'This is mine.

This am I.

This is my self.'

■

The Wanderers of other views, Vaccha,
regard the body thus:

'This is mine.

This am I.

This is my self.'

■

The Wanderers of other views, Vaccha,
regard the mind thus:

'This is mine.

This am I.

This is my self.'

■

That is why the Wanderers of other views,
when thus questioned, reply:

'The world is eternal,'

or:

'The world is not eternal,'

or:

'The world is finite,'

or:

'The world is infinite,'

or:

'Life is the same as body,'

or:

'Life is one thing and body is another,'

or:

The Tathāgata, exists after death.'

or

'The Tathāgata, does not exist after death?'

or:

'The Tathāgata, both exists and does not exist after death'

or:

'The Tathāgata, neither exists nor does not-exist after death'

§

But, Vaccha, the Tathāgata,
the Arahant,
the Fully Enlightened One,
regards the eye thus:

'This is not mine.

This I am not.

This is not my self.'

■

The Tathāgata, Vaccha,
the Arahant,
the Fully Enlightened One,
regards the ear thus:

'This is not mine.

This I am not.

This is not my self.'

■

The Tathāgata, Vaccha,
the Arahant,
the Fully Enlightened One,
regards the nose thus:

'This is not mine.

This I am not.

This is not my self.'

■

The Tathāgata, Vaccha,
the Arahant,
the Fully Enlightened One,
regards the tongue thus:

'This is not mine.

This I am not.

This is not my self.'

■

The Tathāgata, Vaccha,
the Arahant,
the Fully Enlightened One,
regards the body thus:

'This is not mine.

This I am not.

This is not my self.'

■

The Tathāgata, Vaccha,
the Arahant,
the Fully Enlightened One,
regards the mind thus:

'This is not mine.

This I am not.

This is not my self.'

■

Therefore the Tathāgata,
when thus questioned,
does not reply:

'The world is eternal,'

or:

'The world is not eternal,'

or:

'The world is finite,'

or:

'The world is infinite,'

or:

'Life is the same as body,'

or:

'Life is one thing and body is another,'

or:

The Tathāgata, exists after death.'

or

'The Tathāgata, does not exist after death?'

or:

'The Tathāgata, both exists and does not exist after death'

or:

'The Tathāgata, neither exists nor does not-exist after death'

§

Thereupon the Wanderer Vacchagotta rose from his seat
and went to see the Exalted One,
and on coming to him
saluted him courteously,
and after the exchange of civilities
sat down at one side.

So seated
the Wanderer Vacchagotta said to the Exalted One: -

"How now, master Gotama?

Is the world eternal?"

"It is not revealed, Vaccha,
that the world is eternal."

■

"How then, master Gotama.

Is the world not eternal, then?"

"This too, Vaccha, is not revealed,
that the world is not eternal."

■

"Then is the world finite, master Gotama?"

"That too, Vaccha, is not revealed
that the world is finite."

■

"Then, master Gotama, is the world infinite?"

"That too, Vaccha, is not revealed,
that the world is infinite."

■

"How say you, master Gotama?

"Is life the same as body?"

"That too, Vaccha, is not revealed,
that life is the same as body."

■

"How then, master Gotama?

Is life one thing and body another?"

"That too, Vaccha, is not revealed,
that life is one thing and body another."

■

"Then tell me this, master Gotama.

Does the Tathāgata, exist after death?"

"That too, Vaccha, is not revealed,
that the Tathāgata exists after death"

■

"Does the Tathāgata, not exist after death?"

"That too, Vaccha, is not revealed,
that the Tathāgata does not exist after death"

■

"Does the Tathāgata, both exist and not exist after death?"

"That too, Vaccha, is not revealed,
that the Tathāgata both exists and does not exist after death"

■

"Does the Tathāgata, neither exist nor not-exist after death?"

"That too, Vaccha, is not revealed,
that the Tathāgata neither exists nor does not exist after death"

§

"Now, master Gotama, what is the reason,
what is the cause
why the Wanderers of other views,
when questioned on these points answer that:

'The world is eternal,'

or:

'The world is not eternal,'

or:

'The world is finite,'

or:

'The world is infinite,'

or:

'Life is the same as body,'

or:

'Life is one thing and body is another,'

or:

The Tathāgata, exists after death.'

or

'The Tathāgata, does not exist after death?'

or:

'The Tathāgata, both exists and does not exist after death'

or:

'The Tathāgata, neither exists nor does not-exist after death'

■

"Now, master Gotama, what is the reason,
what is the cause
why the master Gotama,

when questioned thus,
does not answer that:

'The world is eternal,'

or:

'The world is not eternal,'

or:

'The world is finite,'

or:

'The world is infinite,'

or:

'Life is the same as body,'

or:

'Life is one thing and body is another,'

or:

The Tathāgata, exists after death.'

or

'The Tathāgata, does not exist after death?'

or:

'The Tathāgata, both exists and does not exist after death'

or:

'The Tathāgata, neither exists nor does not-exist after death'?

§

"The Wanderers of other views, Vaccha,
regard the eye thus:

'This is mine.

This am I.

This is my self.'

■

The Wanderers of other views, Vaccha,
regard the ear thus:

'This is mine.

This am I.

This is my self.'

■

The Wanderers of other views, Vaccha,
regard the nose thus:

'This is mine.

This am I.

This is my self.'

■

The Wanderers of other views, Vaccha,
regard the tongue thus:

'This is mine.

This am I.

This is my self.'

■

The Wanderers of other views, Vaccha,
regard the body thus:

'This is mine.

This am I.

This is my self.'

■

The Wanderers of other views, Vaccha,
regard the mind thus:

'This is mine.

This am I.

This is my self.'

■

That is why the Wanderers of other views,
when thus questioned, reply:

'The world is eternal,'

or:

'The world is not eternal,'

or:

'The world is finite,'

or:

'The world is infinite,'

or:

'Life is the same as body,'

or:

'Life is one thing and body is another,'

or:

The Tathāgata, exists after death.'

or

'The Tathāgata, does not exist after death?'

or:

'The Tathāgata, both exists and does not exist after death'

or:

'The Tathāgata, neither exists nor does not-exist after death'

§

But, Vaccha, the Tathāgata,
the Arahant,
the Fully Enlightened One,
regards the eye thus:

'This is not mine.

This I am not.

This is not my self.'

■

The Tathāgata, Vaccha,
the Arahant,
the Fully Enlightened One,
regards the ear thus:

'This is not mine.

This I am not.

This is not my self.'

■

The Tathāgata, Vaccha,
the Arahant,
the Fully Enlightened One,
regards the nose thus:

'This is not mine.

This I am not.

This is not my self.'

■

The Tathāgata, Vaccha,
the Arahant,
the Fully Enlightened One,
regards the tongue thus:

'This is not mine.

This I am not.

This is not my self.'

■

The Tathāgata, Vaccha,
the Arahant,
the Fully Enlightened One,
regards the body thus:

'This is not mine.

This I am not.

This is not my self.'

■

The Tathāgata, Vaccha,
the Arahant,
the Fully Enlightened One,
regards the mind thus:

'This is not mine.

This I am not.

This is not my self.'

■

Therefore the Tathāgata,
when thus questioned,
does not reply:

[278] 'The world is eternal,'

or:

'The world is not eternal,'

or:

'The world is finite,'

or:

'The world is infinite,'

or:

'Life is the same as body,'

or:

'Life is one thing and body is another,'

or:

The Tathāgata, exists after death.'

or

'The Tathāgata, does not exist after death?'

or:

'The Tathāgata, both exists and does not exist after death'

or:

'The Tathāgata, neither exists nor does not-exist after death'

§

"Wonderful, master Gotama!

Strange it is, master Gotama,
how the explanation both of Master and disciple,
both in spirit and in letter,
can agree,
can harmonize,
cannot be inconsistent,
that is, as regards any essential phrase.

Now, master Gotama, I went to visit the venerable Moggallāna the Great,
and I asked him this same thing,
and he replied to me
in the very same words and syllables
as the worthy Gotama.

Wonderful, master Gotama!

Strange it is, master Gotama,
how the explanation both of master and disciple,
both in spirit and in letter,
will agree,
will harmonize,
will not suffer loss,[3]
that is, in any word about the highest."

---

[1] At *S*. iii, 257-63 (*K.S*. iii, 203), [sic 202] 'The wanderer of the Vaccha clan' asks the same questions of the Buddha, who replies that through ignorance of body, its arising, its ceasing and the way of its oeasing, these opinions arise.

[2] *Jīva*.

[3] *Vihāyissati*. *Cf*. *supra*, p.269.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
44. Avyākata Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

44. Kindred Sayings about the Unrevealed

Sutta 8

Vaccha (or Bandha or Khandha) Suttaṃ

Vaccha (or 'Bond')

---

[278]

Thus have I heard:

Then the Wanderer, Vacchagotta, came to visit the Exalted One
and on coming to him
greeted him courteously,
and after the exchange of civilities
sat down at one side.

So seated, the Wanderer, Vacchagotta,
said to the Exalted One: -

"How now, master Gotama?

Is the world eternal?"

"It is not revealed, Vaccha,
that the world is eternal."

■

"How then, master Gotama.

Is the world not eternal, then?"

"This too, Vaccha, is not revealed,
that the world is not eternal."

■

"Then is the world finite, master Gotama?"

"That too, Vaccha, is not revealed,
that the world is finite."

■

"Then, master Gotama, is the world infinite?"

"That too, Vaccha, is not revealed,
that the world is infinite."

■

"How say you, master Gotama?

Is life the same as body?"

"That too, Vaccha, is not revealed,
that life is the same as body."

■

"How then, master Gotama?

Is life one thing and body another?"

"That too, Vaccha, is not revealed,
that life is one thing and body another."

■

"Then tell me this, master Gotama.

Does the Tathāgata, exist after death?"

■

"That too, Vaccha, is not revealed,
that the Tathāgata, exists after death"

■

"Does the Tathāgata, not exist after death?"

"That too, Vaccha, is not revealed,
that the Tathāgata, does not exist after death"

■

"Does the Tathāgata, both exist and not exist after death?"

"That too, Vaccha, is not revealed,
that the Tathāgata, both exists and does not exist after death"

■

"Does the Tathāgata, neither exist nor not-exist after death?"

"That too, Vaccha, is not revealed,
that the Tathāgata, neither exists nor does not exist after death"

§

"Now, master Gotama, what is the reason,
what is the cause
why the Wanderers of other views,
when questioned on these points answer that:

'The world is eternal,'

or:

'The world is not eternal,'

or:

'The world is finite,'

or:

'The world is infinite,'

or:

'Life is the same as body,'

or:

'Life is one thing and body is another,'

or:

The Tathāgata, exists after death.'

or

'The Tathāgata, does not exist after death?'

or:

'The Tathāgata, both exists and does not exist after death'

or:

'The Tathāgata, neither exists nor does not-exist after death'

■

"Now, master Gotama, what is the reason,
what is the cause
why the master Gotama,
when questioned thus,
does not answer that:

'The world is eternal,'

or:

'The world is not eternal,'

or:

'The world is finite,'

or:

'The world is infinite,'

or:

'Life is the same as body,'

or:

'Life is one thing and body is another,'

or:

The Tathāgata, exists after death.'

or

'The Tathāgata, does not exist after death?'

or:

'The Tathāgata, both exists and does not exist after death'

or:

'The Tathāgata, neither exists nor does not-exist after death'?

§

"The Wanderers of other views, Vaccha,
regard the body as the self,[1]
regard the self as having body,
regard body as being in the self,
regard the self as being in the body.

They regard feeling as the self
regard the self as having feeling,
regard feeling as being in the self,
regard the self as being in feeling.

They regard perception as the self
regard the self as having perception,

regard perception as being in the self,
regard the self as being in perception.

They regard the activities as the self
regard the self as having the activities,
regard the activities as being in the self,
regard the self as being in the activities.

They regard consciousness as the self,
regard the self as having consciousness,
or consciousness as being in the self,
or the self as being in the consciousness.

■

That is why the Wanderers of other views,
when thus questioned, reply:

'The world is eternal,'

or:

'The world is not eternal,'

'The world is finite,'

or:

'The world is infinite,'

'Life is the same as body,'

or:

'Life is one thing and body is another,'

The Tathāgata, exists after death.'

or

'The Tathāgata, does not exist after death?'

or:

'The Tathāgata, both exists and does not exist after death'

or:

'The Tathāgata, neither exists nor does not-exist after death'

But the Tathāgata, Vaccha
the Arahant,
the Fully Enlightened One,
does not regard body as the self,
does not regard the self as having body,
does not regard body as being in the self,
does not regard the self as being in the body.

He does not regard feeling as the self,
does not regard the self as having feeling,
does not regard feeling as being in the self,
does not regard the self as being in feeling.

He does not regard perception as the self,
does not regard the self as having perception,
does not regard perception as being in the self,
does not regard the self as being in perception.

He does not regard the activities as the self,
does not regard the self as having the activities,

does not regard the activities as being in the self,
does not regard the self as being in thethe activities.

He does not regard consciousness as the self,
does not regard the self as having consciousness,
does not regard consciousness as being in the self,
does not regard the self as being in consciousness.

■

Therefore the Tathāgata,
when thus questioned,
does not reply:

'The world **[279]** is eternal,'

or:

'The world is not eternal,'

or:

'The world is finite,'

or:

'The world is infinite,'

or:

'Life is the same as body,'

or:

'Life is one thing and body is another,'

or:

The Tathāgata, exists after death.'

or

'The Tathāgata, does not exist after death?'

or:

'The Tathāgata, both exists and does not exist after death'

or:

'The Tathāgata, neither exists nor does not-exist after death'

§

Thereupon the Wanderer Vacchagotta rose from his seat
and went to see Moggallāna the Great,
and on coming to him
saluted him courteously,
and after the exchange of civilities
sat down at one side.

So seated
the Wanderer Vacchagotta said to Moggallāna the Great: -

"How say you, master Moggallāna?

Is the world eternal?"

"This is not revealed by the Exalted One, Vaccha."

■

"How then, master Moggallāna.

Is the world not eternal, then?"

"This too, Vaccha, is not revealed by the Exalted One."

■

"Then is the world finite, master Moggallāna?"

"That too, Vaccha, is not revealed by the Exalted One."

■

"Then, master Moggallāna, is the world infinite?"

"That too, Vaccha, is not revealed by the Exalted One."

■

"How say you, master Moggallāna?

"Is life the same as body?"

"That is not revealed by the Exalted One, Vaccha."

■

"How then, master Moggallāna?

Is life one thing and body another?"

"That too, Vaccha, is not revealed by the Exalted One."

■

"Then tell me this, master Moggallāna.

Does the Tathāgata, exist after death?"

"That, Vaccha, is not revealed by the Exalted One."

■

"Does the Tathāgata, not exist after death?"

"That, Vaccha, is not revealed by the Exalted One."

■

"Does the Tathāgata, both exist and not exist after death?"

"That, Vaccha, is not revealed by the Exalted One."

■

"Does the Tathāgata, neither exist nor not-exist after death?"

"That, Vaccha, is not revealed by the Exalted One."

§

"Now, master Moggallāna, what is the reason,
what is the cause
why the Wanderers of other views,
when questioned on these points answer that:

'The world is eternal,'

or:

'The world is not eternal,'

or:

'The world is finite,'

or:

'The world is infinite,'

or:

'Life is the same as body,'

or:

'Life is one thing and body is another,'

or:

The Tathāgata, exists after death.'

or

'The Tathāgata, does not exist after death?'

or:

'The Tathāgata, both exists and does not exist after death'

or:

'The Tathāgata, neither exists nor does not-exist after death'

■

"Now, master Moggallāna, what is the reason,
what is the cause
why Gotama the recluse,
when questioned thus,
does not answer that:

'The world is eternal,'

or:

'The world is not eternal,'

or:

'The world is finite,'

or:

'The world is infinite,'

or:

'Life is the same as body,'

or:

'Life is one thing and body is another,'

or:

The Tathāgata, exists after death.'

or

'The Tathāgata, does not exist after death?'

or:

'The Tathāgata, both exists and does not exist after death'

or:

'The Tathāgata, neither exists nor does not-exist after death'"?

§

"The Wanderers of other views, Vaccha,
regard the body as the self,
regard the self as having body,
regard body as being in the self,
regard the self as being in the body.

They regard feeling as the self
regard the self as having feeling,
regard feeling as being in the self,
regard the self as being in feeling.

They regard perception as the self
regard the self as having perception,
regard perception as being in the self,
regard the self as being in perception.

They regard the activities as the self
regard the self as having the activities,
regard the activities as being in the self,
regard the self as being in the activities.

They regard consciousness as the self,
regard the self as having consciousness,
or consciousness as being in the self,
or the self as being in the consciousness.

Therefore the Wanderers of other views,
when questioned thus,
reply:

'The world is eternal,'

or:

'The world is not eternal,'

or:

'The world is finite,'

or:

'The world is infinite,'

or:

'Life is the same as body,'

or:

'Life is one thing and body is another,'

or:

The Tathāgata, exists after death.'

or

'The Tathāgata, does not exist after death?'

or:

'The Tathāgata, both exists and does not exist after death'

or:

'The Tathāgata, neither exists nor does not-exist after death'

§

But the Tathāgata, Vaccha
the Arahant,
the Fully Enlightened One,
does not regard body as the self,
does not regard the self as having body,
does not regard body as being in the self,
does not regard the self as being in the body.

He does not regard feeling as the self,
does not regard the self as having feeling,
does not regard feeling as being in the self,
does not regard the self as being in feeling.

He does not regard perception as the self,
does not regard the self as having perception,
does not regard perception as being in the self,
does not regard the self as being in perception.

He does not regard the activities as the self,
does not regard the self as having the activities,
does not regard the activities as being in the self,
does not regard the self as being in thethe activities.

He does not regard consciousness as the self,
does not regard the self as having consciousness,
does not regard consciousness as being in the self,
does not regard the self as being in consciousness.

Therefore when questioned on these things he does not reply:

'The world is eternal,'

or:

'The world is not eternal,'

or:

'The world is finite,'

or:

'The world is infinite,'

or:

'Life is the same as body,'

or:

'Life is one thing and body is another,'

or:

The Tathāgata, exists after death.'

or

'The Tathāgata, does not exist after death?'

or:

'The Tathāgata, both exists and does not exist after death'

or:

'The Tathāgata, neither exists nor does not-exist after death'

§

"Wonderful, master Moggallāna!

Strange it is, master Moggallāna,
how the explanation both of Master and disciple,
both in spirit and in letter,
can agree,
can harmonize,
cannot be inconsistent,
that is, as regards any essential phrase.

Now, master Moggallāna, I went to visit Gotama the recluse,
and I asked him this same thing,
and he replied to me
in the very same words and syllables
as the worthy Moggallāna.

Wonderful, master Moggallāna!

Strange it is, master Moggallāna,
how the explanation both of master and disciple,
both in spirit and in letter,
will agree,
will harmonize,
will not suffer loss,
that is, in any word about the highest."

---

[1] *Cf. K.S.* iii, 3.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
44. Avyākata Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

44. Kindred Sayings about the Unrevealed

Sutta 9

Kutūhala-Sālā Suttaṃ

The Debating Hall[1]

---

[279]

Thus have I heard:

Then the Wanderer, Vacchagotta, came to visit the Exalted One
and on coming to him
greeted him courteously,
and after the exchange of civilities
sat down at one side.

So seated, the Wanderer, Vacchagotta,
said to the Exalted One: -

"Master Gotama, some time ago,
on some former occasions,
when a number of sectarians of different views,
both recluses and brahmins,
who were Wanderers,
had met together
and were sitting in the Debating Hall,
this topic of talk arose: -

'Pūraṇa Kassapa[2] here,
who has a crowd of followers,
who is teacher of a crowd,
a well-known and famous founder of theories,[3]
one in high repute among the manyfolk,
when speaking of a disciple
who had passed away,
who had made **[280]** an end, thus describes his rebirth:

"So and so is reborn thus and thus.

So and so is reborn thus and thus."

But if one of his disciples is a superman,
one who has won the highest gain,
when speaking of such a disciple
who has passed away,
who has made an end,
he describes him in terms of rebirth:

"So and so is reborn thus and thus.

So and so is reborn thus and thus."'

■

And in like manner, Makkhali of the Cowpen here,
who has a crowd of followers,

who is teacher of a crowd,
a well-known and famous founder of theories,
one in high repute among the manyfolk,
when speaking of a disciple
who had passed away,
who had made an end, thus describes his rebirth:

"So and so is reborn thus and thus.

So and so is reborn thus and thus."

But if one of his disciples is a superman,
one who has won the highest gain,
when speaking of such a disciple
who has passed away,
who has made an end,
he describes him in terms of rebirth:

"So and so is reborn thus and thus.

So and so is reborn thus and thus."

■

And in like manner, Nāṭa's Son the Unclothed, here,
who has a crowd of followers,
who is teacher of a crowd,
a well-known and famous founder of theories,
one in high repute among the manyfolk,
when speaking of a disciple
who had passed away,
who had made an end, thus describes his rebirth:

"So and so is reborn thus and thus.

So and so is reborn thus and thus."

But if one of his disciples is a superman,
one who has won the highest gain,
when speaking of such a disciple
who has passed away,
who has made an end,
he describes him in terms of rebirth:

"So and so is reborn thus and thus.

So and so is reborn thus and thus."

■

And in like manner, Sañjaya, Belaṭṭhi's Son, here,
who has a crowd of followers,
who is teacher of a crowd,
a well-known and famous founder of theories,
one in high repute among the manyfolk,
when speaking of a disciple
who had passed away,
who had made an end, thus describes his rebirth:

"So and so is reborn thus and thus.

So and so is reborn thus and thus."

But if one of his disciples is a superman,
one who has won the highest gain,
when speaking of such a disciple
who has passed away,
who has made an end,
he describes him in terms of rebirth:

"So and so is reborn thus and thus.

So and so is reborn thus and thus."'

■

And in like manner, Kaccāyana of the Pakuddhas here,
who has a crowd of followers,
who is teacher of a crowd,
a well-known and famous founder of theories,
one in high repute among the manyfolk,
when speaking of a disciple
who had passed away,
who had made an end, thus describes his rebirth:

"So and so is reborn thus and thus.

So and so is reborn thus and thus."

But if one of his disciples is a superman,
one who has won the highest gain,
when speaking of such a disciple
who has passed away,
who has made an end,
he describes him in terms of rebirth:

"So and so is reborn thus and thus.

So and so is reborn thus and thus."

■

And in like manner, Ajita of the haircloth, here,
who has a crowd of followers,
who is teacher of a crowd,
a well-known and famous founder of theories,
one in high repute among the manyfolk,
when speaking of a disciple
who had passed away,
who had made an end, thus describes his rebirth:

"So and so is reborn thus and thus.

So and so is reborn thus and thus."

But if one of his disciples is a superman,
one who has won the highest gain,
when speaking of such a disciple
who has passed away,
who has made an end,
he describes him in terms of rebirth:

"So and so is reborn thus and thus.

So and so is reborn thus and thus."

■

Now Gotama the recluse,
who has a crowd of followers,
who is teacher of a crowd,
a well-known and famous founder of theories,
one in high repute among the manyfolk,
when speaking of a disciple
who had passed away,
who had made an end, thus describes his rebirth:

"So and so is reborn thus and thus.

So and so is reborn thus and thus."

But if one of his disciples is a superman,
one who has won the highest gain,
when speaking of such a disciple
who has passed away,
who has made an end,
does not describe him in terms of rebirth,
saying:

"So and so is reborn thus and thus."

But he describes him thus:

"He has cut off craving.

He has broken the bond.

By perfect comprehension of conceit[4]
he has made an end of ill."'

§

Of this matter, master Gotama,
I had doubt and wavering,
and I thought:

'How is the teaching of Gotama the recluse
to be understood in this matter?'"

■

"You may well doubt, Vaccha.

You may well waver.

Moreover, your wavering has arisen
on a doubtful point.

As to rebirth, Vaccha,
I declare it to be for what has fuel,
not for what is without fuel.[5]

Just as, Vaccha,
a fire with fuel blazes up,
but not without fuel,[6]
even so, Vaccha, do I declare rebirth
to be for what has fuel,
not for what is without fuel."

■

[281] "But, master Gotama,
at the time when a flame,
flung by the wind,
goes a very long way,[7]
as to fuel
what says the master Gotama about this?"

"At the time when a flame, Vaceha,
flung by the wind
goes a very long way,
I declare that flame
to be supported by the wind.

At that time, Vaecha,
the wind is its fuel."

■

"But, master Gotama,
at the time when a being
lays aside this body
and rises up again in another body, -
what does master Gotama declare
to be the fuel for that?"

"At the time, Vacoha,
when a being lays aside this body

and rises up again in another body,
for that I declare
craving to be the fuel.

Indeed, Vaccha,
craving is on that occasion the fuel."[8]

---

[1] *Kutūhala-sālā*. *Comy*. says it was a place where all sorts of sectarians met for debate. It was so called from the noise *(kutūhala)* that went on in debate, cries of 'What says he? What says he?' *Cf*. *D*. i, 179 (where see note to *Dialog*. i, 244); *M*. ii, 2.

[2] The six famous theorizers aro referred to.

[3] *Tittha-kara,* lit. 'ford-maker,' one who purposes to show the way, or ford, or landing-place to salvation. *Cf*. *K.S*. i, 93 *n*. In a bad sense it usually = a quack.

[4] *Cf*. *supra*. xxxvi, § 2

[5] For *upddāna,* fuel, basis, grasping or attachment, see *K.S*. ii, early chapters.

[6] From *Sn*. 1074:

Acci yathā vāta-vegena khitto
Aṭṭhaṇ paleti, na upeti sañkhaṇ.|| ||

where Comy. says, 'It goes to its end, it is not reckoned to have gone in this or that direction.'

[7] *Dūram pi*. 'Even to the home of the Radiant Devas.' *Comy*.

[8] The Buddhist doctrine, that one is reborn by force of his last dominant thought at the moment of death, either from this world or from another world. This thought is called *cuti-citta* (decease thought). Hence on his death-bed a man is urged by his friends and relatives to fix his thoughts on profitable things, in order to be reborn accordantly. See the death-bed scene of Citta (*supra*). The *khīṇāsava* or Arahant, having no *upādāna* (fuel or grasping), has no thought attaching him to any object *(kiñcana),* so his flame flickers out for want of fuel.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
44. Avyākata Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

44. Kindred Sayings about the Unrevealed

Sutta 10

Ānanda (or Atthatta) Suttaṃ

Ānanda (or 'The Existence of the Self')[1]

---

[281]

Thus have I heard:

Then the Wanderer, Vacchagotta, came to visit the Exalted One
and on coming to him
greeted him courteously,
and after the exchange of civilities
sat down at one side.

So seated, the Wanderer, Vacchagotta,
said to the Exalted One: -

"Now, master Gotama,
is there a self?"

At these words the Exalted One was silent.

"How, then, master Gotama,
is there not a self?"

For a second time also the Exalted One was silent.

Then Vacchagotta the Wanderer rose from his seat and went away.

■

Now not long after the departure of Vacchagotta the Wanderer
the venerable Ānanda said to the Exalted One: -

"How is it, lord,
that the Exalted One gave no answer
to the question of Vacchagotta the Wanderer?"

[282] "If, Ānanda, when asked by the Wanderer:

'Is there a self?'

I had replied to him:

'There is a self,'

then, Ānanda,
that would be siding[2]
with the recluses and brahmins
who are eternalists.

But if, Ānanda, when asked:

'Is there not a self?'

I had replied that

'It does not exist',

that, Ānanda, would be siding
with those recluses and brahmins
who are annihilationists.

Again, Ānanda, when asked by the Wanderer:

'Is there a self?'

had I replied that

'There is',

would my reply be in accordance with the knowledge[3]
that

'All things are not-self'?"

"Surely not, lord."

"Again, Ānanda, when asked by the Wanderer:

'Is there not a self?'

had I replied that

'There is not',

it would have been more bewilderment
for the bewildered Vacchagotta.

For he would have said:

'Formerly indeed I had a self,
but now I have not one any more.'"

---

[1] *Atth'attā*.

[2] Text has *tesaṇ etaṇ saddhiṇ abhavissa*, but *Comy*. reads *laddhi bhavissati*, explaining *tesaṇ etaṇ laddhiyā saddhiṇ* I think *Comy*.'*s* reading preferable.

[3] *Anulomaṇ ñāṇassa*.

Saṃyutta Nikāya
4. Saḷāyatana Vagga
44. Avyākata Saṃyutta

4. The Book Called the Saḷāyatana-Vagga

Containing Kindred Sayings on the 'Six-Fold Sphere' of Sense and Other Subjects

44. Kindred Sayings about the Unrevealed

Sutta 11

Sabhiya Suttaṃ

Sabhiya[1]

---

[282]

Thus have I heard:

Once the venerable Sabhiya of the Kaccanas
was staying at Ñātika in the Brick Hall.

Then the Wanderer Vacchagotta went to visit the venerable Sabhiya,
and on coming to him
greeted him in friendly fashion,
and after the exchange of civilities,
sat down at one side.

So seated the Wanderer Vacchagotta said to the venerable Sabhiya: -

"How say you, master Kaccana?[2]

Does the Tathāgata, exist after death?"

"That, Vaccha, is not revealed by the Exalted One."

■

"Does the Tathāgata, not exist after death?"

"That, Vaccha, is not revealed by the Exalted One."

■

"Does the Tathāgata, both exist and not exist after death?"

"That, Vaccha, is not revealed by the Exalted One."

■

"Does the Tathāgata, neither exist nor not-exist after death?"

"That, Vaccha, is not revealed by the Exalted One."

§

"Now, master Kaccana, what is the reason,
what is the cause
why Gotama the recluse,
when questioned thus,
does not answer that:

The Tathāgata, exists after death.'

or

'The Tathāgata, does not exist after death?'

or:

'The Tathāgata, both exists and does not exist after death'

or:

'The Tathāgata, neither exists nor does not-exist after death'?

§

"Now as to the reason,
the grounds,
for describing him as 'embodied'
or 'disembodied',
as 'conscious'
or 'unconscious',
as 'neither conscious nor unconscious', -
if such reason,
such grounds,
should cease in every way,
entirely,
wholly,
utterly
and without remainder,
by what definition
could one describe him
as 'embodied'
or 'disembodied',
as 'conscious'

or 'unconscious',
as 'neither conscious nor unconscious?'"[3]

§

"How long have you been ordained, Kaccana?"

"Not long, friend.

Only three years."

"It is indeed a great thing, friend,
for one to know thus much
in so short a time;[4]
not to speak of things abstruse."[5]

The Book of the Sixfold Sphere.

---

[1] *Cf. Sn*. pp. 91-102 *(Sabhiya-avtta); K.S*. iii, 7 *n*. Formerly a Wanderer, meeting the Master, he became converted and attained Arahantship. At *Brethren,* 177, one of his name is credited with the well-known verse of Dhammapada, 6, 312:|| ||

Pare ca na vijānanti 'mayam ettha yamāmase.'

[2] His clan-name, just as the Buddha is called by his clan-name 'Gotama' by non-adherents.

[3] *I.e*., since the Tathāgata, or any saint, in fact, at death undergoes *asesa-virāga-nirodha* (utter cessation of all that one can speak of), it is for lack of

words that a definition is not given.

[4] *Yassa pi etaṇ ettakena kālena ... kāranaṇ bhaveyya*. *Comy*.

[5] *Abhikkante*, lit. 'in the going beyond' or 'far.' *Comy*. *channāā-katā* (secret things).

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
1. Avijjā Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

1. On Ignorance

Honour to him, the Exalted One, Arahant, Buddha Supreme

Sutta 1

Avijjā Suttaṃ

Ignorance

---

[1]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."[1]

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"When ignorance leads the way,[2]
by the reaching of states unprofitable,
shamelessness and recklessness follow in its train.

In one who is swayed by ignorance
and is void of sense,
wrong view has scope.[3]

Wrong view gives scope for wrong aim,
[2] wrong aim for wrong speech,
wrong speech for wrong action,
wrong action for wrong living,
wrong living for wrong effort,
wrong effort for wrong mindfulness,
and wrong mindfulness gives scope for wrong concentration.

§

But, monks, when knowledge leads the way,
by the attainment of profitable states,
the sense of shame and self-restraint follow in its train.

In one who is swayed by knowledge
and has good sense,
right view has scope.

Right view gives scope for right aim,
right aim for right speech,
right speech for right action,

right action for right living,
right living for right effort,
right effort for right mindfulness,
and right mindfulness gives scope for right concentration."

---

[1] In this volume I revert to the use of the word 'monks' *(bhikkhū)* in preference to 'brethren,' as being less misleading. See Mrs. Rhys Davids's remarks on the subject in the Introduction to Vol. IV of this series.

[2] Lit. 'goes before.'

[3] *Pahoti = uppajjati. Comy.*

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
1. Avijjā Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

1. On Ignorance

Sutta 2

Upaḍḍha Suttaṃ

The Half[1]

---

[2]

THUS have I heard:

Once the Exalted One was staying among the Sakyans
at Sakkara,
a Sakyan township.

Then the venerable Ānanda came to the Exalted One,
saluted him
and sat down at one side.

So seated
the venerable Ānanda said this:

"The half of the holy life,[2] lord,
it is friendship with what is lovely,[3]
association with what is lovely,
intimacy with what is lovely!"

"Say not so, Ānanda!

Say not so, Ānanda!

It is the whole,
not the half,
of the holy life, -
this friendship,
this association,
this intimacy with what is lovely.

Of a monk who is a friend,
an associate,
an intimate
of what is lovely
we may expect this, -
that he will develop the Ariyan eightfold way,
that he will make much of the Ariyan eightfold way.

And how, Ānanda, does such a monk
develop and make much of
the Ariyan eightfold way?

[3] Herein,[4] Ānanda, he cultivates right view,
which is based on detachment,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates right aim,
which is based on detachment,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates right speech,
which is based on detachment,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates right action,
which is based on detachment,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates right living,
which is based on detachment,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates right effort,
which is based on detachment,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates right mindfulness,
which is based on detachment,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates right concentration,
which is based on detachment,
on dispassion,

on cessation,
which ends in self-surrender.

That, Ānanda, is how a monk who is a friend,
an associate,
an intimate of what is lovely,
cultivates and makes much of
the Ariyan eightfold way.

This is the method, Ānanda,
by which you are to understand
how the whole of this holy life
consists in friendship,
in association,
in intimacy
with what is lovely.

Indeed, Ānanda, beings liable to rebirth
are liberated from rebirth;
beings liable to decay,
liable to death,
liable to grief,
woe,
lamentation
and despair,
are liberated therefrom
because of my friendship with what is lovely.[5]

It is by this method, Ānanda,
that you are to understand how
the whole of this holy life
consists in friendship,
in association,
in intimacy with what is lovely."

[1] At *S*. i, 87 *(Kosala-saṇyutta),* to which *Comy*. refers here, the Buddha relates this incident to Pasenadi, rājah of Kosala. *Cf*. *K.S*. i, 112-3 *n*.

[2] *Brahmacariya = ariya-magga*. *Comy*.

[3] *Kalyāṇa*. The word 'lovely' was originally suggested by Mrs. Rhys Davids (*K.S*. i, 112 *n*.) to express 'beauty, physical and moral,' being exactly what is meant by ὅρα προδθιλῆ in the Bible at N.T., Phil iv, 8 ('whatsoever things are lovely').

[4] *Idha,* 'here,' as usually, *imasmiṃ sāsane* (in this teaching). *Comy*.

[5] *Mamaṃ kalyāṇamittaṃ āgamma* (which last word *Comy*. takes as *ārabbha, sandhāya, paṭicca,* 'beginning with, concerned with, owing to' me). *Comy*. remarks that the above-mentioned statements could not be known as facts by Ānanda, who was *sekha,* learner, only; whereas Sāriputta, an adept (in the next *sutta*), knew them well.

---

* Download SPIonic Greek font to view this correctly.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
1. Avijjā Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

1. On Ignorance

Sutta 3

Sāriputta Suttaṃ

Sāriputta

---

[3]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Now the venerable Sāriputta came to visit the Exalted One,
and on coming to him saluted him
and sat down at one side.

So seated he said this:

"The whole of the holy life, lord,
consists in friendship,

in association,
in intimacy with what is lovely."

"Well said! Well said, Sāriputta!

The whole,
consists in friendship,
in association,
in intimacy with what is lovely.

Of a monk who is a friend,
an associate,
an intimate
of what is lovely
we may expect this, -
that he will develop the Ariyan eightfold way,
that he will make much of the Ariyan eightfold way.

And how, Sāriputta, does such a monk
develop and make much of
the Ariyan eightfold way?

Herein, Sāriputta, he cultivates right view,
which is based on detachment,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates right aim,
which is based on detachment,
on dispassion,
on cessation,
which ends in self-surrender.

likewise right speech,
which is based on detachment,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates right action,
which is based on detachment,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates right living,
which is based on detachment,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates right effort,
which is based on detachment,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates right mindfulness,
which is based on detachment,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates right concentration,
which is based on detachment,
on dispassion,
on cessation,
which ends in self-surrender.

That, Sāriputta, is how a monk who is a friend,
an associate,
an intimate of what is lovely,

cultivates and makes much of
the Ariyan eightfold way.

This is the method, Sāriputta,
by which you are to understand
how the whole of this holy life
consists in friendship,
in association,
in intimacy
with what is lovely.

Indeed, Sāriputta, beings liable to rebirth
are liberated from rebirth;
beings liable to decay,
liable to death,
liable to grief,
woe,
lamentation
and despair,
are liberated therefrom
because of my friendship with what is lovely.

It is by this method, Sāriputta,
that you are to understand how
the whole of this holy life
consists in friendship,
in association,
in intimacy with what is lovely."

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
1. Avijjā Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

1. On Ignorance

Sutta 4

Brāhmaṇa Suttaṃ

The Brahmin

[2] *Cf*. *K.S*. ii, n,; [But ?, no page or sutta #] *A*. i, 36. [again ?; pg. 56?]

[3] Four, according to *Comy*. The fittings were of silver.

[4] *Brahma = seṭṭha*. *Comy*.

[5] *Cf*. S. i, 33; *K.S*. i, 45; *S*. iv, 291; *K.S*. iv, 199.

[6] 'With the passions.' *Comy*.

[7] Text *anicchā; Comy*. *aniñja*.

[8] Text *dhamma-sannāho*. *Comys*. vary between *camma* and *vamma* (both meaning armour).

[9] *Cf*. the other chariot-simile, *K.S*. i, 45.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
1. Avijjā Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

1. On Ignorance

Sutta 5

Kim Attha? Suttaṃ

To What Purpose?[1]

---

[6]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then a number of monks came to visit the Exalted One
saluted him
and sat down at one side.

So seated
those monks said this to the Exalted One:

"Here, lord, the wanderers holding other views
ask us this question:

'What is it, friends,
for which the holy life is lived
under Gotama the recluse?'

Thus questioned, lord,
we thus reply to those wanderers holding other views:

'It is for the full understanding of ill, friends,
that the holy life is lived
under Gotama the recluse.'

Thus questioned, lord,
and thus replying,
do we state the views of the Exalted One,
without misrepresenting the Exalted One
by stating an untruth?

Do we answer in accordance
with his teaching,
so that no one who agrees with his teaching
and follows his views
could incur reproach?"

■

"Truly, monks, thus questioned
and thus replying,
ye do state my views
without misrepresenting me
by stating an untruth.

You do answer in accordance
with my teaching,
so that no one who agrees with my teaching

and follows my views
could incur reproach
in stating that it is for the full understanding of Ill
that the holy life is lived under my rule.[2]

■

But if, monks, the wanderers holding other views
should thus question you:

'But, friends, is there any way,
is there any practice
for the full understanding of this Ill?' -

thus questioned, monks,
thus should ye reply to those wanderers of other views:

'Friends, there is indeed a Way,
there is indeed a practice
for the full understanding of this ill.'

And what, monks, is that Way,
what that practice?

It is this very Ariyan eightfold way;
to wit:

right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

This, monks, is the Way,
this is the practice
for the full understanding of this Ill.

Thus questioned, monks,
thus should ye reply
to those wanderers holding other views."

---

[1] Text *kimattha*. Title *kimatthi*. Uddāna *kimatthiyo*.

[2] As at *K.S*. iv, 27, 87; *Dialog*. i, 192; *Mil.P.*, 49,101.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
1. Avijjā Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

1. On Ignorance

Sutta 6

Paṭhama Aññataro Bhikkhu Suttaṃ

A Certain Monk (a)

---

[6]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then a certain monk came to visit the Exalted One
saluted him
and sat down at one side.

Seated at one side
that monk said this to the Exalted One:

[7] "'The holy life!|| ||

The holy life!'

Lord, is the saying.

Pray, lord, what is the holy life,
and what the ending of the holy life?"

"The holy life, monk,
is just this Ariyan eightfold way;
to wit:

right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

Whatsoever destroys lust,
destroys hatred,
destroys illusion, monk,
is this holy life."

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
1. Avijjā Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

1. On Ignorance

Sutta 7

Dutiya Aññataro Bhikkhu Suttaṃ

A Certain Monk (b)

---

[7]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then a certain monk came to visit the Exalted One
saluted him
and sat down at one side.

Seated at one side
that monk said this to the Exalted One:

"'The restraint of lust,
the restraint of hatred,
the restraint of illusion,'
lord, is the saying.

Pray, lord, what does this restraint imply?"

"It implies, monk,
the realm of Nibbāna.[1]

By it is meant the destruction of the āsavas."[2]

§

At these words that monk said to the Exalted One:

"'The deathless! The deathless!'
lord, is the saying.

Pray, lord, what is the deathless,
and what the way to the deathless?"

"That which is the destruction of lust,
the destruction of hatred,
the destruction of illusion, monk, -
that is called 'the deathless.'

This same Ariyan eightfold way is the way to the deathless;
to wit:

right view,
right aim,
right speech,

right action,
right living,
right effort,
right mindfulness,
right concentration.

---

[1] *Nibbāna-dhātu*. Nothing spatial is implied.

[2] = *Arahattaṇ*. *Comy*.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
1. Avijjā Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

1. On Ignorance

Sutta 8

Vibhaṇga Suttaṃ

Analysis

---

[7]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"I will teach you, monks, the Ariyan eightfold way.

I will analyze it for you.

Do ye listen.

Give careful heed and I will speak."

"Yes, lord," said those monks in assent to the Exalted One.

The Exalted One then said:

"What, monks, is the Ariyan eightfold way?

It is
right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

§

And what, monks, is right view?

It is the knowledge of Ill,
knowledge of the arising of ill,
knowledge **[8]** of the ceasing of ill,
and knowledge of the practice leading to the ceasing of ill.

That, monks, is called 'right view.'

■

And what, monks, is right aim?

It is the aim to renounce,
the aim to be free from malice,
the aim to be harmless.

That, monks, is called 'right aim.'

■

And what, monks, is right speech?

It is the avoiding of lying speech,
the avoiding of calumny,
of cutting speech,
of wanton speech.

That, monks, is called 'right speech.'

■

And what, monks, is right action?

It is the avoiding of taking life,
the avoiding of stealing,
the avoiding of unchastity.

That, monks, is called 'right action.'

■

And what, monks, is right living?

Herein, monks, the Ariyan disciple,
by abandoning a wrong way of life,
gets his living by a right way of life.

That is called 'right living.'

■

And what, monks, is right effort?

Herein a monk puts forth desire [to do],
makes an effort,
begins to strive,
applies his mind,
lays hold of his mind
to prevent the arising of ill,
unprofitable states
not yet arisen.

As to ill,
unprofitable states that have arisen,
he puts forth desire
makes an effort,
begins to strive,
applies his mind,
lays hold of his mind
to destroy them.

As to profitable states
that have not yet arisen,
he puts forth desire
makes an effort,
begins to strive,
applies his mind,
lays hold of his mind
for their arising.

As to profitable states
that have already arisen,
he puts forth desire,
makes an effort,

begins to strive,
applies his mind,
lays hold of his mind
for their continuance,
for their non-confusion,[1]
for their more-becoming,
increase,
culture
and fulfilment.

That, monks, is called 'right effort.'[2]

■

And what, monks, is right mindfulness?[3]

Herein a monk abides contemplating body in body
(as transient),
ardent,
self-possessed,
mindful,
by restraining the dejection in the world
that arises from coveting.

He abides contemplating feelings in feelings
(as transient),
ardent,
self-possessed,
mindful,
by restraining the dejection in the world
that arises from coveting.

He abides contemplating mind in mind
(as transient),
ardent,
self-possessed,

mindful,
by restraining the dejection in the world
that arises from coveting.

He abides contemplating mind-states in mind-states
(as transient),
ardent,
self-possessed,
mindful,
by restraining the dejection in the world
that arises from coveting.

This, monks, is called 'right mindfulness.'

■

[9] And what, monks, is right concentration?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance,
which is accompanied by thought directed and sustained,
born of solitude,
easeful and zestful,
and abides therein.

By the calming down of thought directed and sustained,
he enters on the inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
that is the second trance.

Then, by the fading out of zest,
he abides indifferent,

mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

"He who is indifferent and mindful dwells happily,"[4]

he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the destruction of the happiness and unhappiness
that he had before,
having entered on that state
which is neither pleasant nor painful,
that utter purity of mindfulness
reached by indifference,
which is the fourth trance,
he abides therein.

This, monks, is called 'right concentration.'"

---

[1] *Asammosāya*.

[2] These are called the 'four right efforts' *(sammappadhānāni)*. *Cf*. *infra*, Book V.

[3] *Cf*. *K.S*. iv, 160 *ff*.

[4] Similar phrases are in the *Upānishads* (e.g., *kaṭha-*).

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
1. Avijjā Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

1. On Ignorance

Sutta 9

Sūka Suttaṃ

Bearded Wheat[1]

---

[9]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, the spike of bearded wheat
or bearded barley
be wrongly aimed,[2]
when pressed by hand or foot
will it pierce[3] hand or foot,
will it draw blood?

It cannot be so.

Why not?

Because the spike is wrongly aimed.

■

Just so, monks, it cannot be
that the monk whose view is wrongly aimed,
whose way-culture is wrongly aimed,
can pierce through ignorance,
draw knowledge
and realize Nibbāna.

Why not?

Because his view is wrongly aimed.

■

[10] But, monks, suppose that the spike of bearded wheat
or bearded barley
be well aimed.

When pressed by hand or foot,
it is certain[4] that it will pierce hand or foot
and draw blood.

Why so?

Because, monks, the spike is well aimed.

■

Just so, monks, it is certain
that the monk whose view is well aimed,
whose way-culture is well aimed,
can pierce through ignorance,
draw knowledge,
and realize Nibbāna.

Why so?

Because, monks, of the right aim of his view.

§

And how does a monk
by well aimed view,
by well aimed way-culture,
so pierce through ignorance,
draw knowledge
and realize Nibbāna?

Herein, monks, he cultivates right view,
which is based on detachment,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates right aim,
which is based on detachment,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates right speech,
which is based on detachment,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates right action,
which is based on detachment,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates right living,
which is based on detachment,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates right effort,
which is based on detachment,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates right mindfulness,
which is based on detachment,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates right concentration,
which is based on detachment,
on dispassion,

on cessation,
which ends in self-surrender.

That is how this monk,
by well aimed view,
by well aimed path-culture,
pierces through ignorance,
draws knowledge
and realizes Nibbāna."

---

[1] *Sūka* (text suka throughout). *Cf. A*. i, 8; *Dhp*. 311 *(kuso yathā duggahīto)*; *KhpA*. 86.

[2] *Micchā-panihitaṇ* ('so as not to pierce.' *Comy.*).

[3] Text here and below *bhindissati (v.l. chijjati);* but *A*. and *Comys*. *bhecchati* (fut. of *bhindati*), *chijjati, DhpA*. *checchati*.

[4] *Thānaṇ vijjati*.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
1. Avijjā Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

1. On Ignorance

Sutta 10

Nandiya Suttaṃ

Nandiya

---

[10]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then Nandiya[1] the wanderer came to the Exalted One,
and on reaching him greeted him courteously,
and after the exchange of greetings and courtesies
sat down at one side.

So seated, Nandiya the wanderer
said this to the Exalted One:

"What conditions are there, master Gotama,
which when cultivated and made much of,
lead to Nibbāna,
have Nibbāna for their goal,
end in Nibbāna?"

"There are eight conditions, Nandiya,
which when cultivated and made much of,
lead to Nibbāna,
have Nibbāna for their goal,
end in Nibbāna,
to wit:

right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

These eight conditions, Nandiya, when cultivated and made much of,
lead to Nibbāna,
have Nibbāna for their goal,
end in Nibbāna."

At these words Nandiya the wanderer said this to the-Exalted One:

[11] "Wonderful, master Gotama!

Wonderful, master Gotama!

Even as one raises what is fallen
or shows forth what is hidden,
or points out the way
to him that wanders astray,

or holds up a light in the darkness
so that they who have eyes may see objects,
— even so in divers ways
has Dhamma, been set forth
by master Gotama.

I myself go for refuge to Gotama,
the Exalted One,
to the Norm
and to the Order of Brethren.

May the worthy Gotama accept me as a lay disciple,
as one who has gone to him for refuge
from this day forth,
so long as I have life."

---

[1] Name of a bhikkhu at *M*. i, 205, 462; iii, 155. Here *Comy*. calls him *channa-* (? secret) *paribbājako*.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
2. Vihāra Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

2. Dwelling

Sutta 11

Paṭhama Vihāra Suttaṃ

Way of Dwelling (a)[1]

---

[11]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, I desire to dwell in solitude
for half a month.

I am not to be visited by any
save by him alone who brings my food."[2]

"So be it, lord"
replied those monks to the Exalted One.

Thus no one visited the Exalted One
save the one who brought his food.

Now at the end of that half-month the Exalted One,
leaving his solitude,
addressed the monks, saying:

"Monks, I have been dwelling partly[3]
in the same manner as I did
after I first attamed enlightenment.

Thus I came to know
what is experienced as a result of wrong view,
and what is experienced as a result of right view
what is experienced as a result of wrong aim,
and what is experienced as a result of right aim
what is experienced as a result of wrong speech,
and what is experienced as a result of right speech
what is experienced as a result of wrong action,
and what is experienced as a result of right action
what is experienced as a result of wrong living,
and what is experienced as a result of right living
what is experienced as a result of wrong effort,
and what is experienced as a result of right effort
what is experienced as a result of wrong mindfulness,
and what is experienced as a result of right mindfulness

what is experienced as a result of wrong concentration,
and what is experienced as a result of right concentration:

likewise what is experienced as a result of desire,[4]
what is experienced as a result of directed thought,[5]
what is experienced as a result of perception.

§

When desire is not suppressed,
directed thought is not suppressed,
perception is not suppressed.

Owing to these
there is experience.[6]

■

When desire is suppressed,
but directed **[12]** thought
and perception
are not suppressed,
owing to these
there is experience.

■

When desire
and directed thought
are suppressed,
but not perception,
then there is experience.)[7]

■

When desire
and directed thought
and perception,
are suppressed,
owing to that there is experience.

■

For one who has not attained
there is the effort to do so.[8]

When that state is attained,
owing to that there is experience."[9]

---

[1] I follow *Comy*. in the numbering of suttas. Text calls this section §11. [Ed.: changed in later versions of the PTS Pali.]

[2] *Piṇḍa-pāta-nīhāraka Cf*. *infra* on text 320.

[3] *Padesena*. *Cf*. *Asḷ* 30; *Expos*. i, 38. It seems to mean *partim, i.e*. for two weeks he examined certain states, and for three months (as below) certain other states.

[4] The eight kinds of lustful thoughts. *Comy*.

[5] The first trance.

[6] *Vedayitaṇ*.

[7] Text brackets parts not found in Burmese *MSS*. 1-2.

[8] Text *atthi āyāmaṇ*, but *Comy*. *vāyāman ti = viriyaṃ*.

[9] *Comy*. 'Super-worldly experiences of the fourth path.'

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
2. Vihāra Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

2. Dwelling

Sutta 12

Dutiya Vihāra Suttaṃ

Way of Dwelling (b)

---

[12]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, I desire to dwell in solitude
for three months.

I am not to be visited by any
save by him alone who brings my food."

"So be it, lord"
replied those monks to the Exalted One.

Thus no one visited the Exalted One
save the one who brought his food.

Now at the end of those three months the Exalted One,
leaving his solitude,
addressed the monks, saying:

"Monks, I have been dwelling partly[1]
in the same manner as I did
after I first attamed enlightenment.

Thus I came to know
what is experienced as a result of wrong view,
and what is experienced as a result of suppressing wrong view,
and what is experienced as a result of right view
and what is experienced as a result of suppressing right view,
what is experienced as a result of wrong aim,
and what is experienced as a result of suppressing wrong aim,
and what is experienced as a result of right aim
and what is experienced as a result of suppressing right aim,
what is experienced as a result of wrong speech,
and what is experienced as a result of suppressing wrong speech,
and what is experienced as a result of right speech
and what is experienced as a result of suppressing right speech,
what is experienced as a result of wrong action,
and what is experienced as a result of suppressing wrong action,
and what is experienced as a result of right action

and what is experienced as a result of suppressing right action,
what is experienced as a result of wrong living,
and what is experienced as a result of suppressing wrong living,
and what is experienced as a result of right living
and what is experienced as a result of suppressing right living,
what is experienced as a result of wrong effort,
and what is experienced as a result of suppressing wrong effort,
and what is experienced as a result of right effort
and what is experienced as a result of suppressing right effort,
what is experienced as a result of wrong mindfulness,
and what is experienced as a result of suppressing wrong mindfulness,
and what is experienced as a result of right mindfulness
and what is experienced as a result of suppressing right mindfulness,
what is experienced as a result of wrong concentration,
and what is experienced as a result of suppressing wrong concentration,
and what is experienced as a result of right concentration:
and what is experienced as a result of suppressing right concentration.

Likewise I came to know what is experienced as a result of desire,
and what is experienced as a result of suppressing desire,
what is experienced as a result of directed thought,
and what is experienced as a result of suppressing directed thought,
what is experienced as a result of perception.
and what is experienced as a result of suppressing perception.

When desire is not suppressed,
directed thought is not suppressed,
perception is not suppressed.

Owing to these
there is experience.

(When desire is suppressed,
but directed thought
and perception
are not suppressed,

owing to these
there is experience.

When desire
and directed thought
are suppressed,
but not perception,
then there is experience.)[2]

When desire
and directed thought
and perception,
are suppressed,
owing to that there is experience.

For one who has not attained
there is the effort to do so.

When that state is attained,
owing to that there is experience."

---

[1] *Cf. Expos. loc, cit. supra: Padesena,* as above.

[2] Text brackets parts not found in Burmese *MSS*. 1-2.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
2. Vihāra Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

2. Dwelling

Sutta 13

Sekha Suttaṃ

Learner[1]

---

[13]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then a certain monk came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side he said to the Exalted One: -

"'A learner, a learner!' lord, is the saying.

Pray, lord, how far is one a learner?

"Herein, monk, a monk is imperfectly[2] possessed of right view,
imperfectly possessed of right aim,
imperfectly possessed of right speech,
imperfectly possessed of right action,
imperfectly possessed of right living,
imperfectly possessed of right effort,
imperfectly possessed of right mindfulness,
imperfectly possessed of right concentration.

Thus far, monk, he is a learner."

---

[1] *Cf. Nid.* i, 493, etc.; *sikkhatī ti sekho*

[2] *Sekhāya*.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
2. Vihāra Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

2. Dwelling

Sutta 14

Paṭhama Uppāda Suttaṃ

By the Uprising (a)[1]

---

[13]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"These eight conditions, monks,
not having yet arisen,
when cultivated and made much of,
come into being,
but only on the arising of the Tathāgata,
an arahant,
a fully enlightened one.

What eight?

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

These are the eight conditions, monks,
not having yet arisen,
when cultivated and made much of,
come into being,
but only on the arising of the Tathāgata,
an arahant,
a fully enlightened one."

---

[1] *Cf*. *K.S*. iii, 34 n. 3.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
2. Vihāra Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

2. Dwelling

Sutta 15

Dutiya Uppāda Suttaṃ

By the Uprising (b)

---

[13]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"These eight conditions, monks,
not having yet arisen,
when cultivated and made much of,
come into being,
but only under the rule of the Happy One.

What eight?

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

These, monks, are the eight conditions
which, not having yet arisen,
come not into being
save under the rule of the Happy One."

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
2. Vihāra Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

2. Dwelling

Sutta 16

Paṭhama Parisuddha Suttaṃ

Utterly Pure (a)

---

[13]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"These eight conditions, monks,
utterly pure,
stainless,
void of sin,
not having yet arisen,
come into being
only on the **[14]** appearance of a Tathāgata,
an arahant,
a fully enlightened one.

What eight?

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

These, monks, are the eight conditions
utterly pure,
stainless,
void of sin,
not having yet arisen,
come into being
only on the appearance of a Tathāgata,
an arahant,
a fully enlightened one."

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
2. Vihāra Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

2. Dwelling

Sutta 17

Dutiya Parisuddha Suttaṃ

Utterly Pure (b)

---

[14]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"These eight conditions, monks,
utterly pure,
stainless,
void of sin,
not having yet arisen,
come not into being
save under the rule of the Happy One.

What eight?

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

These, monks, are the eight conditions
utterly pure,
stainless,
void of sin,
not having yet arisen,
come not into being
save under the rule of the Happy One."

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
2. Vihāra Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

2. Dwelling

Sutta 18

Kukkuṭ'Ārāma Suttaṃ

Cock's Pleasaunce (a)

---

[14]

THUS have I heard:

Once the venerable Ānanda
and the venerable Bhadda[1]
were staying at Cock's Pleasaunce
at Pāṭaliputta.[2]

Then the venerable Bhadda,
rising from his solitude at eventide,
came to see the venerable Ānanda,
and on coming to him
greeted him courteously,

and after the exchange of greetings and courtesies
sat down at one side.

So seated
the venerable Bhadda said this
to the venerable Ānanda:

"'The unrighteous life!
The unrighteous life!'
friend Ānanda,
is the saying.

Pray, friend, what is the unrighteous life?"

"Well said, well said, friend Bhadda![3]

Welcome is your penetration,[4]
welcome your ready wit,
and goodly is your **[15]** question.

You ask me the meaning of the unrighteous life,
do you not?"

"I do, friend."

"Well, friend, it is just that wrong eightfold way,
to wit:

Wrong view,
wrong aim,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness
and wrong concentration."

---

[1] The same couple converse at the same place, *infra* text 171.

[2] Capital of Magadha. *Cf*. Rhys Davids's *Buddhist India,* pp. 203, 262; *UdA*. 416-9.

[3] At *Brethren,* 231 *n*. Mrs. Rhys Davids calls him Faustus ('lucky'). He puns on the name, as below *loc*. *cit*. and *A*. ii, 177. For Bhaddako *cf*. *Vin*. v, 144, *bhaddako te ummango (sic.), yoniso paripucchasi* At *K.S*. iv, 178, the same reply is given to another questioner, not Bhadda. So the fact of the pun is doubtful, or, as seems more probable, the facts are muddled in recording. For in a collection of this size (7,762 suttas?) learned by heart, some confusion is inevitable.

[4] *Ummagga* (*lit*. a tunnel, an underground way, a boring into). In bad sense, *i.e*. when contrasted as *vāma-maggo* (left-hand path) with *dakkhiṇa-maggo* it means 'wrong path,' as at *Thig*. 94, 1174; *JA*. v, 260, etc. *Comy*. defines as *pāñña-ummagga, paññā-vimaṇsatta, paññā-gavesanaṇ*.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
2. Vihāra Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

2. Dwelling

Sutta 19

Dutiya Kukkuṭ'Ārāma Suttaṃ

Cock's Pleasaunce (b)

---

[15]

THUS have I heard:

Once the venerable Ānanda
and the venerable Bhadda
were staying at Cock's Pleasaunce
at Pāṭaliputta.

Then the venerable Bhadda,
rising from his solitude at eventide,
came to see the venerable Ānanda,
and on coming to him
greeted him courteously,

and after the exchange of greetings and courtesies
sat down at one side.

So seated
the venerable Bhadda said this
to the venerable Ānanda:

"'The righteous life!
The righteous life!'
friend Ānanda,
is the saying.

Pray, friend, what is the righteous life
and in what does the righteous life end?"

"Well said, well said, friend Bhadda!

Welcome is your penetration,
welcome your ready wit,
and goodly is your question.

You ask me the meaning of the righteous life
and in what does the righteous life end,
do you not?"

"I do, friend."

"Well, friend, it is just that Ariyan eightfold way,
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,

right mindfulness
and right concentration."

The destruction of lust,
the destruction of hatred,
the destruction of illusion, friend, —
that is what this righteous life ends in."

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
2. Vihāra Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

2. Dwelling

Sutta 20

Tatiya Kukkuṭ'Ārāma Suttaṃ

Cock's Pleasaunce (c)

---

ed1 Woodward omits.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
3. Micchatta Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

3. Perversion

Sutta 21

Micchatta Suttaṃ

Perversion

---

[16]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"I will teach you, monks,
both perversion
and perfection.[1]

Do ye listen to it.

And what, monks, is perversion?

It is as follows:

Wrong view,
wrong aim,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness
wrong concentration.

This, monks, is perversion.

§

And what, monks, is perfection?

It is as follows:

Right view,
right aim,
right speech,
right action,

right living,
right effort,
right mindfulness
right concentration.

This, monks, is called 'perfection'".

---

[1] *Micchattaṇ* and *sammattaṇ*.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
3. Micchatta Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

3. Perversion

Sutta 22

Akusala-Dhamma Suttaṃ

Unprofitable States

---

[16]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"I will teach you, monks,
both unprofitable states
and profitable states.

Do ye listen to it.

And what, monks, are unprofitable states?

It is as follows:

Wrong view,
wrong aim,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness
wrong concentration.

These, monks, are called 'unprofitable states'.

§

And what are profitable states?

It is as follows:

Right view,
right aim,
right speech,
right action,
right living,

right effort,
right mindfulness
right concentration.

These, monks, are called 'profitable states'".

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
3. Micchatta Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

3. Perversion

Sutta 23

Paṭhama Paṭipadā Suttaṃ

Practice (a)[1]

---

[16]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"I will teach you, monks, both wrong practice
and right practice.

Do ye listen to it.

And what, monks, is wrong practice?

It is as follows:

Wrong view,
wrong aim,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness
[17] wrong concentration.

This, monks, is called 'wrong practice'.

§

And what, monks, is right practice?

It is as follows:

Right view,
right aim,
right speech,
right action,
right living,
right effort,

right mindfulness
right concentration.

This, monks, is called 'right practice'".

---

[1] *Paṭipadā,* progress, approach, practice, etc.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
3. Micchatta Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

3. Perversion

Sutta 24

Dutiya Paṭipadā Suttaṃ

Practice (b)

---

[17]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, whether in householder or recluse,
I praise no wrong practice.

If a householder or recluse practise perversity,
then in consequence of
and because of
his practice of perversity
he is no winner[1] of the Method,
the Norm
and the good.[2]

And what, monks, is wrong practice?

It is as follows:

Wrong view,
wrong aim,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness
wrong concentration.

This, monks, is called 'wrong practice'.

Whether in householder or recluse, monks,
I praise not wrong practice.

For if a householder or recluse practise perversity,
then in consequence of
and because of
his practice of perversity
he is no winner of the Method,

the Norm
and the good.

§

But, monks, I do praise right practice,
whether in householder or recluse.

If a householder or recluse
be given to right practice,
then in consequence of
and because of
his right practice
he is a winner of the Method,
the Norm
and the good.

And what, monks, is right practice?

It is as follows:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness
right concentration.

This, monks, is called 'right practice'.

Whether in householder or recluse, monks, I praise right practice.

For, monks, whether a man be householder or recluse,
if be given to right practice,
then in consequence of
and because of
his right practice
he is a winner of the Method,
the Norm
and the good.

---

[1] *Ārādako*.

[2] *Ñāyaṇ, dhammaṇ, kusalaṇ*. *Comy*. defines as *ariya-magga, dhammaṇ*. This passage is quoted by the rājah Milinda to Nāgasena, *M.P.* 243. At *Dialog*. ii, 327 *n*. 'Practical Buddhism is summed up (*M*. i, 181, 197) as exertion in *ñāya, dhamma* and *kusala,* the Method, the Norm and the good. *Ñāya* is defined at *S*. v, 388 as what comes pretty much to our "method" in philosophy.' *Cf*. Mrs. Rhys Davids's *Buddhism* (1912), p. 90.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
3. Micchatta Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

3. Perversion

Sutta 25

A-Sappurisa Suttaṃ

The Unworthy (a)[1]

---

[18]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"I will teach you, monks,
both the unworthy man
and the worthy man.

Do ye listen to it.

And who, monks, is the unworthy man?

Herein, monks, a certain one has
wrong view,
wrong aim,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness
wrong concentration.

This one, monks, is called 'unworthy.'

§

And who, monks, is the worthy?

Herein, monks, a certain one has
right view,
right aim,
right speech,
right action,
right living,
right effort,

right mindfulness
right concentration.

This one, monks, is called 'the worthy.'"

---

[1] *Asappurisa (= asant + purisa).*

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
3. Micchatta Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

3. Perversion

Sutta 26

Dutiya A-Sappurisa Suttaṃ

The Unworthy (b)

---

[18]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"I will teach you, monks, both the unworthy
and the still more unworthy than he.

I will teach you, monks,
both the worthy
and the still more worthy than he.

Do ye listen to it.

§

And who, monks, is the unworthy?

Herein, monks, a certain one has
wrong view,
wrong aim,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness
wrong concentration.

This one, monks, is called 'unworthy.'

■

And who, monks, is the still more unworthy than he?

Herein, monks, a certain one has
wrong view,
wrong aim,

wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness
wrong concentration:
but he has also wrong knowledge
and wrong liberation.

This one, monks, is called
'one who is still more unworthy than the unworthy.'

§

And who, monks, is the worthy?

Herein, monks, a certain one has
right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness
right concentration.

This one, monks, is called 'the worthy.'

■

And who, monks, is the still more worthy than he?

Herein, monks, a certain one has
right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness
right concentration;
but he has also right knowledge
and right liberation.

This one, monks, is called
'he who is still more worthy than the worthy.'"

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
3. Micchatta Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

3. Perversion

Sutta 27

Kumbha Suttaṃ

The Pot

---

[19]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, a pot without support[1]
is easily upset,[2]
and one with support is hard to upset,
even so, monks, the mind that is without support
is easily upset,
the mind that has support is hard to upset.

And what, monks, is the support of mind?

It is just this Ariyan eightfold way,
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness
right concentration.

This is the mind's support.

"Just as, monks, a pot without support
is easily upset,
and one with support is hard to upset,
even so, monks, the mind that is without support
is easily upset,
the mind that has support is hard to upset.

---

[1] *Anādhāro*.

[2] *Suppavattiyo*. *Comy*. reads *suppavattanīyo*, 'rolls at random.'

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
3. Micchatta Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

3. Perversion

Sutta 28

Samādhi Suttaṃ

Concentration

---

[19]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"I will teach you, monks,
the Ariyan right concentration
which is associated and equipped.[1]

Do ye listen to it.

And what, monks, is the Ariyan right concentration
which is associated and equipped?

It is (associated with) right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness.[ed1]

Now, monks, the one-pointedness[2] of mind
which is equipped with these seven limbs
is called
'the Ariyan right concentration
one which is associated,
likewise which is equipped.'"

---

[1] *8a-upanisaṇ sa-parikkhāraṇ*. *Cf*. *K.S*. ii, 25 *n*. *Comy*. paraphrases thus: *sappacayaṇ saparivāraṇ*.

[2] *Cf*. *A*. i, 198 (of *puggala*).

[ed1] Woodward includes 'right concentration' in this list in error.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
3. Micchatta Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

3. Perversion

Sutta 29

Vedanā Suttaṃ

Feeling

---

[19]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"There are these three feelings, monks.[1]

What three?

Feeling that is pleasant,
feeling that is painful,
feeling **[20]** that is neither pleasant nor painful.

These are the three feelings.

By the comprehension, monks,
of these three feelings
the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

That which is right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness
right concentration.

By the comprehension
of these three feelings
the Ariyan eightfold way must be cultivated.

---

[1] *Cf. K.S.* iv, 136, etc.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
3. Micchatta Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

3. Perversion

Sutta 30

Uttiya (or Uttika) Suttaṃ

Feeling

---

[20]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Now the venerable Uttiya[1] came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side
the venerable Uttiya said this to the Exalted One:

"Here, lord, when I was secluded in solitude,
this discursive thought came to me:

'Five sensual elements[2]
were spoken of by the Exalted One.

I wonder what are those five sensual elements
so spoken of by the Exalted One.'"

"Well said, well said, Uttiya!

Five indeed are the sensual elements
spoken of by me.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose
objects desirable,
pleasant,
delightful
and dear,

passion-fraught,
inciting to lust.

There are savours cognizable by the tongue
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

These, Uttiya, are the five sensual elements
of which I spoke.

Now, Uttiya, it is by abandoning these five sensual elements
that the Ariyan eightfold way is to be cultivated.

What Ariyan eightfold way?

It is right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness
right concentration.

By abandoning these five sensual elements, Uttiya,
this Ariyan eightfold way must be cultivated."

---

[1] *Cf. infra,* [Text] 166; *A.* v, 193; *Brethren,* 34 n, Doubtless the same as there. Text *v.l. Uttika. Comy.* does not notice this sutta (see note on next section).

[2] *Cf. K.S.* iv, 56 *ff.*, etc.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct[1]

Sutta 31

Paṭipatti Suttaṃ

Conduct

---

[21]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, I will teach you
wrong conduct and right conduct.

Do ye listen to it.

And what, monks, is wrong conduct?

It is as follows:

Wrong view,
wrong aim,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness
wrong concentration.

This, monks, is called 'wrong conduct.'

§

And what, monks, is right conduct?

It is as follows:

Right view,
right aim,
right speech,
right action,
right living,
right effort,

right mindfulness
right concentration.

This, monks, is called 'right conduct.'"

---

[1] *Comy*. does not number the following suttas till p. 45 of text, which is unusual. Léon Feer (Introduction, p. vi vol. v) discusses the matter at length, and concludes that the next two chapters were 'inserted, apparently, as a lengthening of the fourth chapter.' I have therefore, numbered them as sub-sections of cap. 4. Text calls them Nos. 31-148. [Ed note: we follow the PTS Pali text numbering but insert the Sub-headings.]

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct

Sutta 32

Paṭipanna Suttaṃ

Conducted

---

[21]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, I will teach you
both the wrongly conducted
and the rightly conducted.

Do ye listen to it.

And who, monks, is the wrongly conducted?

Herein, monks, a certain one has wrong view,
wrong aim,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness
wrong concentration.

This one is called 'wrongly conducted.'

§

And who, monks, is rightly conducted?

Herein, monks, a certain one has right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness
right concentration.

This one is called 'rightly conducted.'"

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct

Sutta 33

Viraddha Suttaṃ

Neglected and Undertaken

---

[21]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"By whomsoever, monks, the Ariyan eightfold way is neglected,[1]
by them is neglected the Ariyan eightfold way
that leads to the utter destruction of ill.

By whomsoever the Ajiyan eightfold way is undertaken,
by them is undertaken the Ariyan eightfold way
that leads to the utter destruction of ill.

And what, monks, is the Aiiyan eightfold way?

It is as follows:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness
right concentration.

"By whomsoever, monks, the Ariyan eightfold way is neglected,
by them is neglected the Ariyan eightfold way
that leads to the utter destruction of ill.

By whomsoever the Ajiyan eightfold way is undertaken,
by them is undertaken the Ariyan eightfold way
that leads to the utter destruction of ill."

---

[1] *Viraddho (virajjhati)* as opposed to *araddho*. *Cf. infra,* pp. 82, 179, 254, 294 of text.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct

Sutta 34

Pāraṇgama Suttaṃ

Crossing Over[1]

---

[22]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"These eight conditions, monks,
if cultivated and made much of,
conduce to that state
in which no further shore
and no hither shore exist.[2]

What eight?

They are as follows:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness
right concentration.

These, monks, are the eight conditions."

Thus spake the Exalted One.

So saying the Happy One added this further as Teacher:[3]

Few are they of mortal men
Who have reached the further shore:[4]
But the crowd of other folk
On this side fare up and down.
They who follow in the teaching
Of the Norm expounded well,

They shall reach the shore and pass
The realm of Death so hard to cross.[5]

Giving up the state of darkness[6]
Let the wise pursue the light:[7]
Giving up home for the homeless,
In solitude where joys are rare,[8]
[23] Let him long for bliss unbounded.
Leaving lusts and owning naught
Let the wise man cleanse himself
From the passions of the heart.

They whose mind is rightly cultured
In the wisdom's (seven) limbs,[9] -
Glad to have surrendered clinging,[10]
Glad to be from bondage loosed,[11]
Canker-cured,[12] they, all-resplendent,
E'en in this world are at peace.[13]

---

[1] *Pārangamo*. *Cf*. text, pp. 81, 180.

[2] *A-pāra-apāra-Nibbāna*.

[3] *Dhp*. v, 85-9; *A*. v, 232.

[4] *Tīraṇ*. At *A*. v, 233 the Buddha says the two shores are breaking and keeping the precepts. At *A*. v, 232 (as here) it is the right and wrong eightfold way.

[5] *Cf*. *Itiv*. 57; *S*. iv, 157.

[6] *Kaṇha-dhammaṇ*. *Cf*. *Sn*. v, 526. *Comy*. *akusala-dhammaṇ*.

[7] Read *sukkaṇ* for *kaṇhaṇ* of text.

[8] *Cf. Dhp*. 99, *yathā na ramati jano*. (Fausböll *seclusione difficili delectatu*).

[9] *Satta-bojjhangesu*.

[10] *Cf. S*. i, 236, *anādānā*.

[11] *Anupādāya ratā* (the substrate).

[12] *Khīṇāsavā*.

[13] *Parinibbutā*.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct

Sutta 35

Paṭhama Sāmaññā Suttaṃ

The Life of the Recluse (a)

---

[23]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"I will teach you, monks,
both the life of the recluse[1]
and the fruits of the life of the recluse.

Do ye listen to it.

And what, monks, is the life of the recluse?

It is just this Ariyan eightfold way,
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness
right concentration.

This is called
'the life of the recluse.'

§

And what, monks, are
the fruits of the life of the recluse?

They are the fruit of stream-winning,
the fruit of once returning,
the fruit of not returning
and the fruit of arahantship.

These, monks, are called
'the fruits of the life of the recluse.'"

---

[1] *Cf. Pts. of Controv.*, p. 208.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct

Sutta 36

Dutiya Sāmaññā Suttaṃ

The Life of the Recluse (b)

---

[23]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"I will teach you, monks, both the life of the recluse
and the aim of the life of the recluse.

Do ye listen to it.

And what, monks, is the life of the recluse?

It is just this Ariyan eightfold way,
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness
right concentration.

This is called
'the life of the recluse.'

§

And what, monks, is
the aim of the life of the recluse?

The destruction of lust,
the destruction of hatred,
the destruction of illusion.

These, monks, are called
'the aim of the life of the recluse.'"[1]

[1] *Cf. Pts. of Controv.*, p. 208.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct

Sutta 37

Paṭhama Brahmañña Suttaṃ

The Highest Life (a)

---

[24]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"I will teach you, monks,
both the highest life[1]
and the fruits of the highest life.

Do ye listen to it.

And what, monks, is the highest life?

It is just this Ariyan eightfold way,
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness
right concentration.

This is called
'the highest life.'

§

And what, monks, are
the fruits of the highest life?

They are the fruit of stream-winning,
the fruit of once returning,
the fruit of not returning
and the fruit of arahantship.

These, monks, are called
'the fruits of the highest life.'"

---

[1] *Brahmaññaṇ*

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct

Sutta 38

Dutiya Brahmaññā Suttaṃ

The Highest Life (b)

---

[24]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"I will teach you, monks, both the highest life
and the aim of the highest life.

Do ye listen to it.

And what, monks, is the highest life?

It is just this Ariyan eightfold way,
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness
right concentration.

This is called
'the highest life.'

§

And what, monks, is
the aim of the highest life?

The destruction of lust,
the destruction of hatred,
the destruction of illusion.

These, monks, are called
'the aim of the highest life.'"

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct

Sutta 39

Paṭhama Brahma-Cariya Suttaṃ

The Best Practice (a)

---

[24]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"I will teach you, monks, both the best practice[1]
and the fruits of the best practice.

Do ye listen to it.

And what, monks, is the best practice?

It is just this Ariyan eightfold way,
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness
right concentration.

This is called
'the best practice.'

§

And what, monks, are
the fruits of the best practice?

They are the fruit of stream-winning,
the fruit of once returning,
the fruit of not returning
and the fruit of arahantship.

These, monks, are called
'the fruits of the best practice.'"

---

[1] *Brahmicariya*. *Cf*. *n*. *supra*, and on cap. vi, i, I also translate elsewhere as 'the holy life.'

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct

Sutta 40

Dutiya Brahma-Cariya Suttaṃ

The Best Practice (b)

---

[24]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"I will teach you, monks, both the best practice
and the aim of the best practice.

Do ye listen to it.

And what, monks, is the best practice?

It is just this Ariyan eightfold way,
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness
right concentration.

This is called
'the best practice.'

§

[25] And what, monks, is
the aim of the best practice?

The destruction of lust,
the destruction of hatred,
the destruction of illusion.

These, monks, are called
'the aim of the best practice.'"

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
Añña-Titthiya-Peyyāla

5. The Great Chapter

45. Kindred Sayings on the Way

Of Other Views — Repetition

Sutta 41

Virāga Suttaṃ

Dispassion

---

[25]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then a great number of monks came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side the Exalted One said to them: -

"Monks, if the wanderers holding other views should thus question you:

'What is it, friends, for which the holy life is lived
under (the rule of) Gotama the recluse?'[1]

Thus questioned, monks,
ye should reply thus
to those wanderers of other views:

'With dispassion for its aim, friends,[2]
the holy life is lived
under the rule of Gotama the recluse.'

■

But if, monks, the wanderers of other views
should thus question you:

'But, friends, is there a way,[3]
is there a practice
leading to dispassion?' -

Thus questioned, monks,
thus should ye make reply
to those wanderers of other views:

'Friends, there is indeed a way,
there is indeed a practice
leading to dispassion.'

And what, monks, is the way,
what the practice
leading to dispassion?

It is just this Ariyan eightfold way,
to wit:

Right view,
right aim,

right speech,
right action,
right living,
right effort,
right mindfulness
right concentration.

This, monks, is the way,
this is the practice
leading to dispassion.

Thus questioned, monks,
thus should ye make reply
to those wanderers holding other views."

---

[1] *Cf. supra,* I, 1, v *(kimattha)*.

[2] *Rāga-virāg'atthaṇ*.

[3] Text omits *maggo*.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
Añña-Titthiya-Peyyāla

5. The Great Chapter

45. Kindred Sayings on the Way

Of Other Views — Repetition

Sutta 42

Saṇyojana Suttaṃ

Fetter

---

[25]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then a great number of monks came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side the Exalted One said to them: -

"Monks, if the wanderers holding other views should thus question you:

'What is it, friends, for which the holy life is lived
under (the rule of) Gotama the recluse?'

Thus questioned, monks,
ye should reply thus
to those wanderers of other views:

'With the aim of destroying the fetters, friends,
the holy life is lived
under the rule of Gotama the recluse.'

But if, monks, the wanderers of other views
should thus question you:

'But, friends, is there a way,
is there a practice
leading to destroying the fetters?' -

Thus questioned, monks,
thus should ye make reply
to those wanderers of other views:

'Friends, there is indeed a way,
there is indeed a practice
leading to destroying the fetters.'

And what, monks, is the way,
what the practice
leading to destroying the fetters?

It is just this Ariyan eightfold way,
to wit:

Right view,
right aim,
right speech,
right action,

right living,
right effort,
right mindfulness
right concentration.

This, monks, is the way,
this is the practice
leading to destroying the fetters.

Thus questioned, monks,
thus should ye make reply
to those wanderers holding other views."

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
Añña-Titthiya-Peyyāla

5. The Great Chapter

45. Kindred Sayings on the Way

Of Other Views — Repetition

Sutta 43

Anusaya Suttaṃ

Tendency

---

[26]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then a great number of monks came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side the Exalted One said to them: -

"Monks, if the wanderers holding other views should thus question you:

'What is it, friends, for which the holy life is lived
under (the rule of) Gotama the recluse?'

Thus questioned, monks,
ye should reply thus
to those wanderers of other views:

'With the aim of uprooting of tendency,[1] friends, the holy life is lived
under the rule of Gotama the recluse.'

■

But if, monks, the wanderers of other views
should thus question you:

'But, friends, is there a way,
is there a practice
leading to the uprooting of tendency?' -

Thus questioned, monks,
thus should ye make reply
to those wanderers of other views:

'Friends, there is indeed a way,
there is indeed a practice
leading to the uprooting of tendency.'

And what, monks, is the way,
what the practice
leading to the uprooting of tendency?

It is just this Ariyan eightfold way,
to wit:

Right view,
right aim,
right speech,

right action,
right living,
right effort,
right mindfulness
right concentration.

This, monks, is the way,
this is the practice
leading to the uprooting of tendency.

Thus questioned, monks,
thus should ye make reply
to those wanderers holding other views."

---

[1] *Cf*. S. ii, 252; *Compend*. 20, *Anusayaṇ*.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
Añña-Titthiya-Peyyāla

5. The Great Chapter

45. Kindred Sayings on the Way

Of Other Views — Repetition

Sutta 44

Addhāna Suttaṃ

The Way Out

---

[26]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then a great number of monks came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side the Exalted One said to them: -

"Monks, if the wanderers holding other views should thus question you:

'What is it, friends, for which the holy life is lived
under (the rule of) Gotama the recluse?'

Thus questioned, monks,
ye should reply thus
to those wanderers of other views:

'With the aim of thorough comprehension of the way out,[1] friends,
the holy life is lived
under the rule of Gotama the recluse.'

■

But if, monks, the wanderers of other views
should thus question you:

'But, friends, is there a way,
is there a practice
leading to the thorough comprehension of the way out?' -

Thus questioned, monks,
thus should ye make reply
to those wanderers of other views:

'Friends, there is indeed a way,
there is indeed a practice
leading to the thorough comprehension of the way out.'

And what, monks, is the way,
what the practice
leading to the thorough comprehension of the way out?

It is just this Ariyan eightfold way,
to wit:

Right view,
right aim,

right speech,
right action,
right living,
right effort,
right mindfulness
right concentration.

This, monks, is the way,
this is the practice
leading to the thorough comprehension of the way out.

Thus questioned, monks,
thus should ye make reply
to those wanderers holding other views."

---

[1] *Addhāna;* text, *infra*, p. 236. *Comy. saṇsār'addhānaṇ = nibbānaṇ*.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
Añña-Titthiya-Peyyāla

5. The Great Chapter

45. Kindred Sayings on the Way

Of Other Views — Repetition

Sutta 45

Āsavānaṃ Khaya Suttaṃ

Destruction of the Āsavas

---

[26]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then a great number of monks came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side the Exalted One said to them: -

"Monks, if the wanderers holding other views should thus question you:

'What is it, friends, for which the holy life is lived
under (the rule of) Gotama the recluse?'

Thus questioned, monks,
ye should reply thus
to those wanderers of other views:

'With the aim of destruction of the āsavas, friends,
the holy life is lived
under the rule of Gotama the recluse.'

■

But if, monks, the wanderers of other views
should thus question you:

'But, friends, is there a way,
is there a practice
leading to the destruction of the āsavas?' -

thus questioned, monks,
thus should ye make reply
to those wanderers of other views:

'Friends, there is indeed a way,
there is indeed a practice
leading to the destruction of the āsavas.'

And what, monks, is the way,
what the practice
leading to the destruction of the āsavas?

It is just this Ariyan eightfold way,
to wit:

Right view,
right aim,

right speech,
right action,
right living,
right effort,
right mindfulness
right concentration.

This, monks, is the way,
this is the practice
leading to the destruction of the āsavas.

Thus questioned, monks,
thus should ye make reply
to those wanderers holding other views."

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
Añña-Titthiya-Peyyāla

5. The Great Chapter

45. Kindred Sayings on the Way

Of Other Views — Repetition

Sutta 46

Vijjā-Vimutti Suttaṃ

Release by Knowledge

---

[26]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then a great number of monks came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side the Exalted One said to them: -

"Monks, if the wanderers holding other views should thus question you:

'What is it, friends, for which the holy life is lived
under (the rule of) Gotama the recluse?'

Thus questioned, monks,
ye should reply thus
to those wanderers of other views:

'With the realization of the fruits of knowledge for its aim, friends,
the holy life is lived
under the rule of Gotama the recluse.'

■

But if, monks, the wanderers of other views
should thus question you:

'But, friends, is there a way,
is there a practice
leading to the realization of the fruits of knowledge?' -

Thus questioned, monks,
thus should ye make reply
to those wanderers of other views:

'Friends, there is indeed a way,
there is indeed a practice
leading to the realization of the fruits of knowledge.'

And what, monks, is the way,
what the practice
leading to the realization of the fruits of knowledge?

It is just this Ariyan eightfold way,
to wit:

Right view,
right aim,

right speech,
right action,
right living,
right effort,
right mindfulness
right concentration.

This, monks, is the way,
this is the practice
leading to the realization of the fruits of knowledge.

Thus questioned, monks,
thus should ye make reply
to those wanderers holding other views."

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
Aññа-Titthiya-Peyyāla

5. The Great Chapter

45. Kindred Sayings on the Way

Of Other Views — Repetition

Sutta 47

Ñāṇa Suttaṃ

Knowing

---

[26]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then a great number of monks came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side the Exalted One said to them: -

"Monks, if the wanderers holding other views should thus question you:

'What is it, friends, for which the holy life is lived
under (the rule of) Gotama the recluse?'

Thus questioned, monks,
ye should reply thus
to those wanderers of other views:

'With knowing and seeing[1] for its aim, friends,
the holy life is lived
under the rule of Gotama the recluse.'

■

But if, monks, the wanderers of other views
should thus question you:

'But, friends, is there a way,
is there a practice
leading to knowing and seeing?' -

Thus questioned, monks,
thus should ye make reply
to those wanderers of other views:

'Friends, there is indeed a way,
there is indeed a practice
leading to knowing and seeing.'

And what, monks, is the way,
what the practice
leading to knowing and seeing?

It is just this Ariyan eightfold way,
to wit:

Right view,
right aim,

right speech,
right action,
right living,
right effort,
right mindfulness
right concentration.

This, monks, is the way,
this is the practice
leading to knowing and seeing.

Thus questioned, monks,
thus should ye make reply
to those wanderers holding other views."

---

[1] *Ñāṇa-dassanā*

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
Añña-Titthiya-Peyyāla

5. The Great Chapter

45. Kindred Sayings on the Way

Of Other Views — Repetition

Sutta 48

Anupādā Suttaṃ

Without Grasping

---

[26]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then a great number of monks came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side the Exalted One said to them: -

"Monks, if the wanderers holding other views should thus question you:

'What is it, friends, for which the holy life is lived
under (the rule of) Gotama the recluse?'

Thus questioned, monks,
ye should reply thus
to those wanderers of other views:

'With final emancipation without grasping[1] for its aim, friends,
the holy life is lived
under the rule of Gotama the recluse.'

■

But if, monks, the wanderers of other views
should thus question you:

'But, friends, is there a way,
is there a practice
leading to final emancipation without grasping?' -

Thus questioned, monks,
thus should ye make reply
to those wanderers of other views:

'Friends, there is indeed a way,
there is indeed a practice
leading to final emancipation without grasping.'

And what, monks, is the way,
what the practice
leading to final emancipation without grasping?

It is just this Ariyan eightfold way,
to wit:

Right view,
right aim,

right speech,
right action,
right living,
right effort,
right mindfulness
right concentration.

This, monks, is the way,
this is the practice
leading to final emancipation without grasping.

Thus questioned, monks,
thus should ye make reply
to those wanderers holding other views."

---

[1] *Anupādā-parinibbāna*. *Cf*. *K.S*. iv, 25.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga: Suriyassa Peyyāla
1. Viveka-Nissitaṃ

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct: The Sun — Repetition

1. Based on Seclusion

Sutta 49

Kalyāṇa-Mittatā Suttaṃ

Friendship with the Lovely

---

[27]

Just as, monks, the dawn is the forerunner,
the harbinger,[1]
of the arising of the sun,
even so friendship with the lovely
is the forerunner,
the harbinger,
of the arising of the Ariyan eightfold way.

Of a monk who possesses friendship with the lovely, monks,
it may be expected that he will cultivate
the Ariyan eightfold way,
that he will make much
of the Ariyan eightfold way.

And how, monks, does a monk who possesses earnestness
cultivate and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.[2]

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,

that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

That, Ānanda, is how a monk who possesses earnestness
cultivates and makes much of
the Ariyan eightfold way.

---

[1] *Pubba-nimittaṇ*

[2] *Vossagga*

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga: Suriyassa Peyyāla
1. Viveka-Nissitaṃ

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct: The Sun — Repetition

1. Based on Seclusion

Sutta 50

Sīlaṃ Suttaṃ

Virtue

---

[27]

Just as, monks, the dawn is the forerunner,
the harbinger,
of the arising of the sun,
even so possession of virtue[1]
is the forerunner,
the harbinger,
of the arising of the Ariyan eightfold way.

Of a monk who is possessed of virtue, monks,
it may be expected that he will cultivate
the Ariyan eightfold way,
that he will make much of
the Ariyan eightfold way.|| ||

And how, monks, does a monk
who is possessed of virtue
cultivate and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,

that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

That, Ānanda, is how a monk
who is possessed of virtue,
cultivates and makes much of
the Ariyan eightfold way.

---

[1] *Sīla-sampadā*.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga: Suriyassa Peyyāla
1. Viveka-Nissitaṃ

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct: The Sun — Repetition

1. Based on Seclusion

Sutta 51

Chandaṃ Suttaṃ

Desire

---

[28]

Just as, monks, the dawn
is the forerunner,
the harbinger,
of the arising of the sun,
even so possession of desire[1]
is the forerunner,
the harbinger,
of the arising of
the Ariyan eightfold way.

Of a monk who is possessed of desire, monks,
it may be expected that he will cultivate
the Ariyan eightfold way,
that he will make much of
the Ariyan eightfold way.

And how, monks, does a monk
who is possessed of desire
cultivate and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,

that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

That, Ānanda, is how a monk
who is possessed of desire
cultivates and makes much of
the Ariyan eightfold way.

---

[1] *Chando*. 'Desire to do good' (*kuslaṇ*). *Comy*.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga: Suriyassa Peyyāla
1. Viveka-Nissitaṃ

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct: The Sun — Repetition

1. Based on Seclusion

Sutta 52

Attaṃ Suttaṃ

Self-possession

---

[28]

Just as, monks, the dawn
is the forerunner,
the harbinger,
of the arising of the sun,
even so self-possession[1]
is the forerunner,
the harbinger,
of the arising
of the Ariyan eightfold way.

Of a monk who is self-possessed, monks,
it may be expected that he will cultivate
the Ariyan eightfold way,
that he will make much of
the Ariyan eightfold way.

And how, monks, does a monk
who is self-possessed
cultivate and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,

that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

That, Ānanda, is how a monk
who is self-possessed
cultivates and makes much of
the Ariyan eightfold way.

---

[1] *Atta-sampada = sampanna-cittatā. Comy.*

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga: Suriyassa Peyyāla
1. Viveka-Nissitaṃ

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct: The Sun — Repetition

1. Based on Seclusion

Sutta 53

Diṭṭhi Suttaṃ

Insight

---

[28]

Just as, monks, the dawn
is the forerunner,
the harbinger,
of the arising of the sun,
even so insight[1] is the forerunner,
the harbinger,
of the arising of the Ariyan eightfold way.

Of a monk who has insight, monks,
it may be expected that he will cultivate
the Ariyan eightfold way,
that he will make much of
the Ariyan eightfold way.

And how, monks, does a monk who has insight
cultivate and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

That, Ānanda, is how a monk who has insight
cultivates and makes much of
the Ariyan eightfold way.

---

[1] *Diṭṭhi-sampadā = ñāṇa-sampatti. Comy.*

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga: Suriyassa Peyyāla
1. Viveka-Nissitaṃ

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct: The Sun — Repetition

1. Based on Seclusion

Sutta 54

Appamāda Sutta

Earnestness

---

[28]

Just as, monks, the dawn
is the forerunner,
the harbinger,
of the arising of the sun,
even so possession of earnestness
is the forerunner,
the harbinger,
of the arising of the Ariyan eightfold way.

Of a monk who possesses earnestness, monks,
it may be expected that he will cultivate
the Ariyan eightfold way,
that he will make much of
the Ariyan eightfold way.

And how, monks, does a monk who possesses earnestness
cultivate and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

That, Ānanda, is how a monk who possesses earnestness
cultivates and makes much of
the Ariyan eightfold way.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga: Suriyassa Peyyāla
1. Viveka-Nissitaṃ

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct: The Sun — Repetition

1. Based on Seclusion

Sutta 55

Yoniso Suttaṃ

Insight

---

[28]

Just as, monks, the dawn
is the forerunner,
the harbinger,
of the arising of the sun,
even so possession of systematic[1] thought
is the forerunner,
the harbinger,
of the arising of the Ariyan eightfold way.

Of a monk who is possessed of systematic thought, monks,
it may be expected that he will cultivate
the Ariyan eightfold way,
that he will make much of
the Ariyan eightfold way.|| ||

And how, monks, does a monk who is possessed of systematic thought
cultivate and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

That, Ānanda, is how a monk who is possessed of systematic thought
cultivates and makes much of
the Ariyan eightfold way.

---

[1] *Yoniso*.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga: Suriyassa Peyyāla
2. Rāga-Vinaya-Nissitaṃ

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct: The Sun — Repetition

2. Restraint of Passion

Sutta 56

Kalyāṇa-Mittatā Suttaṃ

Friendship with the Lovely

---

[29]

Just as, monks, the dawn
is the forerunner,
the harbinger,
of the arising of the sun,
so friendship with the lovely
is the forerunner,
the harbinger,
of the arising of the Ariyan eightfold way.

Of a monk who is a friend of the lovely, monks,
it may be expected that he will cultivate
the Ariyan eightfold way,
that he will make much of
the Ariyan eightfold way.|| ||

And how, monks, does a monk
who is a friend of the lovely
cultivate and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That, monks, is how a monk
who is a friend,
an associate,
an intimate of what is lovely,
cultivates and makes much of
the Ariyan eightfold way.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga: Suriyassa Peyyāla
2. Rāga-Vinaya-Nissitaṃ

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct: The Sun — Repetition

2. Restraint of Passion

Sutta 57

Sīla Suttaṃ

Virtue

---

[29]

Just as, monks, the dawn
is the forerunner,
the harbinger,
of the arising of the sun,
even so possession of virtue
is the forerunner,
the harbinger,
of the arising of the Ariyan eightfold way.

Of a monk who is possessed of virtue, monks,
it may be expected that he will cultivate
the Ariyan eightfold way,
that he will make much of
the Ariyan eightfold way.

And how, monks, does a monk
who is possessed of virtue
cultivate and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That, monks, is how a monk who is possessed of virtue
cultivates and makes much of
the Ariyan eightfold way.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga: Suriyassa Peyyāla
2. Rāga-Vinaya-Nissitaṃ

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct: The Sun — Repetition

2. Restraint of Passion

Sutta 58

Chandaṃ Suttaṃ

Desire

---

[29]

Just as, monks, the dawn
is the forerunner,
the harbinger,
of the arising of the sun,
even so possession of desire
is the forerunner,
the harbinger,
of the arising of the Ariyan eightfold way.

Of a monk who is possessed of desire, monks,
it may be expected that he will cultivate
the Ariyan eightfold way,
that he will make much of
the Ariyan eightfold way.

And how, monks, does a monk
who is possessed of desire
cultivate and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That, monks, is how a monk
who is possessed of desire
cultivates and makes much of
the Ariyan eightfold way.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga: Suriyassa Peyyāla
2. Rāga-Vinaya-Nissitaṃ

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct: The Sun — Repetition

2. Restraint of Passion

Sutta 59

Attaṃ Suttaṃ

Self-possession

---

[29]

Just as, monks, the dawn
is the forerunner,
the harbinger,
of the arising of the sun,
even so self-possession
is the forerunner,
the harbinger,
of the arising of the Ariyan eightfold way.

Of a monk who is self-possessed, monks,
it may be expected that he will cultivate
the Ariyan eightfold way,
that he will make much of
the Ariyan eightfold way.

And how, monks, does a monk
who is self-possessed
cultivate and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That, monks, is how a monk
who is self-possessed
cultivates and makes much of
the Ariyan eightfold way.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga: Suriyassa Peyyāla
2. Rāga-Vinaya-Nissitaṃ

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct: The Sun — Repetition

2. Restraint of Passion

Sutta 60

Diṭṭhi Suttaṃ

Insight

---

[29]

Just as, monks, the dawn
is the forerunner,
the harbinger,
of the arising of the sun,
even so insight
is the forerunner,
the harbinger,
of the arising of the Ariyan eightfold way.

Of a monk who has insight, monks,
it may be expected that he will cultivate
the Ariyan eightfold way,
that he will make much of
the Ariyan eightfold way.|| ||

And how, monks, does a monk who has insight
cultivate and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That, monks, is how a monk who has insight
cultivates and makes much of
the Ariyan eightfold way.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga: Suriyassa Peyyāla
2. Rāga-Vinaya-Nissitaṃ

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct: The Sun — Repetition

2. Restraint of Passion

Sutta 61

Appamāda Sutta

Earnestness

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[29]

Just as, monks, the dawn is the forerunner, the harbinger, of the arising of the sun, even so possession of earnestness is the forerunner, the harbinger, of the arising of the Ariyan eightfold way.

Of a monk who possesses earnestness, monks, it may be expected that he will cultivate the Ariyan eightfold way, that he will make much of the Ariyan eightfold way. And how, monks, does a monk who possesses earnestness cultivate and make much of the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

That, monks, is how a monk who possesses earnestness
cultivates and makes much of
the Ariyan eightfold way.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga: Suriyassa Peyyāla
2. Rāga-Vinaya-Nissitaṃ

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct: The Sun — Repetition

2. Restraint of Passion

Sutta 62

Yoniso Suttaṃ

Insight

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[29]

Just as, monks, the dawn
is the forerunner,
the harbinger,
of the arising of the sun,
even so possession of systematic[1] thought
is the forerunner,
the harbinger,
of the arising of the Ariyan eightfold way.

Of a monk who is possessed of systematic thought, monks,
it may be expected that he will cultivate
the Ariyan eightfold way,
that he will make much of
the Ariyan eightfold way.

And how, monks, does a monk
who is possessed of systematic thought
cultivate and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That, monks, is how a monk who is possessed of systematic thought
cultivates and makes much of
the Ariyan eightfold way.

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[1] *Yoniso*.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga: Paṭhama Eka-Dhamma Peyyāla
1. Viveka-Nissitaṃ

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct: 1. The One Condition Repetition

1. Based on Seclusion

Suttas 63-69

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[30]

Sutta 63

Kalyāṇa-Mmitta Suttaṃ

Friendship with the Lovely

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"There is one condition, monks,
that is most useful for the arising of the Ariyan eightfold way.

What is that condition?

It is friendship with the lovely.

Of the monk who is a friend of the lovely, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who is a friend of the lovely
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus, monks, does a monk
who is a friend of the lovely
cultivate
and make much of
the Ariyan eightfold way.

Sutta 64

Sīla Suttaṃ

Virtue

There is one condition, monks, that is most useful for the arising of the Ariyan eightfold way.

What is that condition?

It is possession of virtue.

Of the monk who is possessed of virtue, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who is possessed of virtue
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus, monks, does a monk
who is possessed of virtue
cultivate
and make much of
the Ariyan eightfold way.

Sutta 65

Chanda Suttaṃ

Desire

There is one condition, monks, that is most useful for the arising of the Ariyan eightfold way.

What is that condition?

It is possession of desire.

Of the monk who is possessed of desire, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who is possessed of desire
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,

that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus, monks, does a monk
who is possessed of desire
cultivate
and make much of
the Ariyan eightfold way.

Sutta 66

Atta Suttaṃ

Self-possession

There is one condition, monks, that is most useful for the arising of the Ariyan eightfold way.

What is that condition?

It is self-possession.

Of the monk who is self-possessed, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who is self-possessed
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus, monks, does a monk
who is self-possess
cultivate

and make much of
the Ariyan eightfold way.

Sutta 67

Diṭṭhi Suttaṃ

Insight

There is one condition, monks, that is most useful for the arising of the Ariyan eightfold way.

What is that condition?

It is possession of insight.

Of the monk who possesses insight, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who possesses insight
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus, monks, does a monk
who possesses insight
cultivate
and make much of
the Ariyan eightfold way.

Sutta 68

Appamāda Suttaṃ

Earnestness

There is one condition, monks, that is most useful for the arising of the Ariyan eightfold way.

What is that condition?

It is possession of earnestness.

Of the monk who possesses earnestness, monks,
it may be expected that he will cultivate

and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who possesses earnestness
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus, monks, does a monk
who possesses earnestness
cultivate
and make much of
the Ariyan eightfold way.

Sutta 69

Yoniso Suttaṃ

Systematic Thought

There is one condition, monks, that is most useful for the arising of the Ariyan eightfold way.

What is that condition?

It is possession of systematic thought.

Of the monk who possesses systematic thought, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who possesses systematic thought
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus, monks, does a monk
who possesses systematic thought
cultivate

and make much of
the Ariyan eightfold way.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga: Paṭhama Eka-Dhamma Peyyāla
2. Rāga-Vinaya-Nissitaṃ

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct: 1. The One Condition Repetition

2. Restraint of Passion

Suttas 70-76

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[30]

Sutta 70

Kalyāṇa-Mitta Suttaṃ

Friendship with the Lovely

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"There is one condition, monks,
that is most useful
for the arising of the Ariyan eightfold way.

What is that condition?

It is friendship with the lovely.

Of the monk who is a friend of the lovely, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, does a monk
who is a friend of the lovely
cultivate
and make much of
the Ariyan eightfold way.

Sutta 71

Sīla Suttaṃ

Virtue

There is one condition, monks, that is most useful for the arising of the Ariyan eightfold way.

What is that condition?

It is possession of virtue.

Of the monk who is possessed of virtue, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who is possessed of virtue
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, does a monk
who is possessed of virtue
cultivate
and make much of
the Ariyan eightfold way.

Sutta 72

Chanda Suttaṃ

Desire

There is one condition, monks, that is most useful for the arising of the Ariyan eightfold way.

What is that condition?

It is possession of desire.

Of the monk who is possessed of desire, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who is possessed of desire
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, does a monk
who is possessed of desire
cultivate
and make much of
the Ariyan eightfold way.

Sutta 73

Atta Suttaṃ

Self-possession

There is one condition, monks, that is most useful for the arising of the Ariyan eightfold way.

What is that condition?

It is self-possession.

Of the monk who is self-possessed, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who is self-possessed
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, does a monk
who is self-possess
cultivate
and make much of
the Ariyan eightfold way.

Sutta 74

Diṭṭhi Suttaṃ

Insight

There is one condition, monks, that is most useful for the arising of the Ariyan eightfold way.

What is that condition?

It is possession of insight.

Of the monk who possesses insight, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who possesses insight
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, does a monk
who possesses insight
cultivate
and make much of
the Ariyan eightfold way.

Sutta 75

Appamāda Suttaṃ

Earnestness

There is one condition, monks, that is most useful for the arising of the Ariyan eightfold way.

What is that condition?

It is possession of earnestness.

Of the monk who possesses earnestness, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who possesses earnestness
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, does a monk
who possesses earnestness
cultivate
and make much of
the Ariyan eightfold way.

Sutta 76

Yoniso Suttaṃ

Systematic Thought

There is one condition, monks, that is most useful for the arising of the Ariyan eightfold way.

What is that condition?

It is possession of systematic thought.

Of the monk who possesses systematic thought, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who possesses systematic thought
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, does a monk
who possesses systematic thought
cultivate
and make much of
the Ariyan eightfold way.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga: Dutiya Eka-Dhamma Peyyāla
1. Viveka-Nissitaṃ

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct: 2. The One Condition Repetition

1. Based on Seclusion

Suttas 77-83

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[31]

Sutta 77

Kalyāṇa-Mitta Suttaṃ

Friendship with the Lovely

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"I perceive, monks, no other single condition
by which the Ariyan eightfold way,
if not yet arisen, can arise,
or by which, if arisen,
the Axiyan eightfold way
can reach perfection of culture,
save (the condition of) friendship with the lovely.

Of the monk who is a friend of the lovely, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who is a friend of the lovely
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

Thus, monks, does a monk
who is a friend of the lovely
cultivate
and make much of
the Ariyan eightfold way.

Sutta 78

Sīla Suttaṃ

Virtue

"I perceive, monks, no other single condition
by which the Ariyan eightfold way,
if not yet arisen, can arise,
or by which, if arisen,
the Axiyan eightfold way
can reach perfection of culture,
save possession of virtue.

Of the monk who is possessed of virtue, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who is possessed of virtue
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

Thus, monks, does a monk
who is possessed of virtue
cultivate
and make much of
the Ariyan eightfold way.

Sutta 79

Chanda Suttaṃ

Desire

"I perceive, monks, no other single condition
by which the Ariyan eightfold way,
if not yet arisen, can arise,
or by which, if arisen,
the Axiyan eightfold way
can reach perfection of culture,
save possession of desire.

Of the monk who is possessed of desire, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who is possessed of desire
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,

that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

Thus, monks, does a monk
who is possessed of desire
cultivate
and make much of
the Ariyan eightfold way.

Sutta 80

Atta Suttaṃ

Self-possession

"I perceive, monks, no other single condition
by which the Ariyan eightfold way,
if not yet arisen, can arise,
or by which, if arisen,
the Axiyan eightfold way
can reach perfection of culture,
save self-possession.

Of the monk who is self-possessed, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who is self-possessed
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,

that is based on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

Thus, monks, does a monk
who is self-possess
cultivate

and make much of
the Ariyan eightfold way.

Sutta 81

Diṭṭhi Suttaṃ

Insight

"I perceive, monks, no other single condition
by which the Ariyan eightfold way,
if not yet arisen, can arise,
or by which, if arisen,
the Axiyan eightfold way
can reach perfection of culture,
save possession of insight.

Of the monk who possesses insight, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who possesses insight
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,

that is based on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,

that is based on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

Thus, monks, does a monk
who possesses insight
cultivate
and make much of
the Ariyan eightfold way.

Sutta 82

Appamāda Suttaṃ

Earnestness

"I perceive, monks, no other single condition
by which the Ariyan eightfold way,
if not yet arisen, can arise,
or by which, if arisen,
the Axiyan eightfold way
can reach perfection of culture,
save possession of earnestness.

Of the monk who possesses earnestness, monks,
it may be expected that he will cultivate

and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who possesses earnestness
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,

that is based on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

Thus, monks, does a monk
who possesses earnestness
cultivate
and make much of
the Ariyan eightfold way.

Sutta 83

Yoniso Suttaṃ

Systematic Thought

"I perceive, monks, no other single condition
by which the Ariyan eightfold way,
if not yet arisen, can arise,
or by which, if arisen,
the Axiyan eightfold way
can reach perfection of culture,
save possession of systematic thought.

Of the monk who possesses systematic thought, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who possesses systematic thought
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,

that is based on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

Thus, monks, does a monk
who possesses systematic thought
cultivate

and make much of
the Ariyan eightfold way.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga: Dutiya Eka-Dhamma Peyyāla
2. Rāga-Vinaya-Nissitaṃ

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct: 2. The One Condition Repetition

2. Restraint of Passion

Suttas 84-90

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[31]

Sutta 84

Kalyāṇa-Mitta Suttaṃ

Friendship with the Lovely

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"There is one condition, monks,
that is most useful
for the arising of the Ariyan eightfold way.

What is that condition?

It is friendship with the lovely.

Of the monk who is a friend of the lovely, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who is a friend of the lovely
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, does a monk
who is a friend of the lovely
cultivate
and make much of
the Ariyan eightfold way.

Sutta 85

Sīla Suttaṃ

Virtue

There is one condition, monks,
that is most useful
for the arising of the Ariyan eightfold way.

What is that condition?

It is possession of virtue.

Of the monk who is possessed of virtue, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who is possessed of virtue
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, does a monk
who is possessed of virtue
cultivate
and make much of
the Ariyan eightfold way.

Sutta 86

Chanda Suttaṃ

Desire

There is one condition, monks,
that is most useful
for the arising of the Ariyan eightfold way.

What is that condition?

It is possession of desire.

Of the monk who is possessed of desire, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who is possessed of desire
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, does a monk
who is possessed of desire
cultivate

and make much of
the Ariyan eightfold way.

Sutta 87

Atta Suttaṃ

Self-possession

There is one condition, monks,
that is most useful
for the arising of the Ariyan eightfold way.

What is that condition?

It is self-possession.

Of the monk who is self-possessed, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who is self-possessed
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, does a monk
who is self-possess
cultivate
and make much of
the Ariyan eightfold way.

Sutta 88

Diṭṭhi Suttaṃ

Insight

There is one condition, monks,
that is most useful
for the arising of the Ariyan eightfold way.

What is that condition?

It is possession of insight.

Of the monk who possesses insight, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who possesses insight
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, does a monk
who possesses insight
cultivate
and make much of
the Ariyan eightfold way.

Sutta 89

Appamāda Suttaṃ

Earnestness

There is one condition, monks,
that is most useful
for the arising of the Ariyan eightfold way.

What is that condition?

It is possession of earnestness.

Of the monk who possesses earnestness, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who possesses earnestness
cultivate

and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, does a monk
who possesses earnestness
cultivate
and make much of
the Ariyan eightfold way.

Sutta 90

Yoniso Suttaṃ

Systematic Thought

There is one condition, monks,
that is most useful
for the arising of the Ariyan eightfold way.

What is that condition?

It is possession of systematic thought.

Of the monk who possesses systematic thought, monks,
it may be expected that he will cultivate
and make much of
the Ariyan eightfold way.

And how, monks, does a monk
who possesses systematic thought
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, does a monk
who possesses systematic thought
cultivate
and make much of
the Ariyan eightfold way.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga: Gaṇgā Peyyāla
1. Viveka-Nissitaṃ

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct: Gaṇgā Repetition

1. Based on Seclusion

Suttas 91-102

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[32]

Sutta 91

Paṭhama Pācīna Suttaṃ

Eastward (a)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Ganges
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 92

Dutiya Pācīna Suttaṃ

Eastward (b.1)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Yamunā
flows,
slides
and tends to the East,
even so a monk who cultivates

and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 93

Tatiya Pācīna Suttaṃ

Eastward (b.2)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Acīravatī
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 94

Catuttha Pācīna Suttaṃ

Eastward (b.3)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Sarabhū
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 95

Pañcama Pācīna Suttaṃ

Eastward (b.4)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Mahī
flows,
slides
and tends to the East,
even so a monk who cultivates

and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 96

Chaṭṭha Pācīna Suttaṃ

Eastward (c)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, whatsoever great rivers there be,
such as the Ganges,
Yamunā,
Acīravatī,
Sarabhū
and Mahī,
all of them flow,
slide
and tend to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

§

Sutta 97

Paṭhama Samudda Suttaṃ

Ocean (a)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Ganges
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 98

Dutiya Samudda Suttaṃ

Ocean (b.1)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Yamunā
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 99

Tatiya Samudda Suttaṃ

Ocean (b.2)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Acīravatī
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 100

Catuttha Samudda Suttaṃ

Ocean (b.3)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Sarabhū
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 101

Pañcama Samudda Suttaṃ

Ocean (b.4)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Mahī
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 102

Chaṭṭha Samudda Suttaṃ

Ocean (c)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, whatsoever great rivers there be,
such as the Ganges,
Yamunā,
Acīravatī,
Sarabhū
and Mahī,
all of them flow,
slide
and tend to the ocean,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way

flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,

that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga: Gaṇgā Peyyāla
2. Rāga-Vinaya-Nissitaṃ

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct: Gaṇgā Repetition

2. Restaint of Passion

Suttas 103-114

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[32]

Sutta 103

Paṭhama Pācīna Suttaṃ

Eastward (a)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Ganges
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 104

Dutiya Pācīna Suttaṃ

Eastward (b.1)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Yamunā
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,

slide
and tend to Nibbāna?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 105

Tatiya Pācīna Suttaṃ

Eastward (b.2)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Acīravatī
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 106

Catuttha Pācīna Suttaṃ

Eastward (b.3)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Sarabhū
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 107

Pañcama Pācīna Suttaṃ

Eastward (b.4)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Mahī
flows,

slides
and tends to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 108

Chaṭṭha Pācīna Suttaṃ

Eastward (c)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, whatsoever great rivers there be,
such as the Ganges,
Yamunā,
Acīravatī,
Sarabhū
and Mahī,
all of them flow,
slide
and tend to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,

slide
and tend to Nibbāna?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

§

Sutta 109

Paṭhama Samudda Suttaṃ

Ocean (a)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Ganges
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 110

Dutiya Samudda Suttaṃ

Ocean (b.1)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Yamunā
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 111

Tatiya Samudda Suttaṃ

Ocean (b.2)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Acīravatī
flows,

slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 112

Catuttha Samudda Suttaṃ

Ocean (b.3)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Sarabhū
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus cultivating,
thus making much of

the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 113

Pañcama Samudda Suttaṃ

Ocean (b.4)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Mahī
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way

flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 114

Chaṭṭha Samudda Suttaṃ

Ocean (c)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, whatsoever great rivers there be,
such as the Ganges,
Yamunā,
Acīravatī,
Sarabhū
and Mahī,
all of them flow,
slide
and tend to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus cultivating,
thus making much of

the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga: Gaṇgā Peyyāla
3. Amat'Ogadha

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct: Gaṇgā Repetition

3. Plunging into the Deathless

Suttas 115-126

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[33]

Sutta 115

Paṭhama Pācīna Suttaṃ

Eastward (a)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Ganges
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to the deathless.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to the deathless?

Herein a monk cultivates right view,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right aim,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right speech,
which plunges into the deathless,

has its goal in the deathless,
ends in the deathless.

He cultivates right action,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right living,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right effort,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right mindfulness,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right concentration,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to the deathless.

Sutta 116

Dutiya Pācīna Suttaṃ

Eastward (b.1)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Yamunā
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to the deathless.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,

slide
and tend to the deathless?

Herein a monk cultivates right view,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right aim,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right speech,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right action,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right living,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right effort,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right mindfulness,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right concentration,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to the deathless.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to the deathless.

Sutta 117

Tatiya Pācīna Suttaṃ

Eastward (b.2)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Acīravatī
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to the deathless.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to the deathless?

Herein a monk cultivates right view,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right aim,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right speech,
which plunges into the deathless,

has its goal in the deathless,
ends in the deathless.

He cultivates right action,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right living,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right effort,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right mindfulness,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right concentration,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to the deathless.

Thus cultivating,
thus making much of

the Ariyan eightfold way
a monk flows,
slides
and tends to the deathless.

Sutta 118

Catuttha Pācīna Suttaṃ

Eastward (b.3)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Sarabhū
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way

flows,
slides,
tends to the deathless.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to the deathless?

Herein a monk cultivates right view,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right aim,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right speech,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right action,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right living,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right effort,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right mindfulness,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right concentration,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to the deathless.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to the deathless.

Sutta 119

Pañcama Pācīna Suttaṃ

Eastward (b.4)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Mahī
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to the deathless.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to the deathless?

Herein a monk cultivates right view,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right aim,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right speech,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right action,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right living,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right effort,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right mindfulness,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right concentration,
which plunges into the deathless,

has its goal in the deathless,
ends in the deathless.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to the deathless.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to the deathless.

Sutta 120

Chaṭṭha Pācīna Suttaṃ

Eastward (c)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, whatsoever great rivers there be,
such as the Ganges,
Yamunā,
Acīravatī,
Sarabhū
and Mahī,
all of them flow,
slide
and tend to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to the deathless.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to the deathless?

Herein a monk cultivates right view,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right aim,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right speech,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right action,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right living,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right effort,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right mindfulness,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right concentration,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to the deathless.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to the deathless.

§

Sutta 121

Paṭhama Samudda Suttaṃ

Ocean (a)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Ganges
flows,
slides
and tends to the ocean,

even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to the deathless.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to the deathless?

Herein a monk cultivates right view,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right aim,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right speech,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right action,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right living,
which plunges into the deathless,

has its goal in the deathless,
ends in the deathless.

He cultivates right effort,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right mindfulness,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right concentration,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to the deathless.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to the deathless.

Sutta 122

Dutiya Samudda Suttaṃ

Ocean (b.1)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Yamunā
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to the deathless.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to the deathless?

Herein a monk cultivates right view,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right aim,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right speech,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right action,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right living,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right effort,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right mindfulness,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right concentration,
which plunges into the deathless,

has its goal in the deathless,
ends in the deathless.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to the deathless.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to the deathless.

Sutta 123

Tatiya Samudda Suttaṃ

Ocean (b.2)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Acīravatī
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to the deathless.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to the deathless?

Herein a monk cultivates right view,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right aim,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right speech,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right action,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right living,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right effort,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right mindfulness,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right concentration,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to the deathless.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,

slides
and tends to the deathless.

Sutta 124

Catuttha Samudda Suttaṃ

Ocean (b.3)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Sarabhū
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,

slides,
tends to the deathless.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to the deathless?

Herein a monk cultivates right view,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right aim,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right speech,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right action,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right living,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right effort,
which plunges into the deathless,

has its goal in the deathless,
ends in the deathless.

He cultivates right mindfulness,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right concentration,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to the deathless.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to the deathless.

Sutta 125

Pañcama Samudda Suttaṃ

Ocean (b.4)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Mahī
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to the deathless.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to the deathless?

Herein a monk cultivates right view,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right aim,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right speech,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right action,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right living,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right effort,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right mindfulness,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right concentration,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

Thus cultivating,
thus making much of

the Ariyan eightfold way
a monk flows,
slides
and tends to the deathless.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to the deathless.

Sutta 126

Chaṭṭha Samudda Suttaṃ

Ocean (c)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, whatsoever great rivers there be,
such as the Ganges,
Yamunā,
Acīravatī,
Sarabhū
and Mahī,
all of them flow,
slide
and tend to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to the deathless.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to the deathless?

Herein a monk cultivates right view,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right aim,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right speech,
which plunges into the deathless,

has its goal in the deathless,
ends in the deathless.

He cultivates right action,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right living,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right effort,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right mindfulness,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

He cultivates right concentration,
which plunges into the deathless,
has its goal in the deathless,
ends in the deathless.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to the deathless.

Thus cultivating,
thus making much of

the Ariyan eightfold way
a monk flows,
slides
and tends to the deathless.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
4. Paṭipatti Vagga: Gaṇgā Peyyāla
4. Nibbāna-Ninna

5. The Great Chapter

45. Kindred Sayings on the Way

4. On Conduct: Gaṇgā Repetition

4. Flowing to Nibbāna

Suttas 127-138

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[33]

Sutta 127

Paṭhama Pācīna Suttaṃ

Eastward (a)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Ganges
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right aim,
which plunges into Nibbāna,
has its goal in Nibbāna,
ends in Nibbāna.

He cultivates right speech,
which flows into Nibbāna,

slides into Nibbāna,
tends to Nibbāna.

He cultivates right action,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right living,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right effort,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right mindfulness,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right concentration,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 128

Dutiya Pācīna Suttaṃ

Eastward (b.1)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Yamunā
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,

slide
and tend to Nibbāna?

Herein a monk cultivates right view,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right aim,
which plunges into Nibbāna,
has its goal in Nibbāna,
ends in Nibbāna.

He cultivates right speech,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right action,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right living,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right effort,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right mindfulness,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right concentration,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 129

Tatiya Pācīna Suttaṃ

Eastward (b.2)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Acīravatī
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right aim,
which plunges into Nibbāna,
has its goal in Nibbāna,
ends in Nibbāna.

He cultivates right speech,
which flows into Nibbāna,

slides into Nibbāna,
tends to Nibbāna.

He cultivates right action,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right living,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right effort,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right mindfulness,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right concentration,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Thus cultivating,
thus making much of

the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 130

Catuttha Pācīna Suttaṃ

Eastward (b.3)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Sarabhū
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way

flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right aim,
which plunges into Nibbāna,
has its goal in Nibbāna,
ends in Nibbāna.

He cultivates right speech,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right action,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right living,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right effort,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right mindfulness,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right concentration,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 131

Pañcama Pācīna Suttaṃ

Eastward (b.4)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Mahī
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right aim,
which plunges into Nibbāna,
has its goal in Nibbāna,
ends in Nibbāna.

He cultivates right speech,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right action,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right living,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right effort,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right mindfulness,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right concentration,
which flows into Nibbāna,

slides into Nibbāna,
tends to Nibbāna.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 132

Chaṭṭha Pācīna Suttaṃ

Eastward (c)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, whatsoever great rivers there be,
such as the Ganges,
Yamunā,
Acīravatī,
Sarabhū
and Mahī,
all of them flow,
slide
and tend to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right aim,
which plunges into Nibbāna,
has its goal in Nibbāna,
ends in Nibbāna.

He cultivates right speech,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right action,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right living,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right effort,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right mindfulness,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right concentration,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

§

Sutta 133

Paṭhama Samudda Suttaṃ

Ocean (a)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Ganges
flows,
slides
and tends to the ocean,

even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right aim,
which plunges into Nibbāna,
has its goal in Nibbāna,
ends in Nibbāna.

He cultivates right speech,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right action,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right living,
which flows into Nibbāna,

slides into Nibbāna,
tends to Nibbāna.

He cultivates right effort,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right mindfulness,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right concentration,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 134

Dutiya Samudda Suttaṃ

Ocean (b.1)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Yamunā
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right aim,
which plunges into Nibbāna,
has its goal in Nibbāna,
ends in Nibbāna.

He cultivates right speech,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right action,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right living,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right effort,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right mindfulness,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right concentration,
which flows into Nibbāna,

slides into Nibbāna,
tends to Nibbāna.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 135

Tatiya Samudda Suttaṃ

Ocean (b.2)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Acīravatī
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right aim,
which plunges into Nibbāna,
has its goal in Nibbāna,
ends in Nibbāna.

He cultivates right speech,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right action,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right living,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right effort,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right mindfulness,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right concentration,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,

slides
and tends to Nibbāna.

Sutta 136

Catuttha Samudda Suttaṃ

Ocean (b.3)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Sarabhū
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,

slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right aim,
which plunges into Nibbāna,
has its goal in Nibbāna,
ends in Nibbāna.

He cultivates right speech,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right action,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right living,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right effort,
which flows into Nibbāna,

slides into Nibbāna,
tends to Nibbāna.

He cultivates right mindfulness,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right concentration,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 137

Pañcama Samudda Suttaṃ

Ocean (b.4)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Mahī
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right aim,
which plunges into Nibbāna,
has its goal in Nibbāna,
ends in Nibbāna.

He cultivates right speech,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right action,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right living,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right effort,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right mindfulness,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right concentration,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

Thus cultivating,
thus making much of

the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Sutta 138

Chaṭṭha Samudda Suttaṃ

Ocean (c)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, whatsoever great rivers there be,
such as the Ganges,
Yamunā,
Acīravatī,
Sarabhū
and Mahī,
all of them flow,
slide
and tend to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the Ariyan eightfold way
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates right view,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right aim,
which plunges into Nibbāna,
has its goal in Nibbāna,
ends in Nibbāna.

He cultivates right speech,
which flows into Nibbāna,

slides into Nibbāna,
tends to Nibbāna.

He cultivates right action,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right living,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right effort,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right mindfulness,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

He cultivates right concentration,
which flows into Nibbāna,
slides into Nibbāna,
tends to Nibbāna.

Thus cultivating,
thus making much of
the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Thus cultivating,
thus making much of

the Ariyan eightfold way
a monk flows,
slides
and tends to Nibbāna.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
5. Appamāda Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

5. Earnestness

Suttas 139-148

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[33]

Sutta 139

Tathāgata

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all creatures,
whether footless or having two,
four,
or many feet;
whether having forms or formless;
whether conscious or unconscious,
or neither conscious nor unconscious, —
of these the Tathāgata,
the Arahant,
the fully Enlightened One,
is reckoned chief; —
even so, monks,
of all profitable conditions which are rooted in earnestness,
which join together[1] in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And **[34]** how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.[2]

§

ii. Ending in Restraint of Passion

Just as, monks, of all creatures,
whether footless or having two,
four,
or many feet;
whether having forms or formless;
whether conscious or unconscious,
or neither conscious nor unconscious, —
of these the Tathāgata,
the Arahant,
the fully Enlightened One,
is reckoned chief; —
even so, monks,
of all profitable conditions which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

iii. Ending in the Deathless

Just as, monks, of all creatures,
whether footless or having two,
four,
or many feet;
whether having forms or formless;
whether conscious or unconscious,
or neither conscious nor unconscious, —
of these the Tathāgata,

the Arahant,
the fully Enlightened One,
is reckoned chief; —
even so, monks,
of all profitable conditions which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right action,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

iv. Ending in Nibbāna

Just as, monks, of all creatures,
whether footless or having two,
four,
or many feet;
whether having forms or formless;
whether conscious or unconscious,
or neither conscious nor unconscious, —
of these the Tathāgata,
the Arahant,
the fully Enlightened One,
is reckoned chief; —
even so, monks,
of all profitable conditions which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

Sutta 140

The Foot[3]

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, of all the foot-characteristics
of such creatures as roam about[4]
are joined together in the foot of the elephant,
and as the elephant's foot
in size
is reckoned chief,
even so, monks, of all profitable conditions
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

ii. Ending in Restraint of Passion

Just as, monks, of all the foot-characteristics
of such creatures as roam about
are joined together in the foot of the elephant,
and as the elephant's foot
in size
is reckoned chief,
even so, monks, of all profitable conditions
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

iii. Ending in the Deathless

Just as, monks, of all the foot-characteristics
of such creatures as roam about
are joined together in the foot of the elephant,
and as the elephant's foot
in size
is reckoned chief,
even so, monks, of all profitable conditions
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right action,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

iv. Ending in Nibbāna

Just as, monks, of all the foot-characteristics
of such creatures as roam about
are joined together in the foot of the elephant,
and as the elephant's foot
in size
is reckoned chief,
even so, monks, of all profitable conditions
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates

and makes much of
the Ariyan eightfold way.

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[35]

Sutta 141

The Roof-peak[5]

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, in a peaked house
all the rafters whatsoever
go together to the roof-peak,
slope to the roof-peak,
are joined together in the roof-peak,
and of them
the peak is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,

which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

ii. Ending in Restraint of Passion

Just as, monks, in a peaked house
all the rafters whatsoever
go together to the roof-peak,
slope to the roof-peak,
are joined together in the roof-peak,
and of them
the peak is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

iii. Ending in the Deathless

Just as, monks, in a peaked house
all the rafters whatsoever
go together to the roof-peak,
slope to the roof-peak,
are joined together in the roof-peak,
and of them
the peak is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right action,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates

and makes much of
the Ariyan eightfold way.

§

iv. Ending in Nibbāna

Just as, monks, in a peaked house
all the rafters whatsoever
go together to the roof-peak,
slope to the roof-peak,
are joined together in the roof-peak,
and of them
the peak is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

Sutta 142

Wood

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, of all scented woods whatsoever
the dark sandal-wood is reckoned chief, —
even so of all profitable conditions,
which are rooted in earnestness,

which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

ii. Ending in Restraint of Passion

Just as, monks, of all scented woods whatsoever
the dark sandal-wood is reckoned chief, —
even so of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

iii. Ending in the Deathless

Just as, monks, of all scented woods whatsoever
the dark sandal-wood is reckoned chief, —
even so of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right action,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

iv. Ending in Nibbāna

Just as, monks, of all scented woods whatsoever
the dark sandal-wood is reckoned chief, —
even so of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He cultivates right action,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

Sutta 143

Heart-wood

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, of all scented heart-woods whatsoever
the red saldal-wood is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,

that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

ii. Ending in Restraint of Passion

Just as, monks, of all scented heart-woods whatsoever
the red saldal-wood is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

iii. Ending in the Deathless

Just as, monks, of all scented heart-woods whatsoever
the red saldal-wood is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right action,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

iv. Ending in Nibbāna

Just as, monks, of all scented heart-woods whatsoever
the red saldal-wood is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

Sutta 144

Jasmine

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, of all scented flowers whatsoever
the jasmine[6] is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,

that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates

and makes much of
the Ariyan eightfold way.

§

ii. Ending in Restraint of Passion

Just as, monks, of all scented flowers whatsoever
the jasmine is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates

and makes much of
the Ariyan eightfold way.

§

iii. Ending in the Deathless

Just as, monks, of all scented flowers whatsoever
the jasmine is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right action,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates

and makes much of
the Ariyan eightfold way.

§

iv. Ending in Nibbāna

Just as, monks, of all scented flowers whatsoever
the jasmine is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates

and makes much of
the Ariyan eightfold way.

Sutta 145

Prince

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, all petty princes[7] whatsoever
follow in the train[8] of the universal monarch,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

ii. Ending in Restraint of Passion

Just as, monks, all petty princes whatsoever
follow in the train of the universal monarch,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

iii. Ending in the Deathless

Just as, monks, all petty princes whatsoever
follow in the train of the universal monarch,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right action,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

iv. Ending in Nibbāna

Just as, monks, all petty princes whatsoever
follow in the train of the universal monarch,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

Sutta 146

Moon

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, of all starry bodies whatsoever
the radiance does not equal one-sixteenth part
of the radiance of the moon;
just as the moon is reckoned chief of them,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

ii. Ending in Restraint of Passion

Just as, monks, of all starry bodies whatsoever
the radiance does not equal one-sixteenth part
of the radiance of the moon;
just as the moon is reckoned chief of them,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

iii. Ending in the Deathless

Just as, monks, of all starry bodies whatsoever
the radiance does not equal one-sixteenth part
of the radiance of the moon;
just as the moon is reckoned chief of them,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —

of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right action,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right living,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

iv. Ending in Nibbāna

Just as, monks, of all starry bodies whatsoever
the radiance does not equal one-sixteenth part
of the radiance of the moon;
just as the moon is reckoned chief of them,
even so, monks, of all profitable conditions,

which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

---

[36]

Sutta 147

Sun[9]

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, in the autumn season,
when the sky is opened up
and cleared of clouds,
the sun,
leaping up into the firmament,
drives away all darkness,
and shines
and burns
and flashes forth,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate

and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

ii. Ending in Restraint of Passion

Just as, monks, in the autumn season,
when the sky is opened up
and cleared of clouds,
the sun,
leaping up into the firmament,
drives away all darkness,
and shines
and burns

and flashes forth,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

iii. Ending in the Deathless

Just as, monks, in the autumn season,
when the sky is opened up
and cleared of clouds,
the sun,
leaping up into the firmament,
drives away all darkness,
and shines
and burns
and flashes forth,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right action,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

iv. Ending in Nibbāna

Just as, monks, in the autumn season,
when the sky is opened up
and cleared of clouds,
the sun,
leaping up into the firmament,
drives away all darkness,
and shines
and burns
and flashes forth,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

Sutta 148

Cloth[10]

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, of all woven cloths whatsoever
the cloth of Benares[11] is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

ii. Ending in Restraint of Passion

Just as, monks, of all woven cloths whatsoever
the cloth of Benares is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

iii. Ending in the Deathless

Just as, monks, of all woven cloths whatsoever
the cloth of Benares is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right action,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

§

iv. Ending in Nibbāna

Just as, monks, of all woven cloths whatsoever
the cloth of Benares is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the Ariyan eightfold way.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the Ariyan eightfold way?

Herein a monk cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the Ariyan eightfold way.

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[1] *Samosaranā*. For similaar sections see below and *K.S*. iii, 132 *ff*.

[2] Ed.: Woodward abbreviates and notes: 'So text.'

[3] No. 140 of text.

[4] *Jangamānaṇ*. *Cf*. *M*. i, 184; *S*. i, 86; *K.S*. i, 3. In both places *S*. *Comy*. reads *jangalānaṇ* (as at *S*. v, 231). *P. Dict*. omits; but Childers *s.v.* *jaṇgamati*.

[5] *Cf*. *S*. ii, 262; *K.S*. ii, 75; *S*. iii, 156; *K.S*. iii, 132.

[6] *Comy*. *sumana-puppha-gandho*.

[7] Text, *kuṭṭa-rājāno; Comy*. *kuḍḍa-*, but refers to a reading *khudda*, which seems preferable. *Cf*. *JA*. v, 102, where it is taken as equal to *pāpa-rājā*.

[8] v.l. *anuyuttā* ('subject to').

[9] *Cf*. *Itv*. 20; *K.S*. i, 89; K.S. iii, 133 n.

[10] *Cf*. *J.P.T.S*., 1906, p. 132.

[11] *Kāsika-vatthaṇ*.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
6. Bala-Karaṇīya Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

6. Deeds Requiring Strength

Suttas 149-160

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[36]

Sutta 149

Strength[1]

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, whatsoever deeds requiring strength
are done,
all of them are done
in dependence on the earth,
with the earth for their support,
even so a monk,
depending on virtue,
supported by virtue,[2]
cultivates the Ariyan eightfold **[37]** way,
makes much,
of the Ariyan eightfold way.

And how does a monk,
depending on virtue,
supported by virtue,
cultivate the Ariyan eightfold way,
makes much,
of the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,

that is based on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

That is how a monk
depending on virtue,
supported by virtue,
cultivate the Ariyan eightfold way,

makes much,
of the Ariyan eightfold way."[ed1]

§

ii. Ending in Restraint of Passion

"Just as, monks, whatsoever deeds requiring strength
are done,
all of them are done
in dependence on the earth,
with the earth for their support,
even so a monk,
depending on virtue,
supported by virtue,
cultivates the Ariyan eightfold way,
makes much,
of the Ariyan eightfold way.

And how does a monk,
depending on virtue,
supported by virtue,
cultivate the Ariyan eightfold way,
makes much,
of the Ariyan eightfold way?

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk
depending on virtue,

supported by virtue,
cultivate the Ariyan eightfold way,
makes much,
of the Ariyan eightfold way."

§

iii. Ending in the Deathless

"Just as, monks, whatsoever deeds requiring strength
are done,
all of them are done
in dependence on the earth,
with the earth for their support,
even so a monk,
depending on virtue,
supported by virtue,
cultivates the Ariyan eightfold way,
makes much,
of the Ariyan eightfold way.

And how does a monk,
depending on virtue,
supported by virtue,
cultivate the Ariyan eightfold way,
makes much,
of the Ariyan eightfold way?

Herein a monk cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right action,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk
depending on virtue,

supported by virtue,
cultivate the Ariyan eightfold way,
makes much,
of the Ariyan eightfold way."

§

iv. Ending in Nibbāna

"Just as, monks, whatsoever deeds requiring strength
are done,
all of them are done
in dependence on the earth,
with the earth for their support,
even so a monk,
depending on virtue,
supported by virtue,
cultivates the Ariyan eightfold way,
makes much,
of the Ariyan eightfold way.

And how does a monk,
depending on virtue,
supported by virtue,
cultivate the Ariyan eightfold way,
makes much,
of the Ariyan eightfold way?

Herein a monk cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk
depending on virtue,

supported by virtue,
cultivate the Ariyan eightfold way,
makes much,
of the Ariyan eightfold way."

Sutta 150

Seed[3]

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, whatsoever species
of seed and vegetation
come to growth,
increase
and maturity,
all of them depend on the earth,
are supported by the earth;

even so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the Ariyan eightfold way,
attains growth,
increase
and maturity of conditions.

And how does a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the Ariyan eightfold way,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the Ariyan eightfold way,
attain growth,

increase
and maturity of conditions.

§

ii. Ending in Restraint of Passion

"Just as, monks, whatsoever species
of seed and vegetation
come to growth,
increase
and maturity,
all of them depend on the earth,
are supported by the earth;
even so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the Ariyan eightfold way,
attains growth,
increase
and maturity of conditions.

And how does a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the Ariyan eightfold way,
attain growth,
increase
and maturity of conditions?

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the Ariyan eightfold way,
attain growth,
increase
and maturity of conditions.

§

iii. Ending in the Deathless

"Just as, monks, whatsoever species
of seed and vegetation
come to growth,
increase
and maturity,
all of them depend on the earth,
are supported by the earth;
even so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the Ariyan eightfold way,
attains growth,
increase
and maturity of conditions.

And how does a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the Ariyan eightfold way,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right action,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the Ariyan eightfold way,
attain growth,
increase
and maturity of conditions.

§

iv. Ending in Nibbāna

"Just as, monks, whatsoever species
of seed and vegetation
come to growth,
increase
and maturity,
all of them depend on the earth,

are supported by the earth;
even so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the Ariyan eightfold way,
attains growth,
increase
and maturity of conditions.

And how does a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the Ariyan eightfold way,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He cultivates right action,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the Ariyan eightfold way,
attain growth,
increase
and maturity of conditions.

Sutta 151

The Snake[4]

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Supported, monks, by Himalaya,
lord of mountains,
snakes grow a body
and get strength.

When they have grown a body
and got strength there,
they go down to the tarns.[5]

From the tarns
they go down to the lakes,

From the lakes
they go down to the small rivers,

From the small rivers
they go down to the great rivers,

From the great rivers
they go down to the sea,
the mighty ocean.

There they get great size and growth of[6] body.

[38] Just so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the Ariyan eightfold way,
attains growth,
increase
and maturity of conditions.

And how, monks, does a monk,
depending on virtue,
supported by virtue,
cultivates and makes much of
the Ariyan eightfold way,
attains growth,
increase
and maturity of conditions?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the Ariyan eightfold way,
attain growth,
increase
and maturity of conditions."[7]

§

ii. Ending in Restraint of Passion

"Supported, monks, by Himalaya,
lord of mountains,
snakes grow a body
and get strength.

When they have grown a body
and got strength there,
they go down to the tarns.

From the tarns
they go down to the lakes,

From the lakes
they go down to the small rivers,

From the small rivers
they go down to the great rivers,

From the great rivers
they go down to the sea,

the mighty ocean.

There they get great size and growth of body.

Just so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the Ariyan eightfold way,
attains growth,
increase
and maturity of conditions.

And how, monks, does a monk,
depending on virtue,
supported by virtue,
cultivates and makes much of
the Ariyan eightfold way,
attains growth,
increase
and maturity of conditions?

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the Ariyan eightfold way,
attain growth,
increase
and maturity of conditions."

§

iii. Ending in the Deathless

"Supported, monks, by Himalaya,
lord of mountains,
snakes grow a body
and get strength.

When they have grown a body
and got strength there,
they go down to the tarns.

From the tarns
they go down to the lakes,

From the lakes
they go down to the small rivers,

From the small rivers
they go down to the great rivers,

From the great rivers
they go down to the sea,
the mighty ocean.

There they get great size and growth of body.

Just so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the Ariyan eightfold way,
attains growth,
increase
and maturity of conditions.

And how, monks, does a monk,
depending on virtue,
supported by virtue,
cultivates and makes much of
the Ariyan eightfold way,
attains growth,
increase
and maturity of conditions?

Herein a monk cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right action,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the Ariyan eightfold way,
attain growth,
increase
and maturity of conditions."

§

iv. Ending in Nibbāna

"Supported, monks, by Himalaya,
lord of mountains,
snakes grow a body
and get strength.

When they have grown a body
and got strength there,
they go down to the tarns.

From the tarns
they go down to the lakes,

From the lakes
they go down to the small rivers,

From the small rivers
they go down to the great rivers,

From the great rivers
they go down to the sea,
the mighty ocean.

There they get great size and growth of body.

Just so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the Ariyan eightfold way,
attains growth,
increase
and maturity of conditions.

And how, monks, does a monk,
depending on virtue,
supported by virtue,
cultivates and makes much of
the Ariyan eightfold way,
attains growth,
increase
and maturity of conditions?

Herein a monk cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the Ariyan eightfold way,
attain growth,
increase
and maturity of conditions."

Sutta 152

The Tree

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose a tree, monks,
that inclines to the east,
slopes to the east,
tends to the east.

When cut down at the root,
in what direction would it fall?"

"As it slopes,
as it inclines,
as it tends, lord."

"Well, monks, even so
a monk, cultivating and makng much of
the Ariyan eightfold way,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna,.

And how does a monk,
cultivating and makng much of
the Ariyan eightfold way,
incline to Nibbāna,
slope to Nibbāna,
tend to Nibbāna,?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

That is how a monk,
cultivating and makng much of
the Ariyan eightfold way,
inclines to Nibbāna,
slopes to Nibbāna,
tends[8] to Nibbāna,.

§

ii. Ending in Restraint of Passion

"Suppose a tree, monks,
that inclines to the east,
slopes to the east,
tends to the east.

When cut down at the root,
in what direction would it fall?"

"As it slopes,
as it inclines,
as it tends, lord."

"Well, monks, even so
a monk, cultivating and makng much of
the Ariyan eightfold way,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna,.

And how does a monk,
cultivating and makng much of

the Ariyan eightfold way,
incline to Nibbāna,
slope to Nibbāna,
tend to Nibbāna,?

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk,
cultivating and makng much of
the Ariyan eightfold way,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna,.

§

iii. Ending in the Deathless

"Suppose a tree, monks,
that inclines to the east,
slopes to the east,
tends to the east.

When cut down at the root,
in what direction would it fall?"

"As it slopes,
as it inclines,
as it tends, lord."

"Well, monks, even so
a monk, cultivating and makng much of

the Ariyan eightfold way,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna,.

And how does a monk,
cultivating and makng much of
the Ariyan eightfold way,
incline to Nibbāna,
slope to Nibbāna,
tend to Nibbāna,?

Herein a monk cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right action,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk,
cultivating and makng much of
the Ariyan eightfold way,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna,.

§

iv. Ending in Nibbāna

"Suppose a tree, monks,
that inclines to the east,
slopes to the east,
tends to the east.

When cut down at the root,
in what direction would it fall?"

"As it slopes,
as it inclines,
as it tends, lord."

"Well, monks, even so
a monk, cultivating and makng much of
the Ariyan eightfold way,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna,.

And how does a monk,
cultivating and makng much of
the Ariyan eightfold way,
incline to Nibbāna,
slope to Nibbāna,
tend to Nibbāna,?

Herein a monk cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk,
cultivating and makng much of
the Ariyan eightfold way,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna,.

Sutta 153

The Pot

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as a pot,
if overset,
empties out its water,
and cannot take it in[9] again,
even so a monk
who cultivates and makes much of
the Ariyan eightfold way,
empties out ill, unprofitable states
and cannot take them in again.[10]

And how, monks, can a monk,
by cultivating and makng much of
the Ariyan eightfold way,
empty out ill, unprofitable states
and not take them in again?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
[39] that ends in self-surrender.

That is how a monk,
cultivating and makng much of
the Ariyan eightfold way
empties out ill, unprofitable states
and not take them in again.

§

ii. Ending in Restraint of Passion

"Just as a pot,
if overset,
empties out its water,
and cannot take it in again,
even so a monk
who cultivates and makes much of
the Ariyan eightfold way,
empties out ill, unprofitable states
and cannot take them in again.

And how, monks, can a monk,
by cultivating and makng much of
the Ariyan eightfold way,
empty out ill, unprofitable states
and not take them in again?

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk,
cultivating and makng much of
the Ariyan eightfold way
empties out ill, unprofitable states
and not take them in again.

§

iii. Ending in the Deathless

"Just as a pot,
if overset,
empties out its water,
and cannot take it in again,
even so a monk
who cultivates and makes much of
the Ariyan eightfold way,
empties out ill, unprofitable states
and cannot take them in again.

And how, monks, can a monk,
by cultivating and makng much of

the Ariyan eightfold way,
empty out ill, unprofitable states
and not take them in again?

Herein a monk cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right action,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk,
cultivating and makng much of
the Ariyan eightfold way
empties out ill, unprofitable states
and not take them in again.

§

iv. Ending in Nibbāna

"Just as a pot,
if overset,
empties out its water,
and cannot take it in again,
even so a monk
who cultivates and makes much of
the Ariyan eightfold way,
empties out ill, unprofitable states
and cannot take them in again.

And how, monks, can a monk,
by cultivating and makng much of
the Ariyan eightfold way,

empty out ill, unprofitable states
and not take them in again?

Herein a monk cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk,
cultivating and makng much of
the Ariyan eightfold way
empties out ill, unprofitable states
and not take them in again.

Sutta 154

Bearded Wheat[11]

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose monks, the spike of bearded wheat
or bearded barley
be well aimed.

When pressed by hand or foot,
it is possible
that it will pierce hand or foot
and draw blood.

Why so?

Because, monks,
the spike is well aimed.

Even so, monks,
owing to the right aim of way-culture
it is possible
that a monk will pierce ignorance,
will draw knowledge,
will realize Nibbāna,.

Why so?

Because, monks,
his view is well aimed.

And how, monks, does a monk
by view well aimed,
by well aimed way-culture
so pierce[12] ignorance,
draw knowledge
and realize Nibbāna?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,

that is based on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,

that is based on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

That is how a monk,
by view well aimed,
by well aimed way-culture
pierces ignorance,
draws knowledge
and realizes Nibbāna.

§

ii. Ending in Restraint of Passion

"Suppose monks, the spike of bearded wheat
or bearded barley
be well aimed.

When pressed by hand or foot,
it is possible
that it will pierce hand or foot
and draw blood.

Why so?

Because, monks,
the spike is well aimed.

Even so, monks,
owing to the right aim of way-culture
it is possible
that a monk will pierce ignorance,
will draw knowledge,
will realize Nibbāna,.

Why so?

Because, monks,
his view is well aimed.

And how, monks, does a monk
by view well aimed,
by well aimed way-culture
so pierce ignorance,
draw knowledge
and realize Nibbāna?

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk,
by view well aimed,
by well aimed way-culture
pierces ignorance,
draws knowledge
and realizes Nibbāna.

§

iii. Ending in the Deathless

"Suppose monks, the spike of bearded wheat
or bearded barley
be well aimed.

When pressed by hand or foot,
it is possible
that it will pierce hand or foot
and draw blood.

Why so?

Because, monks,
the spike is well aimed.

Even so, monks,
owing to the right aim of way-culture
it is possible
that a monk will pierce ignorance,
will draw knowledge,
will realize Nibbāna,.

Why so?

Because, monks,
his view is well aimed.

And how, monks, does a monk
by view well aimed,
by well aimed way-culture
so pierce ignorance,
draw knowledge
and realize Nibbāna?

Herein a monk cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right action,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk,
by view well aimed,

by well aimed way-culture
pierces ignorance,
draws knowledge
and realizes Nibbāna.

§

iv. Ending in Nibbāna

"Suppose monks, the spike of bearded wheat
or bearded barley
be well aimed.

When pressed by hand or foot,
it is possible
that it will pierce hand or foot
and draw blood.

Why so?

Because, monks,
the spike is well aimed.

Even so, monks,
owing to the right aim of way-culture
it is possible
that a monk will pierce ignorance,
will draw knowledge,
will realize Nibbāna,.

Why so?

Because, monks,
his view is well aimed.

And how, monks, does a monk
by view well aimed,
by well aimed way-culture
so pierce ignorance,
draw knowledge
and realize Nibbāna?

Herein a monk cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk,
by view well aimed,
by well aimed way-culture
pierces ignorance,
draws knowledge
and realizes Nibbāna.

Sutta 155

The Sky[13]

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, divers winds blow in the sky, -
some winds blow from the east,
some winds blow from the west,
some winds blow from the north,
some winds blow from the south,
some winds are dusty,
some winds are dustless,
some winds are cool
some winds are hot
some winds are soft
some winds are boisterous.

Even so, monks,
when a monk cultivates the Ariyan eightfold way,
makes much of the Ariyan eightfold way,
then in him
the four stations of mindfulness[14]
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture

reach fulfilment,
the five powers
by culture
reach fulfilment,
the seven limbs of wisdom
by culture
reach fulfilment.

And how, monks, when a monk cultivates the Ariyan eightfold way,
makes much of the Ariyan eightfold way,
do the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the seven limbs of wisdom
by culture
reach fulfilment?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

That is how monks, when a monk cultivates the Ariyan eightfold way,
makes much of the Ariyan eightfold way,
the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the seven limbs of wisdom
by culture
reach fulfilment in him.

§

ii. Ending in Restraint of Passion

"Just as, monks, divers winds blow in the sky, -
some winds blow from the east,
some winds blow from the west,
some winds blow from the north,
some winds blow from the south,
some winds are dusty,
some winds are dustless,
some winds are cool
some winds are hot
some winds are soft
some winds are boisterous.

Even so, monks,
when a monk cultivates the Ariyan eightfold way,
makes much of the Ariyan eightfold way,
then in him
the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the seven limbs of wisdom
by culture
reach fulfilment.

And how, monks, when a monk cultivates the Ariyan eightfold way,
makes much of the Ariyan eightfold way,
do the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the seven limbs of wisdom
by culture
reach fulfilment?

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, when a monk cultivates the Ariyan eightfold way,
makes much of the Ariyan eightfold way,
the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,

the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the seven limbs of wisdom
by culture
reach fulfilment in him.

§

iii. Ending in the Deathless

"Just as, monks, divers winds blow in the sky, -
some winds blow from the east,
some winds blow from the west,
some winds blow from the north,
some winds blow from the south,
some winds are dusty,
some winds are dustless,
some winds are cool
some winds are hot
some winds are soft
some winds are boisterous.

Even so, monks,
when a monk cultivates the Ariyan eightfold way,
makes much of the Ariyan eightfold way,
then in him
the four stations of mindfulness
by culture

reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the seven limbs of wisdom
by culture
reach fulfilment.

And how, monks, when a monk cultivates the Ariyan eightfold way,
makes much of the Ariyan eightfold way,
do the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the seven limbs of wisdom

by culture
reach fulfilment?

Herein a monk cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right action,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, when a monk cultivates the Ariyan eightfold way,
makes much of the Ariyan eightfold way,
the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the seven limbs of wisdom
by culture
reach fulfilment in him.

§

iv. Ending in Nibbāna

"Just as, monks, divers winds blow in the sky, -
some winds blow from the east,

some winds blow from the west,
some winds blow from the north,
some winds blow from the south,
some winds are dusty,
some winds are dustless,
some winds are cool
some winds are hot
some winds are soft
some winds are boisterous.

Even so, monks,
when a monk cultivates the Ariyan eightfold way,
makes much of the Ariyan eightfold way,
then in him
the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the seven limbs of wisdom
by culture
reach fulfilment.

And how, monks, when a monk cultivates the Ariyan eightfold way,
makes much of the Ariyan eightfold way,
do the four stations of mindfulness

by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the seven limbs of wisdom
by culture
reach fulfilment?

Herein a monk cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He cultivates right action,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, when a monk cultivates the Ariyan eightfold way,
makes much of the Ariyan eightfold way,
the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture

reach fulfilment,
the five powers
by culture
reach fulfilment,
the seven limbs of wisdom
by culture
reach fulfilment in him.

---

[40]

Sutta 156

The Rain-Cloud (a)

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in the last month of the hot season[15]
the dust and dirt fly up,[16]
and then out of due season
a great rain-cloud in a moment[17]

lays and makes them vanish, -
even so does a monk
who cultivates and makes much of
the Ariyan eightfold way
lay and cause to vanish
the ill
unprofitable states
that rise from time to time.

And how does a monk
who cultivates and makes much of
the Ariyan eightfold way
lay and cause to vanish
the ill
unprofitable states
that rise from time to time?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

That is how monks, when a monk cultivates the Ariyan eightfold way,
makes much of the Ariyan eightfold way,
a monk lays and causes to vanish
the ill,
unprofitable states

that rise
and rise again.[18]

§

ii. Ending in Restraint of Passion

"Just as, monks, in the last month of the hot season
the dust and dirt fly up,
and then out of due season
a great rain-cloud in a moment
lays and makes them vanish, -
even so does a monk
who cultivates and makes much of
the Ariyan eightfold way
lay and cause to vanish
the ill
unprofitable states
that rise from time to time.

And how does a monk
who cultivates and makes much of
the Ariyan eightfold way
lay and cause to vanish
the ill
unprofitable states
that rise from time to time?

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, when a monk cultivates the Ariyan eightfold way,
makes much of the Ariyan eightfold way,

a monk lays and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

§

iii. Ending in the Deathless

"Just as, monks, in the last month of the hot season
the dust and dirt fly up,
and then out of due season
a great rain-cloud in a moment
lays and makes them vanish, -
even so does a monk
who cultivates and makes much of
the Ariyan eightfold way
lay and cause to vanish
the ill
unprofitable states
that rise from time to time.

And how does a monk
who cultivates and makes much of
the Ariyan eightfold way
lay and cause to vanish
the ill
unprofitable states
that rise from time to time?

Herein a monk cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right action,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

That is how monks, when a monk cultivates the Ariyan eightfold way,
makes much of the Ariyan eightfold way,
a monk lays and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

§

iv. Ending in Nibbāna

"Just as, monks, in the last month of the hot season
the dust and dirt fly up,
and then out of due season
a great rain-cloud in a moment
lays and makes them vanish, -
even so does a monk
who cultivates and makes much of
the Ariyan eightfold way
lay and cause to vanish
the ill
unprofitable states
that rise from time to time.

And how does a monk
who cultivates and makes much of
the Ariyan eightfold way
lay and cause to vanish

the ill
unprofitable states
that rise from time to time?

Herein a monk cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, when a monk cultivates the Ariyan eightfold way,
makes much of the Ariyan eightfold way,
a monk lays and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

Sutta 157

The Rain-Cloud (b)

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, from time to time
a strong wind scatters
and causes to vanish
a great mass of clouds
that has arisen,
even so a monk who cultivates and makes much of
the Ariyan eightfold way
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

And how does a monk who cultivates and makes much of
the Ariyan eightfold way
from time to time
scatter and cause to vanish
the ill,
unprofitable states
that rise
and rise again?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,

that is based on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,

that is based on cessation,
that ends in self-surrender.

That is how monks, when a monk cultivates the Ariyan eightfold way,
makes much of the Ariyan eightfold way,
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

§

ii. Ending in Restraint of Passion

"Just as, monks, from time to time
a strong wind scatters
and causes to vanish
a great mass of clouds
that has arisen,
even so a monk who cultivates and makes much of
the Ariyan eightfold way
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

And how does a monk who cultivates and makes much of
the Ariyan eightfold way

from time to time
scatter and cause to vanish
the ill,
unprofitable states
that rise
and rise again?

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, when a monk cultivates the Ariyan eightfold way,
makes much of the Ariyan eightfold way,
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

§

iii. Ending in the Deathless

"Just as, monks, from time to time
a strong wind scatters
and causes to vanish
a great mass of clouds
that has arisen,
even so a monk who cultivates and makes much of
the Ariyan eightfold way
from time to time
scatters and causes to vanish

the ill,
unprofitable states
that rise
and rise again.

And how does a monk who cultivates and makes much of
the Ariyan eightfold way
from time to time
scatter and cause to vanish
the ill,
unprofitable states
that rise
and rise again?

Herein a monk cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right action,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right living,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, when a monk cultivates the Ariyan eightfold way,
makes much of the Ariyan eightfold way,
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

§

iv. Ending in Nibbāna

"Just as, monks, from time to time
a strong wind scatters
and causes to vanish
a great mass of clouds
that has arisen,
even so a monk who cultivates and makes much of
the Ariyan eightfold way
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

And how does a monk who cultivates and makes much of
the Ariyan eightfold way
from time to time
scatter and cause to vanish
the ill,
unprofitable states
that rise
and rise again?

Herein a monk cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, when a monk cultivates the Ariyan eightfold way,
makes much of the Ariyan eightfold way,
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

Sutta 158

The Ship[19]

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in the case of a sea-faring vessel
rigged with masts and stays
and stranded on the bank,
for six months it is worn by the water,[20]
while in the dry season
its rigging is **[41]** spoiled by wind and sun:
then, overstrung[21] by a shower
in the rainy season,
it is easily weakened
and rots away, -
just so, in a monk who cultivates and makes much of

the Ariyan eightfold way
right easily the fetters are weakened
and rot away.

And how, monks, in one so cultivating and making much of
the Ariyan eightfold way
are the fetters weakened
and rot away?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,

that is based on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

That is how monks, in one so cultivating and making much of
the Ariyan eightfold way
the fetters are weakened
and rot away.

§

ii. Ending in Restraint of Passion

"Just as, monks, in the case of a sea-faring vessel
rigged with masts and stays

and stranded on the bank,
for six months it is worn by the water,
while in the dry season
its rigging is spoiled by wind and sun:
then, overstrung by a shower
in the rainy season,
it is easily weakened
and rots away, -
just so, in a monk who cultivates and makes much of
the Ariyan eightfold way
right easily the fetters are weakened
and rot away.

And how, monks, in one so cultivating and making much of
the Ariyan eightfold way
are the fetters weakened
and rot away?

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, in one so cultivating and making much of
the Ariyan eightfold way
the fetters are weakened
and rot away.

§

iii. Ending in the Deathless

"Just as, monks, in the case of a sea-faring vessel
rigged with masts and stays
and stranded on the bank,
for six months it is worn by the water,
while in the dry season
its rigging is spoiled by wind and sun:
then, overstrung by a shower
in the rainy season,
it is easily weakened
and rots away, -
just so, in a monk who cultivates and makes much of
the Ariyan eightfold way
right easily the fetters are weakened
and rot away.

And how, monks, in one so cultivating and making much of
the Ariyan eightfold way
are the fetters weakened
and rot away?

Herein a monk cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right action,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, in one so cultivating and making much of
the Ariyan eightfold way
the fetters are weakened
and rot away.

§

iv. Ending in Nibbāna

"Just as, monks, in the case of a sea-faring vessel
rigged with masts and stays
and stranded on the bank,
for six months it is worn by the water,
while in the dry season
its rigging is spoiled by wind and sun:
then, overstrung by a shower
in the rainy season,
it is easily weakened
and rots away, -
just so, in a monk who cultivates and makes much of
the Ariyan eightfold way
right easily the fetters are weakened
and rot away.

And how, monks, in one so cultivating and making much of
the Ariyan eightfold way
are the fetters weakened
and rot away?

Herein a monk cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, in one so cultivating and making much of
the Ariyan eightfold way
the fetters are weakened
and rot away.

Sutta 159

For All Comers[22]

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, a guest-house.

Thither come folk from the eastern quarter,
who take up residence therein.

Thither come folk from the western quarter,
who take up residence therein.

Thither come folk from the northern quarter,
who take up residence therein.

Thither come folk from the southern quarter,
who take up residence therein.

Noblemen and brahmins,
commoners and serfs.[23]

Even so, monks, a monk who cultivates the Ariyan eightfold way,
who makes much of the Ariyan eightfold way,

by full comprehension
realizes those states
which are by full comprehension
to be fully understood.[24]

Those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

What, monks, are the states to be realized
by full comprehension?

To that question you must reply:

'It is the five factors
that have to do with grasping.'[25]

What five?

They are these:

The body-factor
that has to do with grasping,
the factor of feeling
that has to do with grasping,
the perception-factor

that has to do with grasping,
the activities-factor
that has to do with grasping,
the consciousness-factor
that has to do with grasping.

And what, monks, are the states
that are to be abandoned
[42] by full comprehension?

They are ignorance,
and lust of becoming.

These are the states to be abandoned
by full comprehension.

And what, monks, are the states
that are to be realized
by full comprehension?

They are knowledge and release.

These are the states
to be realized by full comprehension.

And what, monks, are the states
that are to be cultivated
by full comprehension?

They are calm and insight.

These are the states
to be cultivated by full comprehension.

And how does a monk, cultivating and making much of the Ariyan
eightfold way,
realize,

abandon,
fully comprehend
and cultivate (these states)?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,

that is based on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

That is how monks, a monk who cultivates the Ariyan eightfold way,
who makes much of the Ariyan eightfold way,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood;

those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

§

ii. Ending in Restraint of Passion

"Suppose, monks, a guest-house.

Thither come folk from the eastern quarter,
who take up residence therein.

Thither come folk from the western quarter,
who take up residence therein.

Thither come folk from the northern quarter,
who take up residence therein.

Thither come folk from the southern quarter,
who take up residence therein.

Noblemen and brahmins,
commoners and serfs.

Even so, monks, a monk who cultivates the Ariyan eightfold way,
who makes much of the Ariyan eightfold way,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood.

Those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

What, monks, are the states to be realized
by full comprehension?

To that question you must reply:

'It is the five factors
that have to do with grasping.'

What five?

They are these:

The body-factor
that has to do with grasping,
the factor of feeling
that has to do with grasping,
the perception-factor
that has to do with grasping,
the activities-factor
that has to do with grasping,
the consciousness-factor
that has to do with grasping.

And what, monks, are the states
that are to be abandoned
by full comprehension?

They are ignorance,
and lust of becoming.

These are the states to be abandoned
by full comprehension.

And what, monks, are the states
that are to be realized
by full comprehension?

They are knowledge and release.

These are the states
to be realized by full comprehension.

And what, monks, are the states
that are to be cultivated
by full comprehension?

They are calm and insight.

These are the states
to be cultivated by full comprehension.

And how does a monk, cultivating and making much of the Ariyan
eightfold way,
realize,
abandon,
fully comprehend
and cultivate (these states)?

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, a monk who cultivates the Ariyan eightfold way,
who makes much of the Ariyan eightfold way,

by full comprehension
realizes those states
which are by full comprehension
to be fully understood;

those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

§

iii. Ending in the Deathless

"Suppose, monks, a guest-house.

Thither come folk from the eastern quarter,
who take up residence therein.

Thither come folk from the western quarter,
who take up residence therein.

Thither come folk from the northern quarter,
who take up residence therein.

Thither come folk from the southern quarter,
who take up residence therein.

Noblemen and brahmins,
commoners and serfs.

Even so, monks, a monk who cultivates the Ariyan eightfold way,
who makes much of the Ariyan eightfold way,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood.

Those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

What, monks, are the states to be realized
by full comprehension?

To that question you must reply:

'It is the five factors
that have to do with grasping.'

What five?

They are these:

The body-factor
that has to do with grasping,
the factor of feeling
that has to do with grasping,
the perception-factor
that has to do with grasping,
the activities-factor
that has to do with grasping,
the consciousness-factor
that has to do with grasping.

And what, monks, are the states
that are to be abandoned
by full comprehension?

They are ignorance,
and lust of becoming.

These are the states to be abandoned
by full comprehension.

And what, monks, are the states
that are to be realized
by full comprehension?

They are knowledge and release.

These are the states
to be realized by full comprehension.

And what, monks, are the states
that are to be cultivated
by full comprehension?

They are calm and insight.

These are the states
to be cultivated by full comprehension.

And how does a monk, cultivating and making much of the Ariyan
eightfold way,
realize,
abandon,
fully comprehend
and cultivate (these states)?

Herein a monk cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right action,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, a monk who cultivates the Ariyan eightfold way,
who makes much of the Ariyan eightfold way,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood;

those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

§

iv. Ending in Nibbāna

"Suppose, monks, a guest-house.

Thither come folk from the eastern quarter,
who take up residence therein.

Thither come folk from the western quarter,
who take up residence therein.

Thither come folk from the northern quarter,
who take up residence therein.

Thither come folk from the southern quarter,
who take up residence therein.

Noblemen and brahmins,
commoners and serfs.

Even so, monks, a monk who cultivates the Ariyan eightfold way,
who makes much of the Ariyan eightfold way,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood.

Those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

What, monks, are the states to be realized
by full comprehension?

To that question you must reply:

'It is the five factors
that have to do with grasping.'

What five?

They are these:

The body-factor
that has to do with grasping,
the factor of feeling
that has to do with grasping,
the perception-factor
that has to do with grasping,
the activities-factor
that has to do with grasping,
the consciousness-factor
that has to do with grasping.

And what, monks, are the states
that are to be abandoned
by full comprehension?

They are ignorance,
and lust of becoming.

These are the states to be abandoned
by full comprehension.

And what, monks, are the states
that are to be realized
by full comprehension?

They are knowledge and release.

These are the states
to be realized by full comprehension.

And what, monks, are the states
that are to be cultivated
by full comprehension?

They are calm and insight.

These are the states
to be cultivated by full comprehension.

And how does a monk, cultivating and making much of the Ariyan
eightfold way,
realize,
abandon,
fully comprehend
and cultivate (these states)?

Herein a monk cultivates right view,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, a monk who cultivates the Ariyan eightfold way,
who makes much of the Ariyan eightfold way,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood;

those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

Sutta 160

The River[26]

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, the river Ganges,
that flows,
slides
and tends towards the east,
and there comes a great crowd of folk,
armed with pick and basket, saying:

'We will make this river Ganges
flow,
slide
and tend towards the west.'

What think ye, monks?

Would that great crowd of folk
make the river Ganges
flow,
slide
and tend towards the west?"

"Surely not, lord."

"And why not?"

"Because, lord, the river Ganges
flows,

slides
and tends towards the east,
it were no easy thing
to make it flow,
slide
and tend towards the west;
insomuch that fatigue and vexation
would be the lot
of that great crowd of folk."

"Just so, monks, if the rajah's royal ministers
or his friends
or boon companions
or kinsmen
or blood relatives
were to come to a monk
who is cultivating and making much of the Axiyan eightfold way,
and were to seek to entice him with wealth, saying:

'Come, good man!

Why should these yellow robes torment you?

Why parade about with shaven crown **[43]** and bowl?

Come!

Return to the lower life
and enjoy possessions
and do deeds of merit,' -

for that monk
so cultivating and making much of the Ariyan eightfold way
return to the lower life is impossible.

Why so?

Because, monks, that monk's heart
has for many a long day
been bent on detachment,
inclined to detachment,
turned towards detachment,
so that there is no possibility
for him to return to the lower life.

And how, monks, does a monk
cultivate and make much of the Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,

that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
that is based on cessation,
that ends in self-surrender.

That is how monks, a monk cultivates and makes much of the Ariyan eightfold way.

§

ii. Ending in Restraint of Passion

"Suppose, monks, the river Ganges,
that flows,
slides

and tends towards the east,
and there comes a great crowd of folk,
armed with pick and basket, saying:

'We will make this river Ganges
flow,
slide
and tend towards the west.'

What think ye, monks?

Would that great crowd of folk
make the river Ganges
flow,
slide
and tend towards the west?"

"Surely not, lord."

"And why not?"

"Because, lord, the river Ganges
flows,
slides
and tends towards the east,
it were no easy thing
to make it flow,
slide
and tend towards the west;
insomuch that fatigue and vexation
would be the lot
of that great crowd of folk."

"Just so, monks, if the rajah's royal ministers
or his friends
or boon companions
or kinsmen

or blood relatives
were to come to a monk
who is cultivating and making much of the Axiyan eightfold way,
and were to seek to entice him with wealth, saying:

'Come, good man!

Why should these yellow robes torment you?

Why parade about with shaven crown and bowl?

Come!

Return to the lower life
and enjoy possessions
and do deeds of merit,' -

for that monk
so cultivating and making much of the Ariyan eightfold way
return to the lower life is impossible.

Why so?

Because, monks, that monk's heart
has for many a long day
been bent on detachment,
inclined to detachment,
turned towards detachment,
so that there is no possibility
for him to return to the lower life.

And how, monks, does a monk
cultivate and make much of the Ariyan eightfold way?

He cultivates right view,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, a monk cultivates and makes much of the Ariyan eightfold way.

§

iii. Ending in the Deathless

"Suppose, monks, the river Ganges,
that flows,
slides
and tends towards the east,
and there comes a great crowd of folk,
armed with pick and basket, saying:

'We will make this river Ganges
flow,
slide
and tend towards the west.'

What think ye, monks?

Would that great crowd of folk
make the river Ganges
flow,
slide
and tend towards the west?"

"Surely not, lord."

"And why not?"

"Because, lord, the river Ganges
flows,

slides
and tends towards the east,
it were no easy thing
to make it flow,
slide
and tend towards the west;
insomuch that fatigue and vexation
would be the lot
of that great crowd of folk."

"Just so, monks, if the rajah's royal ministers
or his friends
or boon companions
or kinsmen
or blood relatives
were to come to a monk
who is cultivating and making much of the Axiyan eightfold way,
and were to seek to entice him with wealth, saying:

'Come, good man!

Why should these yellow robes torment you?

Why parade about with shaven crown and bowl?

Come!

Return to the lower life
and enjoy possessions
and do deeds of merit,' -

for that monk
so cultivating and making much of the Ariyan eightfold way
return to the lower life is impossible.

Why so?

Because, monks, that monk's heart
has for many a long day
been bent on detachment,
inclined to detachment,
turned towards detachment,
so that there is no possibility
for him to return to the lower life.

And how, monks, does a monk
cultivate and make much of the Ariyan eightfold way?

Herein a monk cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right action,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, a monk cultivates and makes much of the Ariyan eightfold way.

§

iv. Ending in Nibbāna

"Suppose, monks, the river Ganges,
that flows,
slides
and tends towards the east,
and there comes a great crowd of folk,
armed with pick and basket, saying:

'We will make this river Ganges
flow,

slide
and tend towards the west.'

What think ye, monks?

Would that great crowd of folk
make the river Ganges
flow,
slide
and tend towards the west?"

"Surely not, lord."

"And why not?"

"Because, lord, the river Ganges
flows,
slides
and tends towards the east,
it were no easy thing
to make it flow,
slide
and tend towards the west;
insomuch that fatigue and vexation
would be the lot
of that great crowd of folk."

"Just so, monks, if the rajah's royal ministers
or his friends
or boon companions
or kinsmen
or blood relatives
were to come to a monk
who is cultivating and making much of the Axiyan eightfold way,
and were to seek to entice him with wealth, saying:

'Come, good man!

Why should these yellow robes torment you?

Why parade about with shaven crown and bowl?

Come!

Return to the lower life
and enjoy possessions
and do deeds of merit,' -

for that monk
so cultivating and making much of the Ariyan eightfold way
return to the lower life is impossible.

Why so?

Because, monks, that monk's heart
has for many a long day
been bent on detachment,
inclined to detachment,
turned towards detachment,
so that there is no possibility
for him to return to the lower life.

And how, monks, does a monk
cultivate and make much of the Ariyan eightfold way?

Herein a monk cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, a monk cultivates and makes much of the Ariyan eightfold way.

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[1] No. 149 of text (repeated at text 135, 246). *Cf. M.* i, 230 for these two sections.

[2] *Cf.* Mrs. Rhys Davids's *Buddhism,* p. 154,

[3] *Comy.* 'Here the five sorts of seed are called *bīja-gāmā*. When they have attained greenness they are called *bhūta-gāmā*.'

[4] (Or eel?) *Infra,* Bk. II, i. *Cf. Buddh. India,* p. 220 *ff.*; *Indian Serpent Lore* (Vogel), 1927. *Comy.* describes the journey of the mothers from the ocean up to the Himālaya, by way of the five great rivers, to bring' forth their young, safe from the attacks of boys, the violence of the sea-waves and *garuṭas* or *garuḷas* (? eagles, albatross, or rocs).

[5] *Cf. S.* ii, 30. *Kussubbhe* (*Sn.* 720, *kussobbha*), *ku-s-sobbha; ku-n-nadi;* the prefix implies inferiority; hence *kupuriso,* a rogue; *ku-diṭṭhi - micchā-diṭṭhi*.

[6] *Comy.* 'A size of a hundred or a thousand fathoms!'

[7] *Comy.* interprets thus: 'The Himālaya is the fourfold perfect purity of virtue. The young snakes are the earnest students *(yogāvacarā)* The tarns, etc., are the Ariyan path. The Ocean is Nibbāna. Growth, maturity, etc., are the *abhiññā*.

[8] *Pabbāro hoti* ('gravitates').

[9] *Nikkujjo vamateva udakaṇ, no paccāvamati*. But *cf. A.* v, 337, where text reads *nikkujjo'va tam eva [udakaṇ] no vantaṇ pacc*.

[10] *Comy. na antopavesati*.

[11] *Cf. supra*. I, 9.

[12] Text *bhindati* here.

[13] As at *S.* iv, 218; *K.S.* iv, 146

[14] *Cf*. *K.S*. iv, 259 *ff*.

[15] *Cf*. text 321 *(gimhānaṇ pacchime māse) =Āsāḷḷhi-māse* (our June-July). *Comy*.

[16] Text *uggataṇ*. *Comy*. *ūhataṇ,* explained as *uddhaṇ gataṇ*.

[17] *Ṭhānaso* (*lit*. there and then, on the spot); *VM*. i, 268, *khaṇen'eva*

[18] *Cf*. *Expos*., p. 90.

[19] *Cf*. S. iii, 155; *K.S*. iii, 131, where I would correct as here; *A*. iv, 127.

[20] Text *pariyenāya (? pariyāyena,* whirling round and round); *v.l, pariyādāya* (*S*. iii; *A*. iv). *Comy*. refers to previous comment on *S*. iii, where it has *mahāsamudde pariyādānaṇ* (the wasting away in the ocean) and *mahāsamudd'odakena khajjamānānaṇ khandhānaṇ* (the timbers - being eaten away by the water.

[21] Text *abhipavuṭṭhāni;* at *A*. and *S*. iii; *-pavaṭṭāni*.

[22] *Āgantukā*. *Cf*. S. iv, 219; *K.S*. iv, 147 (where it represents the body). *Comy*. 'built in the midst of a merit-desiring town.'

[23] Vessā, suddā.

[24] *Cf*. S. iv, 29. *Abhiññā-pariññeyyā*.

[25] *K.S*. iii, 41; *Compend*., p. 185.

[26] *Cf*. *S*. iv. 191; v. 300; *K.S*. iv, 124

ed1 Woodward omits the development into four sub-sections of this group of suttas, but the pattern was established in §139. The PTS Pali indicates after this first sutta that the pattern should be followed. The BJT has each sub-division as a separate sutta. The Bhk. Bodhi translation is organized as here (suttas with 4 sub-sections), but is abridged.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
7. Esana Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

7. On Longing

Suttas 161-170

[6] *Dukkhatā*. *Cf*. *S*. iv, 259; *K.S*. iv, 175; *Pts*. *of Contr.,* 316.

[7] *Khilā,* fallow or unploughed land. At *Vibh*. 377 five *ceto-khilā, viz*.: Doubt and wavering in the Teacher, Norm, Order and training; peevishness, etc., to co-disciples. Not to be confused with *khīlā* (bar or post).

[8] *Nighā Comy*. explains thus: 'A term for pains which destroy, in whomsoever they arise' *(taṇ purisaṇ nihanti)*.

[9] *Vibhava* (sometimes 'excessive wealth' = 'accentuated existence'). *Cf*. *Dialog*. iii, 208 and compare with § 1, where its parallel is *brahmacariya*. Thus it would here mean an annihilationist in view.

[10] *Tasinā (= taṇhā), cf*. *Dhp*. 342. This is not in Sinh. MSS.

[ed1] Woodward here has 'than' which would make this the same as #3.

Saṃyutta Nikāya
5. Mahā-Vagga
45. Magga Saṃyutta
8. Ogha Vagga

5. The Great Chapter

45. Kindred Sayings on the Way

8. The Flood

Suttas 171-180

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[47]

Sutta 171

The Flood[1]

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four floods.

What four?

The flood of sensual desire,[2]
the flood of becoming,
the flood of view,[3]
the flood of nescience.[4]

These are the four floods.

It is for the full **[48]** comprehension of these four floods, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the realization of (the meaning of) these four floods, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the wearing out of these four floods, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,

that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the abandoning of these four floods, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 172

Bond

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,

the bond of view,
the bond of nescience.

These are the four bonds.

It is for the full comprehension of these four bonds, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

b. Realization

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the realization of (the meaning of) these four bonds, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the wearing out of these four bonds, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the abandoning these four bonds, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,

that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 173

Grasping[5]

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four graspings.

What four?

The grasping of[6] sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the full comprehension of these four graspings, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the realization (of the meaning) of these four graspings, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the wearing out of these four graspings, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the abandoning of these four graspings, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 174

(Bodily) Ties

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four (bodily) ties.[7]

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.[8]

These are the four bodily ties.

It is for the full comprehension of these four bodily ties, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the realization (of the meaning) of these four bodily ties, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the wearing out of these four bodily ties, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the abandoning of these four bodily ties, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 175

Tendency

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the full comprehension of these seven tendencies, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,

that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the realization (of the meaning) of these seven tendencies, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the wearing out of these seven tendencies, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the abandoning of these seven tendencies, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,

that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 176

The Sense-Pleasures

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five pleasures of sense.[9]

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are **[49]** scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the full comprehension of these five pleasures of sense, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the realization (of the meaning) of these five pleasures of sense, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the wearing out of these five pleasures of sense, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,

pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the abandoning of these five pleasures of sense, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 177

Hindrances

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five hindrances.[10]

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,

the hindrance of excitement and flurry,[11]
the hindrance of doubt and wavering.[12]

These are the five hindrances.

It is for the full comprehension of these five pleasures of sense, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

b. Realization

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the realization (of the meaning) of these five hindrances, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the wearing out of these five hindrances, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the abandoning of these five hindrances, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 178

Factors

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five factors of grasping.[13]

What five?

The factor of grasping of[14] body,
the factor of grasping of feeling,
the factor of grasping of perception,

the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the full comprehension of these five factors of grasping, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

b. Realization

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the realization (of the meaning) of these five factors of grasping, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the wearing out of these five factors of grasping, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the abandoning of these five factors of grasping, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 179

The Lower Set (of Fetters)

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there is this set of five lower fetters.[15]

What five?

The individual-group-view,[16]
doubt and wavering,
contagion of rite and ritual,

desire and lust,
malevolence.

These are the five lower fetters.

It is for the full comprehension of these five lower fetters, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

b. Realization

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the realization (of the meaning) of these five lower fetters, monks, that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the wearing out of these five lower fetters, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the abandoning of these five lower fetters, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 180

The Higher Set (of Fetters)

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there is this set of five higher fetters.[17]

What five?

Lust of form,
lust of the formless,
conceit,

excitement,
nescience.

These are the five higher fetters.

It is for the full comprehension of these **[50]** five higher fetters, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

b. Realization

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the realization (of the meaning) of these five higher fetters, monks, that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the wearing out of these five higher fetters, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,

on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the abandoning of these five higher fetters, monks,
that the Ariyan eightfold way must be cultivated.

What Ariyan eightfold way?

Herein a monk cultivates right view,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right aim,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right speech,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right action,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right living,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right effort,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right mindfulness,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

He cultivates right concentration,
that is based on seclusion,
that is based on dispassion,
on cessation,
that ends in self-surrender.

■

He cultivates right view,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right aim,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right effort,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

He cultivates right view,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right aim,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right speech,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right action,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates right living,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right effort,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates right concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

He cultivates right view,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right aim,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right speech,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right action,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right living,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right effort,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates right concentration,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

[*The Burmese MSS B*[1-2] *only has as sequal the following:*]

Just as, monks, the river Ganges
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the Ariyan eightfold way
flows,
slides,
tends to Nibbāna.

[*Followed by a repetition of the 4 previous sections*.]

---

[1] *Ogha, cf. S*. iv, 175; *K.S*. iv, 110. Five at *S*. i, 126. *Cf. Buddh. Psych. Eth.*, p. 308 *n*.

[2] *Comy. chanda-rāga*.

[3] *Comy*. The sixty-two heretical views.

[4] *Comy*. 'Of the four truths.'

[5] *Yoga*.

[6] *I.e*. arising from.

[7] *Gantha*. *Cf*. *Buddh*. *Psych*. *Eth*., § 1139; *Asl*. 377.

[8] *Saccābhiniveso*. To say 'this is the truth.' *Comy*.

[9] *K.S*. iv, 56.

[10] *Nīvaraṇāni*. *D*. iii, 49; *Buddh*. *Psych*. *Eth*., 310.

[11] *Do*. 119-20, lit. 'fidgeting and nerves.'

[12] *Do*. 121.

[13] *Cf*. *K.S*. iii, 16, 18, 41-42.

[14] *I.e*. dealing with.

[15] *Orambhāgiya*, those concerned with the lower stages of life.

[16] *Cf*. *K.S*. iii, 86 *n*.

[17] *Uddhambhāgiya* the second five, by abandoning which the goal is reached.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
1. Pabbata Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom[1]

1. The Mountain

Sutta 1

Himavanta Suttaṃ

Himālaya[2]

---

[51]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Supported, monks, by Himalaya,
lord of mountains,
snakes grow a body
and get strength.

When they have grown a body
and got strength there,
they go down to the tarns.

From the tarns
they go down to the lakes,

From the lakes
they go down to the small rivers,

From the small rivers
they go down to the great rivers,

From the great rivers
they go down to the sea,
they go down to the mighty ocean.

There they get great size and growth of body.

■

Just so, monks, a monk supported by virtue,
fixed in virtue,
cultivating the seven limbs of wisdom
and making much of them,
wins to greatness and growth in conditions.[3]

And how does a monk supported by virtue,
fixed in virtue,
cultivating the seven limbs of wisdom
and making much of them,
wins to greatness and growth in conditions?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,[ed1]
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk supported by virtue,
fixed in virtue,
by **[52]** cultivating the seven limbs of wisdom
and making much of them,
wins to greatness and growth in conditions."

---

[1] Text, pp. 63-140.

[2] *Cf. supra,* I, 6, in. Are *nāgā* here eels?

[3] *Comy.* refers to *Kosala-Saṃyutta; S.* i, 68-102; *K.S.* i, 93 *ff.*

[ed1] Woodward omits.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
1. Pabbata Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

1. The Mountain

Sutta 2

Kāya Suttaṃ

Body

---

[52]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as this[1] body, monks,
is supported by material food
and stands in dependence on it,
stands not without it, -
even so, monks, the five hindrances
are supported by (their own) material food,
stand in dependence on it,
stand not without food.

And what, monks, is food
for the arising of sensual lust
not yet arisen,
or for the increase and growth of sensual lust
that has arisen?

It is the alluring feature[2] of things.

Unsystematic attention to that
is the food for the arising of sensual lust
not yet arisen,
and for the increase and growth of sensual lust
that has already arisen.

■

And what, monks, is food
for the arising of malevolence
not yet arisen,
or food for the increase and growth of malevolence
that has already arisen?

It is the repulsive feature[3] of things.

Unsystematic attention to that
is this food for the arising of malevolence
not yet arisen,

and for the increase and growth of malevolence
that has already arisen.

■

And what, monks, is food
for the arising of sloth and torpor
not yet arisen,
or for the increase and growth of sloth and torpor
that has already arisen?

It is regret,
drowsiness,
languor,
surfeit after meals,
torpidity of mind.[4]

Unsystematic attention to that is this food
for the arising of sloth and torpor
not yet arisen,
or for the increase and growth of sloth and torpor
that has already arisen.

■

And what, monks, is food
for the arising of excitement and flurry
not yet arisen,
or for the increase and growth of excitement and flurry
that have already arisen?

It is non-tran- **[53]** quillity of mind.

Unsystematic attention to that is thr food
for the arising of excitement and flurry
not yet arisen,

or for the increase and growth of excitement and flurry
that have already arisen.

■

And what, monks, is food
for the arising of doubt and wavering
not yet arisen,
or for the increase and growth of doubt and wavering
that have already arisen?

It is things which are based on[5] doubt and wavering.

Unsystematic attention to that, monks, is this food
for the arising of doubt and wavering
not yet arisen,
or for the increase and growth of doubt and wavering
that have already arisen.

Just as this body, monks,
is supported by material food
and stands in dependence on it,
stands not without it, -
even so, monks, the five hindrances
are supported by (their own) material food,
stand in dependence on it,
stand not without food.

§

Just as this body, monks,
is supported by material food,
and stands in dependence on it,

stands not without it, -
even so, monks, the seven limbs of wisdom
are supported by (their own) material food,
stand in dependence on it,
stand not without food.

And what, monks, is food
for the arising
of the limb of wisdom that is mindfulness
not yet arisen,
or for the cultivation and fulfilment
of the limb of wisdom which is mindfulness
that has already arisen?

There are, monks, things that are based
on the limb of wisdom which is mindfulness.

Systematic attention thereto,
if made much of,
is this food
for the arising
of the limb of wisdom that is mindfulness
not yet arisen,
or for the cultivation and fulfilment
of the limb of wisdom which is mindfulness
that has already arisen.

■

And what, monks, is food
for the arising
of the limb of wisdom which is searching of the Norm
not yet arisen,
or for the cultivation and fulfilment
of the limb of wisdom which is searching of the Norm
if already arisen?

There are, monks, things good and bad,
things blameworthy and things not blameworthy,
things mean and things exalted,
things resembling darkness and things resembling light.[6]

Systematic attention thereto,
if made much of,
is this food
for the arising
of the limb of wisdom which is searching of the Norm
not yet arisen,
or for the cultivation and fulfilment
of the limb of wisdom which is searching of the Norm
if already arisen.

■

And what, monks, is food
for the arising of the limb of **[54]** wisdom which is energy
not yet arisen,
or for the cultivation and fulfilment
of the limb of wisdom which is energy
if already arisen?

There is, monks, the element of putting forth effort,[7]
the element of exertion,[8]
the element of striving.[9]

Systematic attention thereto,
if made much of,
is this food
for the arising of the limb of wisdom which is energy
not yet arisen,
or for the cultivation and fulfilment
of the limb of wisdom which is energy
if already arisen.

■

And what, monks, is food
for the arising
of the limb of wisdom which is zest
if not yet arisen,
or for the cultivation and fulfilment
of the limb of wisdom which is zest
if already arisen?

There are, monks, things based on the limb of wisdom that is zest.

Systematic attention thereto,
if made much of,
is this food
for the arising
of the limb of wisdom which is zest
if not yet arisen,
or for the cultivation and fulfilment
of the limb of wisdom which is zest
if already arisen.

■

And what, monks, is food
for the arising
of the limb of wisdom which is tranquillity
if not yet arisen,
or for the cultivation and fulfilment
of the limb of wisdom which is tranquillity
if already arisen?

There are, monks, tranquillity of body
and tranquillity of mind.

Systematic attention thereto,
if made much of,

is this food
for the arising
of the limb of wisdom which is tranquillity
if not yet arisen,
or for the cultivation and fulfilment
of the limb of wisdom which is tranquillity
if already arisen.

■

And what, monks, is food
for the arising
of the limb of wisdom which is concentration
if not yet arisen,
or for the cultivation and fulfilment
of the limb of wisdom which is concentration
if already arisen?

There are, monks, sights that calm,
that bewilder not.[10]

Systematic attention thereto,
if made much of,
is this food
for the arising
of the limb of wisdom which is concentration
if not yet arisen,
or for the cultivation and fulfilment
of the limb of wisdom which is concentration
if already arisen.

■

And what, monks, is food
for the arising
of the limb of wisdom which is equanimity

if not yet arisen,
or for the cultivation and fulfilment
of the limb of wisdom which is equanimity
if already arisen?

There are, monks, things based on the limb of wisdom[11] that is equanimity.

Systematic attention thereto,
if made much of,
is this food
[55] for the arising
of the limb of wisdom which is equanimity
if not yet arisen,
or for the cultivation and fulfilment
of the limb of wisdom which is equanimity
if already arisen."

---

[1] *Cf. Expos.,* 204.

[2] *Subha-nimittaṇ; infra,* text 103. *Cf. Pts. of Contr., App*. 387, 'The alluring feature (which to one who does not practise systematic thought *(ayoniso manasikarontassa)* is a snare and danger)'; *K.S*. i, 239. The threefold sign is the deceptive appearance of permanence, happiness and soul, to be abolished by the cultivation of the signless *(animittaṇ)*.

[3] *Paṭigha-nimittaṇ* (at *A*. i, 3, *asubha-nimittaṇ*).

[4] *Arati, tandi, vijambhitā, bhatta-sammado, cetaso līnattaṇ*. See *Vibh*. 352; *Vibh*. 272, 478; *SA*. on *S*. i, 7; *JA*. vi, 57, etc.

[5] *Ṭhāniyā*.

[6] *Cf. Dialog*. 1, 225; *D*. ii, 215. *Comy. sadisa-vipāka-koṭṭhāsā*

[7] *Ārambha-dhatu*. *Cf*. *Expos*., 192. *Comy.paṭhama-viriya* (*dhātu* = source, seed).

[8] *Nikkama*. *Cf*. *S*. i, 194; *VM*. i, 132 + *Comy*. *kosajjato nikkhantattā tato balavataraṇ*.

[9] *Parakkama*. *VM*. + *Comy*. *paraṇ ṭhānaṇ akkamanato pi balavataraṇ*.

[10] *Samatha-* and *avyagga-nimittaṇ* (*lit*. the mark of calm and nondistraction). *Cf*. *S*. i, 96, *abyagga-manaso naro*. The latter, according to *Comy*., a synonym of the former. For details *cf*. *VM*. 1, 134.

[11] *Comy*. 'Things of middle state, indifference.'

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
1. Pabbata Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

1. The Mountain

Sutta 3

Sīla Suttaṃ

Virtue[1]

---

[55]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, whatsoever monks are possessed of virtue,
possessed of concentration,
possessed of insight,
of release,
of release by knowledge and insight -
the very sight of such brings much profit, I declare.

The very hearing about[2] such monks brings much profit, I declare.

To visit such,
to sit beside[3] them,
to remember such,[4]
to follow such in giving up the world[5]
brings great profit, I declare.

What is the cause of that?

On hearing the teaching of such monks
one dwells aloof in two forms of aloofness, to wit:
of body and of mind.

Such an one, so dwelling aloof,
remembers that Norm-teaching
and turns it over in his mind.

When a monk, so dwelling aloof,
remembers and turns over in his mind
the teaching of the Norm,
it is then that the limb of wisdom which is mindfulness is established[6] in
that monk.

When he cultivates the limb of wisdom which is mindfulness,
then it is that the monk's culture of it comes to perfection.

Thus he, dwelling mindful,
with full recognition[7]

investigates and applies insight[8] to that teaching of the Norm
and comes to close scrutiny of it.

Now, monks, at such time as a monk,
dwelling thus mindful,
with full recognition
investigates and applies insight
to that **[56]** teaching of the Norm,
then it is that the limb of wisdom which is Norm-investigation
is established in that monk.

It is when he cultivates the limb of wisdom which is Norm-in-vestigation
that,
as he comes to close scrutiny of it,
by his culture of it,
it comes to perfection.

As with full recognition
he investigates and applies insight
to that Norm-teaching,
then unshaken energy[9] is established in him.

Now, monks, at such time as unshaken energy
is established in a monk
who with full recognition
is investigating,
applying insight
and coming to close scrutiny of that Norm-teaching,
then it is that the limb of wisdom which is energy
is established in him.

When he cultivates this limb of wisdom,
at such time,
by culture of it,
does it come to perfection in that monk.

In him who has energy established
there arises zest,
which is free from carnal taint.[10]

Now, monks, when zest free from carnal taint arises in a monk
who has energy established,
then it is that the limb of wisdom which is zest
is established in him.

When he cultivates this limb of wisdom,
at such time,
by culture of it,
does it come to perfection in him.

Of one who is zestful
body is tranquil
and mind is tranquil.

Now, monks, when a monk who is zestful
has body and mind tranquillized,
then it is that the limb of wisdom which is tranquillity
is established in him.

When he cultivates this,
at such time,
by his culture of it,
it comes to perfection in him.

Happy is he whose body is tranquillized.

Of him that is happy
the mind is concentrated.

Now, monks, when the mind is concentrated
in a monk whose body is tranquillized,
at such time the limb of wisdom which is concentration
is established in that monk.

When he cultivates this limb of wisdom,
by his culture of it
does it come to perfection.

He is now thorough overseer
of his mind thus calmed.

Now, monks, when he becomes a careful looker-on
of his mind thus calmed,
then it is that the limb of wisdom which is **[57]** equanimity
is established in a monk.

When he cultivates it,
at such time
by his culture of it
does it come to perfection.

Now, monks, when the seven limbs of wisdom are thus cultivated,
thus made much of,
seven fruits,
seven advantages[11] may be looked for.

What seven?

In this very life, beforehand,
he establishes realization[12]:
and if he do not so beforehand,[13]
in this very life,
at any rate he establishes realization at the time of his death.

And if in this very life, beforehand,
he do not establish realization,
nor do so at the time of death,
then, through having worn down the five fetters of the lower sort,
he wins release midway.[14]

But if he do not establish perfect insight, beforehand,
in this very life,
nor yet at the time of death,
and if he, by wearing down the five fetters of the lower sort,
win not release midway, -
then at any rate,
after having worn down the five fetters of the lower sort,
he wins release by reduction of his (allotted) time.[15]

But if he do not establish perfect insight, beforehand,
in this very life,
nor yet at the time of death,
and if he, by wearing down the five fetters of the lower sort,
win not release midway, -
nor wins release by reduction of his (allotted) time,
at any rate, by having worn down the five fetters of the lower sort,
he wins release without much trouble.[16]

Again, if he do not establish perfect insight, beforehand,
in this very life,
nor yet at the time of death,
and if he, by wearing down the five fetters of the lower sort,
win not release midway, -
nor wins release by reduction of his (allotted) time,
nor wins release without much trouble,
at any rate, by having **[58]** worn down the five fetters of the lower sort,
then he wins release with some trouble.[17]

Again, if he do not establish perfect insight, beforehand,
in this very life,
nor yet at the time of death,
and if he, by wearing down the five fetters of the lower sort,
win not release midway, -
nor wins release by reduction of his (allotted) time,
nor wins release without much trouble,
nor wins release with some trouble,

at any rate, by having worn down the five fetters of the lower sort,
then he is 'one who goes upstream,'[18] and he goes to the Pure Abodes.[19]

Thus, monks, when the seven limbs of wisdom are thus cultivated,
these seven fruits,
these seven advantages
may be looked for.

---

[1] For this section see *Vibh*. 227; *Vibh.A*. 310.

[2] According to *Comy*. 'not listening to, but having good report of such and such.'

[3] *Comy*. 'questioning them about the Norm.'

[4] *Cf*. *Pugg*. iii, 13, iv, 23; *Itiv*., p. 106, *anussaraṇaṃ*.

[5] *Anupabbajjaṃ*. *Comy*. mentions the Elders MahāKassapa, Chandagutta, Suriyagutta, Assagutta, Yonakadhammarakkhita, Tissa (younger brother of Dharmasoka) and Mahinda.

[6] *Āraddho*.

[7] *Paññāya* is to be taken as gerund, not as a noun.

[8] *Pavicarati*. *Comy*. *tattha ñāṇaṃ carāpeti*.

[9] *Asallīnaṃ*. *Cf*. *D*. ii, 157; *S*. iv, 125.

[10] *Cf*. *S*. iv, 219; *K.S*. iv, 147. *Nirāmisa pīti*.

[11] Text *infra*, 237.

[12] *Aññaṃ* = gnosis, realization of arahantship.

[13] Text *paṭihacca;* probably influenced by *upahacca* following. This should be (as *v.ll.*) *paṭikacca* which is equal to *pubbe yeva* or *paṭhamaṃ yeva*. *Cf. UdA*. 347. *Comy* reads *paṭigacca,* explaining 'before his time of death has reached him' he knows for certain. Again at text 204-5. (*Paṭihacca* would mean 'knocking against'[?]).

[14] *Antarā-parinibbāyī* (*infra,* text 201). He is a non-returner and completes his course of existence in Brahma-loka, where time is beyond our conception or computation, before half his life there is finished.

[15] *Upahācca-parinibbāyī*. *Cf. Pts. of Contr.,* p. 158. *Comy.* 'He spends another five hundred *kalpas*(!) and so attains arahantship.'

[16] *Cf. PuggA*. (p. 199 of *J.P.T.S.,* 1914); *Expos*. 207. *Asaṅkhāra, lit*. without *sankhārā,* activities or aggregates (? without a residue of karma); but according to *Comy. appayogena,* without effort (*cf. Dialog*. iii, 227); but it would seem to be more like *an-upādi-sesa-nibbāna*. So also with regard to the following term.

[17] *Sa-sankhārā* (where *Comy*. takes it to be *sappayogena*).

[18] *Uddhaṃ-soto*.

[19] *Akaniṭṭha-(bralmalokaṃ)gāmī*. *Cf. Pts. of Contr.* 78, *n*. 2. 'Stream' is 'natural desire' or 'the round of rebirth' or 'path-stream.'

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
1. Pabbata Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

1. The Mountain

Sutta 4

Vatta Suttaṃ

Practice

THUS have I heard:

On a certain occasion the venerable Sāriputta was staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the venerable Sāriputta addressed the monks, saying:

"Brother monks!"

"Yes, friend," replied those monks to the venerable Sāriputta.

The venerable Sāriputta said this:

"Friends, there are these seven limbs of wisdom.

What seven?

The limb of wisdom that is mindfulness,
the limb of wisdom that is Norm-investigation,
the limb of wisdom that is energy,
the limb of wisdom that is zest,
the limb of wisdom that is tranquillity,
the limb of wisdom that is concentration,
the limb of wisdom that is equanimity.

These are the seven.

Of these seven limbs of wisdom, friends,
in whichsoever I desire to abide
during the early part of the day,
in that limb of wisdom
I abide.

In whichsoever limb of wisdom
I desire to abide
in the middle of the day,
in that I abide.

In whichsoever limb of wisdom
I desire to abide
in the evening,
in that I abide.

If, friends, it is the limb of wisdom that is mindfulness,
in such case I fully know that it is boundless in me,
or that it is well begun in me, or,
when it is established in me,
I fully know that it is so.

Again, if it fails me,
I fully know that it is owing to this or **[59]** that cause.

■

If, friends, it is the limb of wisdom that is Norm-investigation,
in such case I fully know that it is boundless in me,
or that it is well begun in me, or,
when it is established in me,
I fully know that it is so.

Again, if it fails me,
I fully know that it is owing to this or that cause.

■

If, friends, it is the limb of wisdom that is energy,
in such case I fully know that it is boundless in me,
or that it is well begun in me, or,
when it is established in me,
I fully know that it is so.

Again, if it fails me,
I fully know that it is owing to this or that cause.

■

If, friends, it is the limb of wisdom that is zest,
in such case I fully know that it is boundless in me,
or that it is well begun in me, or,
when it is established in me,
I fully know that it is so.

Again, if it fails me,
I fully know that it is owing to this or that cause.

■

If, friends, it is the limb of wisdom that is tranquillity,
in such case I fully know that it is boundless in me,
or that it is well begun in me, or,
when it is established in me,
I fully know that it is so.

Again, if it fails me,
I fully know that it is owing to this or that cause.

■

If, friends, it is the limb of wisdom that is concentration,
in such case I fully know that it is boundless in me,
or that it is well begun in me, or,
when it is established in me,
I fully know that it is so.

Again, if it fails me,
I fully know that it is owing to this or that cause.

■

If, friends, it is the limb of wisdom that is equanimity,
in such case I fully know that it is boundless in me,
or that it is well begun in me, or,
when it is established in me,
I fully know that it is so.

Again, if it fails me,
I fully know that it is owing to this or that cause.

It is just like the wardrobe of a rajah
or great nobleman,
full of garments of various hues.

Whatsoever suit he desires to don in the forenoon,
that he dons in the forenoon.

Whatsoever suit he desires to don at midday,
that he dons at midday.

Whatsoever suit he desires to don at eventide,
that he dons at eventide.

Even so, friends, in whichsoever of these seven limbs of wisdom, friends,
in whichsoever I desire to abide
during the early part of the day,
in that limb of wisdom
I abide.

In whichsoever limb of wisdom
I desire to abide
in the middle of the day,
in that I abide.

In whichsoever limb of wisdom
I desire to abide
in the evening,
in that I abide.

If, friends, it is the limb of wisdom that is mindfulness,
in such case I fully know that it is boundless in me,
or that it is well begun in me, or,

when it is established in me,
I fully know that it is so.

Again, if it fails me,
I fully know that it is owing to this or that cause.

■

If, friends, it is the limb of wisdom that is Norm-investigation,
in such case I fully know that it is boundless in me,
or that it is well begun in me, or,
when it is established in me,
I fully know that it is so.

Again, if it fails me,
I fully know that it is owing to this or that cause.

■

If, friends, it is the limb of wisdom that is energy,
in such case I fully know that it is boundless in me,
or that it is well begun in me, or,
when it is established in me,
I fully know that it is so.

Again, if it fails me,
I fully know that it is owing to this or that cause.

■

If, friends, it is the limb of wisdom that is zest,
in such case I fully know that it is boundless in me,
or that it is well begun in me, or,
when it is established in me,
I fully know that it is so.

Again, if it fails me,
I fully know that it is owing to this or that cause.

■

If, friends, it is the limb of wisdom that is tranquillity,
in such case I fully know that it is boundless in me,
or that it is well begun in me, or,
when it is established in me,
I fully know that it is so.

Again, if it fails me,
I fully know that it is owing to this or that cause.

■

If, friends, it is the limb of wisdom that is concentration,
in such case I fully know that it is boundless in me,
or that it is well begun in me, or,
when it is established in me,
I fully know that it is so.

Again, if it fails me,
I fully know that it is owing to this or that cause.

■

If, friends, it is the limb of wisdom that is equanimity,
in such case I fully know that it is boundless in me,
or that it is well begun in me, or,
when it is established in me,
I fully know that it is so.

Again, if it fails me,
I fully know that it is owing to this or that cause.[1]

[1] *Cf*. M. 1, 215 (of Sāriputta), where the passage aims at showing that a monk rules his own mind, is not ruled by it. *Cf*. *Mln*. 254.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
1. Pabbata Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

1. The Mountain

Sutta 5

Bhikkhu Suttaṃ

The Monk

---

[59]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

"Then a certain monk came to visit the Exalted One,
saluted him
and sat down at one side.

So seated that monk said this to the Exalted One:

"'Wisdom limb! Wisdom limb!' is the saying, lord.

Pray, lord, how far is this name applicable?"

"They conduce to wisdom, monk.

That is why they are so called.

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

As he cultivates these seven limbs of wisdom
he frees his heart from the *āsava* of sensuality,
from the *āsava* of becoming,
from the *āsava* of nescience.

The knowledge comes to him:

'Freed am I by being freed'
so that he fully knows:

'Cut off is rebirth,
lived is the holy life,
done is the task,
there is no more of being here for me.'

They conduce to wisdom, monk.

That is why they are so called."

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
1. Pabbata Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

1. The Mountain

Sutta 6

Kuṇḍali Suttaṃ

Kuṇḍali[1]

---

[60]

THUS have I heard:

Once the Exalted One was staying at Sāketa,[2]
in Anjana Grove,
in Antelope Park.

Now on that occasion Kuṇḍaliya the wanderer
came to visit the Exalted One,
and on coming to him
he greeted him courteously and,
after the exchange of the compliments

of friendship and courtesy,
sat down at one side.

So seated,
Kuṇḍaliya the wanderer
said this to the Exalted One:

"Master Gotama, I live near the Park
and am a frequenter of companies.[3]

Well, Master Gotama, this is my practice
when I have had my morning meal.

I roam and wander from park to park,
from garden to garden.

There I behold certain recluses and brahmins
debating on the profit
of freedom from controversy[4]
and the profit of wrangling.

But what profit is there
in the worthy Gotama's way of living?"

§

"A Tathāgata, Kuṇḍaliya,
lives enjoying the profits
of the fruit
of release by knowledge."

■

"Pray, Master Gotama,
what are the conditions which,
when cultivated and made much of,
complete the release by knowledge?"

"There are seven limbs of wisdom, Kuṇḍaliya,
which, when cultivated and made much of,
complete the release by knowledge."

■

"What conditions, Master Gotama,
are these which,
cultivated and made much of,
complete the seven limbs of wisdom?"

"Four stations of mindfulness, Kuṇḍaliya,
if cultivated and made much of,
complete the seven limbs of wisdom."

■

"But, Master Gotama, what conditions,
if cultivated and made much of,
complete the four stations of mindfulness?"

[61] The three virtuous habits,[5] Kuṇḍaliya
if cultivated and made much of,
complete the four stations of mindfulness."

■

"But, Master Gotama, what are the conditions
if cultivated and made much of,
complete the three virtuous habits?"

"Control of the sense faculties, Kuṇḍaliya,
if cultivated and made much of,
completes the three virtuous habits.

But how cultivated
and how made much of, Kuṇḍaliya,
do they complete the three virtuous habits?

Herein, Kuṇḍaliya, a monk,
seeing a delightful object with the eye,
does not hanker for it,
does not thrill[6] thereat,
does not develop lust for it.

His body is unmoved,
his mind is unmoved,
inwardly well established
and released.

If with the eye
he behold an object repulsive,
he is not shocked[7] thereat,
his mind is not unsettled[8]
or depressed[9]
or resentful
because of that,
but his body is unmoved,
his mind is unmoved,
inwardly well established
and released.

■

Again, Kuṇḍaliya, a monk,
hearing a delightful sound with the ear[10],
does not hanker for it,

does not thrill thereat,
does not develop lust for it.

His body is unmoved,
his mind is unmoved,
inwardly well established
and released.

If with the ear
he hear a repulsive sound,
he is not shocked thereat,
his mind is not unsettled
or depressed
or resentful
because of that,
but his body is unmoved,
his mind is unmoved,
inwardly well established
and released.

■

Again, Kuṇḍaliya, a monk,
smelling a delightful scent with the nose,
does not hanker for it,
does not thrill thereat,
does not develop lust for it.

His body is unmoved,
his mind is unmoved,
inwardly well established
and released.

If with the nose
he smell a repulsive scent,
he is not shocked thereat,
his mind is not unsettled

or depressed
or resentful
because of that,
but his body is unmoved,
his mind is unmoved,
inwardly well established
and released.

■

Again, Kuṇḍaliya, a monk,
tasting a delightful savour with the tongue,
does not hanker for it,
does not thrill thereat,
does not develop lust for it.

His body is unmoved,
his mind is unmoved,
inwardly well established
and released.

If with the tongue
he taste a repulsive savour,
he is not shocked thereat,
his mind is not unsettled
or depressed
or resentful
because of that,
but his body is unmoved,
his mind is unmoved,
inwardly well established
and released.

■

Again, Kuṇḍaliya, a monk,
contacting with body a delightful touch,

does not hanker for it,
does not thrill thereat,
does not develop lust for it.

His body is unmoved,
his mind is unmoved,
inwardly well established
and released.

If with the body
he contact a repulsive touch,
he is not shocked thereat,
his mind is not unsettled
or depressed
or resentful
because of that,
but his body is unmoved,
his mind is unmoved,
inwardly well established
and released.

■

Again, Kuṇḍaliya, a monk,
with mind cognizing a delightful state,
does not hanker for it,
does not thrill thereat,
does not develop lust for it.

His body is unmoved,
his mind is unmoved,
inwardly well established
and released.

If with the mind
he be conscious of a repulsive state,
he is not shocked thereat,

his mind is not unsettled
or depressed
or resentful
because of that,
but his body is unmoved,
his mind is unmoved,
inwardly well established
and released.

§

Now, Kuṇḍaliya,
since on seeing an object with the eye,
whether objects are delightful or repulsive,
his body is unmoved,
his mind is unmoved,
but inwardly well established
[62] and released;

since on hearing a sound with, the ear,
whether sounds are delightful or repulsive,
his body is unmoved,
his mind is unmoved,
but inwardly well established
and released;

since on smelling a scent with the nose,
whether scents are delightful or repulsive,
his body is unmoved,
his mind is unmoved,
but inwardly well established
and released;

since on tasting a savour with the tongue,
whether savours are delightful or repulsive,
his body is unmoved,
his mind is unmoved,
but inwardly well established
and released;

since with body contacting a tangible,
whether tangibles are delightful or repulsive,
his body is unmoved,
his mind is unmoved,
but inwardly well established
and released;

since with mind cognizing a mental state,
whether mental states be delightful or repulsive,
his body is unmoved,
his mind is unmoved,
but inwardly well established
and released, -
restraint of faculties thus cultivated,
thus made much of,
completes the three virtuous habits
(of body, speech and mind).

■

And how cultivated, Kuṇḍaliya,
how made much of,
do the three virtuous habits
complete the four stations of mindfulness?

Herein, Kuṇḍaliya, a monk,
by abandoning vicious habit of body,
cultivates virtuous habit of body.

Abandoning vicious habit of speech,
he cultivates virtuous habit of speech.

Abandoning vicious habit of mind,
he cultivates virtuous habit of mind.

Thus cultivated, Kuṇḍaliya,
thus made much of,
the three virtuous habits
complete the four stations of mindfulness.

■

And how cultivated, Kuṇḍaliya,
how made much of,
do the four stations of mindfulness
complete the seven limbs of wisdom?

Herein, Kuṇḍaliya, a monk
abides in body contemplating body[11]
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

He abides in feelings contemplating feelings
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

He abides in mind-states contemplating mind-states
(as transient),

ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

Thus cultivated, Kuṇḍaliya,
thus made much of,
the four stations of mindfulness
complete the seven limbs of wisdom.

■

And how cultivated, Kuṇḍaliya,
how made much of,
do the seven limbs of wisdom
complete the release by knowledge?

Herein, Kuṇḍaliya, a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
[63] on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, Kuṇḍaliya
thus made much of,
do the seven limbs of wisdom
complete the release by knowledge."

At these words the wanderer Kuṇḍaliya exclaimed:

"Excellent, lord!

Excellent, lord!

Just as if one should lift up the fallen,
discover the hidden,
point out the way to the bewildered,
show a light in the gloom, saying:|| ||

'Now they that have eyes to see
can see objects,' -|| ||

even so in divers ways
has the Exalted One expounded the truth.

I, even I, lord,
do go for refuge to the Exalted One,
to the Norm
and to the Order of monks.

May the Exalted One accept me as his follower,
as one who from this time forth
even to life's end
hath gone to refuge in him."

---

[1] One who wears ear-rings.

[2] In Oudh, once the capital of Kosala. *Cf. infra,* text 219; *K.S.* i, 77 *n.; Buddh. India,* 39, 103.

[3] *Parisāvacaro* (*A.* v, 10). 'One who attended gatherings where views are aired ("debating societies").' *Comy.*

[4] The 'thus-talk' of views. *Iti-vāda-pamolckha*. *Cf*. *M*. i, 133; *A*. ii, 26; *Dial*. i, 13 *n*.

[5] *A*. i, 49: *Kāya-, vaci-, mano-caritāni*.

[6] Text *abhihaṇsati* (? to bristle or tingle with delight), but *Comy*. *abhihasati*.

[7] *Mañku = désolé*.

[8] *Apatiṭṭhita-citto* {*Comy*. *atiṭṭha-*).

[9] *Adīna-mānaso*. *Comy*. *Domanassa vasena ādīna-citto* (*ādīna* = not depressed).

[10] *Cf*. *K.S*. iv, 63, 69, 71, 105, etc.

[11] *K.S*. iv, 259.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
1. Pabbata Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

1. The Mountain

Sutta 7

Kūṭ-Ā-gāra Suttaṃ

Peak[1]

---

[63]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in a peaked house
all rafters whatsoever
go together to the peak,
slope to the peak,
join in the peak,
and of them all
the peak is reckoned chief,
even so, monks, the monk
who cultivates and makes much of
the seven limbs of wisdom,
slopes to Nibbāna,
inclines to Nibbāna,
tends to Nibbāna.

And how, monks, does a monk
who cultivates and makes much of
the seven limbs of wisdom
slope to Nibbāna,
incline to Nibbāna,
tend to Nibbāna?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated and made much of, monks,
the seven limbs of wisdom
slope to Nibbāna,
incline to Nibbāna,
tend to Nibbāna."

---

[1] *Cf. supra,* text 43; *K.S.* iii, 132.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
1. Pabbata Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

1. The Mountain

Sutta 8

Upavāṇa Suttaṃ

Upavāṇa

---

[63]

THUS have I heard:

On a certain occasion the venerable Upavāṇa[1]
and the venerable Sāriputta
were staying near Kosambī
in Ghosita Park.[2]

On that occasion the venerable Sāriputta,
rising at eventide from his solitude,
went to visit the venerable Upavāṇa,
and **[64]** on coming to him
greeted him courteously,

and after the exchange of greetings and courtesies,
sat down at one side.

So seated
the venerable Sāriputta
said this to the venerable Upavana:

"Pray, friend Upavāṇa,
could a monk thus know of himself:[3]

'The seven limbs of wisdom,
by systematic attention to them,[4]
being well established in me,
conduce to pleasant living?'"

"He could thus know of himself, friend Sāriputta:

'The seven limbs of wisdom,
by systematic attention to them,
being well established in me,
conduce to pleasant living.'

By striving to start[5] the limb of wisdom that is mindfulness he knows:

'My heart is well released.

Sloth and torpor in me are well abolished.

Excitement and flurry are well restrained.

Resolute energy is mine.

By making it my object,[6]
I give it my attention.

It is not slack[7] in me.'

■

By striving to start the limb of wisdom that is Norm-investigation he knows:

'My heart is well released.

Sloth and torpor in me are well abolished.

Excitement and flurry are well restrained.

Resolute energy is mine.

By making it my object,
I give it my attention.

It is not slack in me.'

■

By striving to start the limb of wisdom that is Norm-investigation he knows:

'My heart is well released.

Sloth and torpor in me are well abolished.

Excitement and flurry are well restrained.

Resolute energy is mine.

By making it my object,
I give it my attention.

It is not slack in me.'

■

By striving to start the limb of wisdom that is zest he knows:

'My heart is well released.

Sloth and torpor in me are well abolished.

Excitement and flurry are well restrained.

Resolute energy is mine.

By making it my object,
I give it my attention.

It is not slack in me.'

■

By striving to start the limb of wisdom that is tranquillity he knows:

'My heart is well released.

Sloth and torpor in me are well abolished.

Excitement and flurry are well restrained.

Resolute energy is mine.

By making it my object,
I give it my attention.

It is not slack in me.'

■

By striving to start the limb of wisdom that is concentration he knows:

'My heart is well released.

Sloth and torpor in me are well abolished.

Excitement and flurry are well restrained.

Resolute energy is mine.

By making it my object,
I give it my attention.

It is not slack in me.'

■

By striving to start the limb of wisdom that is equanimity he knows:

'My heart is well released.

Sloth and torpor in me are well abolished.

Excitement and flurry are well restrained.

Resolute energy is mine.

By making it my object,
I give it my attention.

It is not slack in me.'

Thus, friend Sāriputta,
a monk could know of himself:

'By systematic attention to them,
thus well established in me,
the seven limbs of wisdom
conduce to pleasant living.'"

---

[1] *K.S.* i, 220, ii, 32, iv, 21. He was personal attendant on the Buddha before Ānanda.

[2] *Cf. K.S.* iv, 62, [? §127?] 102.

[3] *Paccattaṇ*. [PED: [paṭi+attan] separate, individual; usually acc. -ṃ adv. separately, individually, singly, by himself, in his own heart.

[4] Text *manasikārā,* but *MSS*. and *Comy. -kāro*.

[5] Text *ārambhamāno*. *Comy. ārabbhamāno = kurumāno*.

[6] *Cf. S*. ii, 220; *K.S*. ii, 149 *(aṭṭhikatvā, manasikatvā); infra,* text 95.

[7] *Līnaṇ*. *Cf*. text 64 *(līnatta); infra,* text 112 *(līnaṇ cittaṇ hoti)*; *lit*. 'stuck fast.'

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
1. Pabbata Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

1. The Mountain

Sutta 9

Paṭhama Upannā or Uppāda Suttaṃ

Arisen (or Arising) (a)

---

[64]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these seven limbs of wisdom,
not having yet arisen,
if cultivated and made much of,
do arise,
but not without the manifestation of a Tathāgata,
an Arahant,
a fully enlightened one.

What seven?

The limb of wisdom that is mindfulness,
the limb of wisdom that is Norm investigation,
the limb of wisdom that is energy,
the limb of wisdom that is zest,
the limb of wisdom that is tranquillity,
the limb of wisdom that is concentration,
the limb of wisdom that is equanimity.

These seven limbs of wisdom, monks
not having yet arisen,
if cultivated and made much of,
do arise,
but not without the manifestation of a Tathāgata,
an Arahant,
a fully enlightened one.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
1. Pabbata Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

1. The Mountain

Sutta 10

Dutiya Upannā or Uppāda Suttaṃ

Arisen (or Arising) (b)

---

[64]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these seven limbs of wisdom,
not having yet arisen,
if cultivated and made much of,
do arise,
but not without **[65]** the rule of the Happy One.

What seven?

The limb of wisdom that is mindfulness,
the limb of wisdom that is Norm investigation,
the limb of wisdom that is energy,
the limb of wisdom that is zest,
the limb of wisdom that is tranquillity,
the limb of wisdom that is concentration,
the limb of wisdom that is equinimity.

These seven limbs of wisdom, monks
not having yet arisen,
if cultivated and made much of,
do arise,
but not without the manifestation of a Tathāgata,
an Arahant,
a fully enlightened one.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
2. Gilāna Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

2. The Sick Man

Sutta 11

Pāṇā Suttaṃ

Creatures

---

[65]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, whatsoever creatures adopt the four postures,
now going,
now standing still,
now sitting,
now lying,
all do so in dependence on the earth;
even so, monks,
dependent on virtue,
supported by virtue,
does a monk cultivate the seven limbs of wisdom,
make much of the seven limbs of wisdom.

And how does a monk,
dependent on virtue,
supported by virtue,
cultivate and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That, monks, is how a monk,
dependent on virtue,
supported by virtue,
cultivates and makes much of
the seven limbs of wisdom."

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
2. Gilāna Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

2. The Sick Man

Sutta 12

Paṭhama Suriyassa Upamā Suttaṃ

The Simile of the Sun (a)

---

[65]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, the dawn is the forerunner,
the harbinger,
of the sun's arising,
even so friendship with what is lovely
is the forerunner,
the harbinger
of the arising
of the seven limbs of wisdom in a monk.

Of a monk who is a friend of what is lovely
this may be expected:
that he will cultivate the seven limbs of wisdom,
that he will make much of the seven limbs of wisdom.

And how does a monk
who is a friend of what is lovely
cultivate and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That, monks, is how a monk,
who is a friend of what is lovely
cultivates and makes much of
the seven limbs of wisdom."

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
2. Gilāna Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

2. The Sick Man

Sutta 13

Dutiya Suriyassa Upamā Suttaṃ

The Simile of the Sun (b)

---

[66]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, the dawn is the forerunner,
the harbinger,
of the sun's arising,
even so systematic attention
is the forerunner,
the harbinger
of the arising
of the seven limbs of wisdom in a monk.

Of a monk who is possessed of systematic attention
this may be expected:
that he will cultivate the seven limbs of wisdom,
that he will make much of the seven limbs of wisdom.

And how does a monk
who is is possessed of systematic attention
cultivate and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That, monks, is how a monk,
who is is possessed of systematic attention
cultivates and makes much of
the seven limbs of wisdom."

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
2. Gilāna Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

2. The Sick Man

Sutta 14

Paṭhama Gilanā Suttaṃ

Sick (a)

---

[66]

THUS have I heard:

Once the Exalted One was staying near Rājagaha
in Bamboo Grove
at the Squirrels' Feeding-ground.

Now at that time the venerable Kassapa the Great was staying in Pepper Tree Grotto,[1]
and was sick,
afflicted,
stricken with a sore disease.

Then the Exalted One,
rising from his solitude at eventide,
went to visit the venerable Kassapa the Great,
and on coming to him
sat down on a seat made ready.

So the Exalted One as he sat
said to the venerable Kassapa the Great:

"Well, Kassapa, I hope you are bearing up.

I hope you are enduring.

Do your pains abate
and not increase?

Are there signs of their abating
and not increasing?"[2]

"No, lord.

I am not bearing up.

I am not enduring.

Strong pains come upon me.

There is no sign of their abating,
but of their increasing."[3]

[67] "Kassapa, these seven limbs of wisdom
fully expounded by myself,
when cultivated
and made much of,
conduce to full comprehension,
to wisdom,
to Nibbāna.

What seven?

The limb of wisdom, Kassapa, that is mindfulness,
fully expounded by myself,
when cultivated
and made much of,
conduce to full comprehension,
to wisdom,
to Nibbāna.

The limb of wisdom that is investigation of the Norm,
fully expounded by myself,
when cultivated
and made much of,
conduce to full comprehension,
to wisdom,
to Nibbāna.

The limb of wisdom that is energy,
fully expounded by myself,
when cultivated
and made much of,
conduce to full comprehension,
to wisdom,
to Nibbāna.

The limb of wisdom that is tranquillity,
fully expounded by myself,
when cultivated
and made much of,
conduce to full comprehension,
to wisdom,
to Nibbāna.

The limb of wisdom that is concentration,
fully expounded by myself,

when cultivated
and made much of,
conduce to full comprehension,
to wisdom,
to Nibbāna.

The limb of wisdom that is equanimity,
fully expounded by myself,
when cultivated
and made much of,
conduce to full comprehension,
to wisdom,
to Nibbāna.

These seven limbs of wisdom, Kassapa,
fully expounded by myself,
if cultivated,
and made much of,
conduce to full comprehension,
to wisdom,
to Nibbāna."

"Verily, lord, they are limbs of wisdom!

Verily, O Happy One, they are limbs of wisdom!"

Thus spake the Exalted One,
and the venerable Kassapa the Great was delighted thereat,
and took pleasure in what was said by the Exalted One.

And the venerable Kassapa the Great
rose up from that sickness.

There and then
that sickness of the venerable Kassapa the Great
was abandoned.

---

[1] *Cf*. *Ud*. i, 4; *UdA*. 59; *DhpA*. 427.

[2] *K.S*. iii, 102 *n*. (*sānaṇ-etesaṇ*. *Comy*.).

[3] A good example of the reduction to formulae. *Cf*. *S*. iii, 119; iv, 46 = *K.S*. iv, 23, 30. It seems unlikely that on such an occasion the Master would thus expound to this old follower teachings which he must have known by heart. In this Collection the sick man is generally introduced to serve as an occasion for emphasizing a fresh doctrine. *Comy*. adds: 'He had (it is said) carefully listened to this teaching about the seven limbs of wisdom, and seven days from his taking the robes he penetrated the truth about them, and they were manifested to him. Now, as he pondered on the profit of the Master's teaching, his blood was calmed, his system purified, and the sickness fell away like a drop of water from a lotus leaf.'

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
2. Gilāna Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

2. The Sick Man

Sutta 15

Dutiya Gilanā Suttaṃ

Sick (b)

---

[67]

THUS have I heard:

Once the Exalted One was staying near Rājagaha
in Bamboo Grove
at the Squirrels' Feeding-ground.

Now on that occasion
the venerable Moggallāna the Great
was staying on the hill Vulture's Peak,
and was sick,
afflicted,
stricken with a sore disease.

Then the Exalted One,
rising from his solitude at eventide,
went to visit the venerable Moggallāna the Great,
and on coming to him
sat down on a seat made ready.

So the Exalted One as he sat
said to the venerable Moggallāna the Great:

"Well, Moggallāna, I hope you are bearing up.

I hope you are enduring.

Do your pains abate
and not increase?

Are there signs of their abating
and not increasing?"

"No, lord.

I am not bearing up.

I am not enduring.

Strong pains come upon me.

There is no sign of their abating,
but of their increasing."

Moggallāna, these seven limbs of wisdom
fully expounded by myself,
when cultivated
and made much of,
conduce to full comprehension,
to wisdom,
to Nibbāna.

What seven?

The limb of wisdom, Moggallāna, that is mindfulness,
fully expounded by myself,
when cultivated
and made much of,
conduce to full comprehension,
to wisdom,
to Nibbāna.

The limb of wisdom that is investigation of the Norm,
fully expounded by myself,
when cultivated
and made much of,
conduce to full comprehension,
to wisdom,
to Nibbāna.

The limb of wisdom that is energy,
fully expounded by myself,
when cultivated
and made much of,
conduce to full comprehension,
to wisdom,
to Nibbāna.

The limb of wisdom that is tranquillity,
fully expounded by myself,
when cultivated
and made much of,
conduce to full comprehension,
to wisdom,
to Nibbāna.

The limb of wisdom that is concentration,
fully expounded by myself,

when cultivated
and made much of,
conduce to full comprehension,
to wisdom,
to Nibbāna.

The limb of wisdom that is equanimity,
fully expounded by myself,
when cultivated
and made much of,
conduce to full comprehension,
to wisdom,
to Nibbāna.

These seven limbs of wisdom, Moggallāna,
fully expounded by myself,
if cultivated,
and made much of,
conduce to full comprehension,
to wisdom,
to Nibbāna."

"Verily, lord, they are limbs of wisdom!

Verily, O Happy One, they are limbs of wisdom!"

Thus spake the Exalted One,
and the venerable Moggallāna the Great was delighted thereat,
and took pleasure in what was said by the Exalted One.

And the venerable Moggallāna the Great
rose up from that sickness.

There and then that sickness of the venerable Moggallāna the Great
was abandoned.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
2. Gilāna Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

2. The Sick Man

Sutta 16

Tatiya Gilanā Suttaṃ

Sick (c)

---

[68]

THUS have I heard:

Once the Exalted One was staying near Rājagaha
in Bamboo Grove
at the Squirrels' Feeding-ground.

Now on that occasion
the Exalted One
and was sick,
afflicted,
stricken with a sore disease.

Cunda the Great[1]
came to visit the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he thus sat
the Exalted One said to the venerable Cunda the Great:

"Cunda, call to mind[2] the limbs of wisdom."

"These seven limbs of wisdom, lord,
fully expounded by the Exalted One,
if cultivated
and made much of,
conduce to full comprehension,
to wisdom,
to Nibbāna.

What are the seven?

The limb of wisdom, lord, that is mindfulness,
fully expounded by the Exalted One,
when cultivated
and made much of,
conduce to full comprehension,
to wisdom,
to Nibbāna.

The limb of wisdom that is investigation of the Norm,
fully expounded by the Exalted One,
when cultivated
and made much of,
conduce to full comprehension,
to wisdom,
to Nibbāna.

The limb of wisdom that is energy,
fully expounded by the Exalted One,
when cultivated
and made much of,
conduce to full comprehension,
to wisdom,
to Nibbāna.

The limb of wisdom that is tranquillity,
fully expounded by the Exalted One,
when cultivated
and made much of,
conduce to full comprehension,
to wisdom,
to Nibbāna.

The limb of wisdom that is concentration,
fully expounded by the Exalted One,
when cultivated
and made much of,
conduce to full comprehension,
to wisdom,
to Nibbāna.

The limb of wisdom that is equanimity,
fully expounded by the Exalted One,
when cultivated
and made much of,
conduce to full comprehension,
to wisdom,
to Nibbāna.

These seven limbs of wisdom, lord,
fully expounded by the Exalted One,
if cultivated,
and made much of,

conduce to full comprehension,
to wisdom,
to Nibbāna."

"Verily, Cunda, they are limbs of wisdom!

Verily, Cunda, they are limbs of wisdom!"

Thus spake Cunda the Great,
and the Master was
approving of it.

Then the Exalted One rose up from that sickness.

There and then that sickness of the Exalted One was abandoned.

---

[1] Younger brother of Sāriputta, and one of the chief Elders. *Cf. Brethren,* 119; *K.S.* iv, 30.

[2] *Paṭibhantu taṇ, lit*. 'let them occur to you' (*cf*. vol., i., 241, 243, 245; *Ud*., p 39: *paṭibhati maṇ = upaṭṭhāti maṇ*. *Comy*.).

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
2. Gilāna Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

2. The Sick Man

Sutta 17

Pāraṇgāmi or Apara Suttaṃ

Crossing Over or No More

---

[68]

THUS have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"These seven limbs of wisdom, monks,
if cultivated and made much of,

conduce to no more going to the hither
or the further shore.[1]

What seven?

The limb of wisdom that is mindfulness,
the limb of wisdom that is Norm investigation,
the limb of wisdom that is energy,
the limb of wisdom that is zest,
the limb of wisdom that is tranquillity,
the limb of wisdom that is concentration,
the limb of wisdom that is equinimity.

These seven limbs of wisdom, monks,
if cultivated and made much of,
conduce to no more going to the hither
or the further shore."

Thus spake the Exalted One.

So saying, the Happy One added this further as Teacher:

---

[69]

Few are they of mortal men
Who have reached the further shore:
But the crowd of other folk
On this side fare up and down.
They who follow in the teaching
Of the Norm expounded well,
They shall reach the shore and pass
The realm of Death so hard to cross.

Giving up the state of darkness
Let the wise pursue the light:
Giving up home for the homeless,
In solitude where joys are rare,
Let him long for bliss unbounded.
Leaving lusts and owning naught
Let the wise man cleanse himself
From the passions of the heart.

They whose mind is rightly cultured
In the wisdom's (seven) limbs, -
Glad to have surrendered clinging,
Glad to be from bondage loosed,
Canker-cured, they, all-resplendent,
E'en in this world are at peace.

---

[1] *Supra,* text 24 *(Nibbāna)*.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
2. Gilāna Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

2. The Sick Man

Sutta 18

Viraddha or Āraddha Suttaṃ

Neglected and Undertaken

---

[69]

THUS have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"By whomsoever, monks,
the seven limbs of wisdom are neglected,

by them is neglected
this Ariyan eightfold way
for the utter destruction of ill.

By whomsoever, monks,
the seven limbs of wisdom are undertaken,
by them is undertaken
this Ariyan eightfold way
for the utter destruction of ill.

What are the seven?

The limb of wisdom that is mindfulness,
the limb of wisdom that is Norm investigation,
the limb of wisdom that is energy,
the limb of wisdom that is zest,
the limb of wisdom that is tranquillity,
the limb of wisdom that is concentration,
the limb of wisdom that is equinimity."

"By whomsoever, monks,
the seven limbs of wisdom are neglected,
by them is neglected
this Ariyan eightfold way
for the utter destruction of ill.

By whomsoever, monks,
the seven limbs of wisdom are undertaken,
by them is undertaken
this Ariyan eightfold way
for the utter destruction of ill.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
2. Gilāna Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

2. The Sick Man

Sutta 19

Ariya Suttaṃ

Ariyan

---

[69]

THUS have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"These seven limbs of wisdom, monks,
if cultivated and made much of,

are the Ariyan profitable things.[1]

For him that acts in accordance therewith
they conduce to the utter destruction of ill.

What seven?

The limb of wisdom that is mindfulness,
the limb of wisdom that is Norm investigation,
the limb of wisdom that is energy,
the limb of wisdom that is zest,
the limb of wisdom that is tranquillity,
the limb of wisdom that is concentration,
the limb of wisdom that is equinimity.

These seven limbs of wisdom, monks,
if cultivated and made much of,
are the Ariyan profitable things.

For him that acts in accordance therewith
they conduce to the utter destruction of ill."

---

[1] *Niyyānikā* (leading to salvation); *cf. infra,* text 255 (of the Four Bases of Psychic Poweṃ.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
2. Gilāna Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

2. The Sick Man

Sutta 20

Nibbidā Suttaṃ

Revulsion

---

[69]

THUS have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"These seven limbs of wisdom, monks,
if cultivated and made much of,

conduce to downright revulsion,
to dispassion,
to cessation,
to calm,
to full comprehension,
to the wisdom,
to Nibbāna.

What seven?

The limb of wisdom that is mindfulness,
the limb of wisdom that is Norm investigation,
the limb of wisdom that is energy,
the limb of wisdom that is zest,
the limb of wisdom that is tranquillity,
the limb of wisdom that is concentration,
the limb of wisdom that is equinimity.

"These seven limbs of wisdom, monks,
if cultivated and made much of,
conduce to downright revulsion,
to dispassion,
to cessation,
to calm,
to full comprehension,
to the wisdom,
to Nibbāna."

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
3. Udāyi Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

3. Udāyi

Sutta 21

Bodhanā Suttaṃ

Knowing[1]

---

[70]

THUS have I heard:

Now a certain monk came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated
that monk said this to the Exalted One:

"They say 'Limb of wisdom! Limb of wisdom,' lord.

Pray, lord, how far is this name applicable?"[2]

"They conduce to wisdom, monk.

That is why they are called
'limbs of wisdom.'

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

They conduce to wisdom, monk.

That is why they are called
'limbs of wisdom.'"

---

[1] *Bodhanā*.

[2] As at I, § 5 of this part.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
3. Udāyi Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

3. Udāyi

Sutta 22

Desanā Suttaṃ

Instruction

---

[70]

THUS have I heard:

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"I will teach you, monks,
the seven limbs of wisdom.

Do ye listen to it.

And what, monks, are the seven limbs of wisdom?

The limb of wisdom that is mindfulness,
the limb of wisdom that is Norm investigation,
the limb of wisdom that is energy,
the limb of wisdom that is zest,
the limb of wisdom that is tranquillity,
the limb of wisdom that is concentration,
the limb of wisdom that is equinimity.

These, monks, are the seven limbs of wisdom."

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
3. Udāyi Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

3. Udāyi

Sutta 23

Ṭhānā Suttaṃ

Conditions

---

[70]

THUS have I heard:

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Sensual desire,[1] monks,
that has not yet arisen, arises
owing to much attention being given
to conditions based upon lust and passion:
and, when it has already arisen,
sensual desire conduces
to the still more-becoming
and growth thereof.

■

Malevolence, monks,
that has not yet arisen, arises
owing to much attention being given
to conditions based upon malevolence:
and, when it has already arisen,
malevolence conduces
to the still more-becoming
and growth thereof.

■

Sloth and torpor, monks,
that has not yet arisen, arises
owing to much attention being given
to conditions based upon sloth and torpor:
and, when it has already arisen,
sloth and torpor conduces
to the still more-becoming
and growth thereof.

■

Excitement and flurry, monks,
that has not yet arisen, arises
owing to much attention being given

to conditions based upon excitement and flurry:
and, when it has already arisen,
excitement and flurry conduces
to the still more-becoming
and growth thereof.

■

Doubt and wavering, monks,
that has not yet arisen, arises
owing to much attention being given
to conditions based upon doubt and wavering:
and, when it has already arisen,
doubt and wavering conduces
to the still more-becoming
and growth thereof.

§

[71] The limb of wisdom that is mindfulness, monks,
which, has not yet arisen,
arises owing to much attention being given
to conditions based upon mindfulness,
and, when it has already arisen,
the limb of wisdom that is mindfulness,
by the cultivation thereof,
goes to fulfilment.

■

The limb of wisdom that is Norm investigation, monks,
which, has not yet arisen,
arises owing to much attention being given

to conditions based upon Norm investigation,
and, when it has already arisen,
the limb of wisdom that is Norm investigation,
by the cultivation thereof,
goes to fulfilment.

■

The limb of wisdom that is energy, monks,
which, has not yet arisen,
arises owing to much attention being given
to conditions based upon energy,
and, when it has already arisen,
the limb of wisdom that is energy,
by the cultivation thereof,
goes to fulfilment.

■

The limb of wisdom that is zest, monks,
which, has not yet arisen,
arises owing to much attention being given
to conditions based upon zest,
and, when it has already arisen,
the limb of wisdom that is zest,
by the cultivation thereof,
goes to fulfilment.

■

The limb of wisdom that is tranquillity, monks,
which, has not yet arisen,
arises owing to much attention being given
to conditions based upon tranquillity,
and, when it has already arisen,
the limb of wisdom that is tranquillity,

by the cultivation thereof,
goes to fulfilment.

■

The limb of wisdom that is concentration, monks,
which, has not yet arisen,
arises owing to much attention being given
to conditions based upon concentration,
and, when it has already arisen,
the limb of wisdom that is concentration,
by the cultivation thereof,
goes to fulfilment.

■

The limb of wisdom that is equinimity, monks,
which, has not yet arisen,
arises owing to much attention being given
to conditions based upon equinimity,
and, when it has already arisen,
the limb of wisdom that is equinimity,
by the cultivation thereof,
goes to fulfilment."

---

[1] *Kāma-c-chando. Cf. Buddh. Psychology,* p. 123.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
3. Udāyi Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

3. Udāyi

Sutta 24

Ayoniso Suttaṃ

Unsystematic[1]

---

[71]

THUS have I heard:

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"In one who gives unsystematic attention, monks,
sensual desire which has not yet arisen,
arises;
and, when arisen,
sensual desire conduces to the still more-becoming
and growth thereof.

■

Likewise, monks, in one who gives unsystematic attention,
malevolence which has not yet arisen,
arises;
and, when arisen,
malevolence conduces to the still more-becoming
and growth thereof.

■

Likewise, monks, in one who gives unsystematic attention,
sloth and torpor,
arises;
and, when arisen,
sloth and torpor conduces to the still more-becoming
and growth thereof.

■

Likewise, monks, in one who gives unsystematic attention,
excitement and flurry,
arises;
and, when arisen,
excitement and flurry conduces to the still more-becoming
and growth thereof.

■

Likewise, monks, in one who gives unsystematic attention,
doubt and wavering,
arises;
and, when arisen,
doubt and wavering conduces to the still more-becoming
and growth thereof.

§

Likewise, monks, in one who gives unsystematic attention,
the limb of wisdom that is mindfulness,
not having arisen;
does not arise,
and, if it has already arisen,
the limb of wisdom that is mindfulness fades away.

■

Likewise, monks, in one who gives unsystematic attention,
the limb of wisdom that is Norm investigation,
not having arisen;
does not arise,
and, if it has already arisen,
the limb of wisdom that is Norm investigation fades away.

■

Likewise, monks, in one who gives unsystematic attention,
the limb of wisdom that is energy,
not having arisen;
does not arise,
and, if it has already arisen,
the limb of wisdom that is energy fades away.

■

Likewise, monks, in one who gives unsystematic attention,
the limb of wisdom that is zest,
not having arisen;
does not arise,
and, if it has already arisen,
the limb of wisdom that is zest fades away.

■

Likewise, monks, in one who gives unsystematic attention,
the limb of wisdom that is tranquility,
not having arisen;
does not arise,
and, if it has already arisen,
the limb of wisdom that is tranquility fades away.

■

Likewise, monks, in one who gives unsystematic attention,
the limb of wisdom that is concentration,
not having arisen;
does not arise,
and, if it has already arisen,
the limb of wisdom that is concentration fades away.

■

Likewise, monks, in one who gives unsystematic attention,
the limb of wisdom that is equinimity,
not having arisen;
does not arise,
and, if it has already arisen,
the limb of wisdom that is equinimity fades away.

§

"But monks, in one who gives systematic attention,
sensual desire which has not yet arisen,
does not arise;
and, if it has arisen,
it is abandoned.

■

Likewise, monks, in one who gives systematic attention,
malevolence which has not yet arisen,
does not arise;
and, if it has arisen,
it is abandoned.

■

Likewise, monks, in one who gives systematic attention,
sloth and torpor,
does not arise;
and, if it has arisen,
it is abandoned.

■

Likewise, monks, in one who gives systematic attention,
excitement and flurry,
does not arise;
and, if it has arisen,
it is abandoned.

■

Likewise, monks, in one who gives systematic attention,
doubt and wavering,
does not arise;
and, if it has arisen,
it is abandoned.

§

Likewise, monks, in one who gives systematic attention,
the limb of wisdom that is mindfulness,
not having yet arisen;
does arise,
and, if it has already arisen,
by cultivation,
the limb of wisdom that is mindfulness goes to fulfilment.

■

Likewise, monks, in one who gives systematic attention,
the limb of wisdom that is Norm investigation,
not having yet arisen;
does arise,
and, if it has already arisen,
by cultivation,
the limb of wisdom that is Norm investigation goes to fulfilment.

■

Likewise, monks, in one who gives systematic attention,
the limb of wisdom that is energy,
not having yet arisen;
does arise,
and, if it has already arisen,

by cultivation,
the limb of wisdom that is energy goes to fulfilment.

■

Likewise, monks, in one who gives systematic attention,
the limb of wisdom that is zest,
not having yet arisen;
does arise,
and, if it has already arisen,
by cultivation,
the limb of wisdom that is zest goes to fulfilment.

■

Likewise, monks, in one who gives systematic attention,
the limb of wisdom that is tranquility,
not having yet arisen;
does arise,
and, if it has already arisen,
by cultivation,
the limb of wisdom that is tranquility goes to fulfilment.

■

Likewise, monks, in one who gives systematic attention,
the limb of wisdom that is concentration,
not having yet arisen;
does arise,
and, if it has already arisen,
by cultivation,
the limb of wisdom that is concentration goes to fulfilment.

■

Likewise, monks, in one who gives systematic attention,
the limb of wisdom that is equinimity,

not having yet arisen;
does arise,
and, if it has already arisen,
by cultivation,
the limb of wisdom that is equinimity goes to fulfilment."

---

[1] *Ayoniso* (a slack thinker; *cf*. *Dialog*. iii, 251 *n*.: 'disorderly thinking.' Also *supra* 52, *n*. 2.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
3. Udāyi Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

3. Udāyi

Sutta 25

Aparihāni Suttaṃ

Undeclining[1]

---

[72]

THUS have I heard:

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"I will teach you, monks,
seven conditions that lead to non-decline.[ed1]

Do ye listen to it.

And what, monks, are those
seven conditions that lead to non-decline?

They are the seven limbs of wisdom.

Which seven?

The limb of wisdom that is mindfulness,
the limb of wisdom that is investigation of the Norm,
the limb of wisdom that is energy,
the limb of wisdom that is tranquillity,
the limb of wisdom that is concentration,
the limb of wisdom that is equanimity.

These, monks, are
the seven conditions that lead to non-decline.

---

[1] *Aparihāni; cf. K.S.* ii, 139.

[ed1] Woodward reads the '*aparihāni*' (his 'undeclining') of the title for the body of the text's '*aparihāniya*' that is, here, 'that lead to non-decline' to which I have changed it. Left as it was ("seven conditions that decline not") it would refer to the non-declining of the seven, but what is being spoken of is the non-decline of states in the practitioner.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
3. Udāyi Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

3. Udāyi

Sutta 26

Khaya Suttaṃ

Destruction

---

[72]

THUS have I heard:

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"The way, monks,
and the practice leading thereto

which conduces to the destruction of craving, -
do ye cultivate that way and practice.

And what is the way, monks,
what the practice
that so conduces?

It is the seven limbs of wisdom.

What seven?

The limb of wisdom that is mindfulness,
the limb of wisdom that is Norm investigation,
the limb of wisdom that is energy,
the limb of wisdom that is zest,
the limb of wisdom that is tranquillity,
the limb of wisdom that is concentration,
the limb of wisdom that is equinimity.

§

At these words the venerable Udāyī[1] said to the Exalted One:

"Pray, lord, how are the seven limbs of wisdom cultivated?

How, if made much of,
do they conduce to the destruction of craving?"

"Herein, Udayi, a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,

which ends in self-surrender;
which is far-spreading,
lofty,
boundless,
free of malevolence.

As he cultivates the limb of wisdom that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender;
which is far-spreading,
lofty,
boundless,
free of malevolence
craving is abandoned.

By the abandoning of craving
action (that is rooted in craving) is abandoned.

By the abandoning
of action (rooted in craving)
Ill is abandoned.

■

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender;
which is far-spreading,
lofty,
boundless,
free of malevolence.

As he cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender;
which is far-spreading,
lofty,
boundless,
free of malevolence
craving is abandoned.

By the abandoning of craving
action (that is rooted in craving) is abandoned.

By the abandoning
of action (rooted in craving)
Ill is abandoned.

■

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender;
which is far-spreading,
lofty,
boundless,
free of malevolence.

As he cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender;
which is far-spreading,
lofty,
boundless,
free of malevolence
craving is abandoned.

By the abandoning of craving
action (that is rooted in craving) is abandoned.

By the abandoning
of action (rooted in craving)
Ill is abandoned.

■

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender;
which is far-spreading,
lofty,
boundless,
free of malevolence.

As he cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender;
which is far-spreading,
lofty,

boundless,
free of malevolence
craving is abandoned.

By the abandoning of craving
action (that is rooted in craving) is abandoned.

By the abandoning
of action (rooted in craving)
Ill is abandoned.

■

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender;
which is far-spreading,
lofty,
boundless,
free of malevolence.

As he cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender;
which is far-spreading,
lofty,
boundless,
free of malevolence
craving is abandoned.

By the abandoning of craving
action (that is rooted in craving) is abandoned.

By the abandoning
of action (rooted in craving)
Ill is abandoned.

■

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender;
which is far-spreading,
lofty,
boundless,
free of malevolence.

As he cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender;
which is far-spreading,
lofty,
boundless,
free of malevolence
craving is abandoned.

By the abandoning of craving
action (that is rooted in craving) is abandoned.

By the abandoning
of action (rooted in craving)

Ill is abandoned.

■

[73] He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender;
which is far-spreading,
lofty,
boundless,
free of malevolence.

As he cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender;
which is far-spreading,
lofty,
boundless,
free of malevolence
craving is abandoned.

By the abandoning of craving
action (that is rooted in craving)
is abandoned.

By the abandoning
of action (rooted in craving)
Ill is abandoned.

Thus, Udāyī, by the destruction of craving
(comes) destruction of action (rooted in craving).[2] By destruction of action comes destruction of ill."

---

[1] *Cf*. *K.S*. iv, 77 *f*. and *n*. *Comy*. imagines the Buddha to think: This Udāyī, is good at drawing conclusions *(anusandhi-kusalo)*.

[2] Words in brackets expess *Comy*.'*s* def. of *kamma*. To say that action as such should be abandoned would be contrary to the Buddha's 'doctrine of the deed.'

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
3. Udāyi Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

3. Udāyi

Sutta 27

Nirodha Suttaṃ

Cessation

---

[73]

THUS have I heard:

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"The way, monks,
and the practice leading thereto

which conduces to the cessation of craving, -
do ye cultivate that way and practice.

And what is the way, monks,
what the practice
that so conduces?

It is the seven limbs of wisdom.

What seven?

The limb of wisdom that is mindfulness,
the limb of wisdom that is Norm investigation,
the limb of wisdom that is energy,
the limb of wisdom that is zest,
the limb of wisdom that is tranquillity,
the limb of wisdom that is concentration,
the limb of wisdom that is equinimity.

And how cultivated,
how made much of,
do the seven limbs of wisdom
conduce to the cessation[ed1] of craving?

Herein, monks, a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, cultivated,
thus made much of,
do the seven limbs of wisdom
conduce to the cessation of craving"

[ed1] Here and below Woodward retains 'destruction' from the previous sutta.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
3. Udāyi Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

3. Udāyi

Sutta 28

Nibbedha Suttaṃ

Penetration

---

[73]

THUS have I heard:

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"I will teach you, monks,
the way concerned with penetration.[1]

Do ye listen to it.

And what, monks, is that
way concerned with penetration?

It is the seven limbs of wisdom.

What seven?

The limb of wisdom that is mindfulness,
the limb of wisdom that is Norm investigation,
the limb of wisdom that is energy,
the limb of wisdom that is zest,
the limb of wisdom that is tranquillity,
the limb of wisdom that is concentration,
the limb of wisdom that is equinimity."

§

At these words the venerable Udāyī said to the Exalted One:

"Pray, lord, how cultivated,
how made much of,
do these seven limbs of wisdom
conduce to penetration?"

"Herein, Udayi, a monk cultivates the limb of wisdom
that **[74]** is mindfulness,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender;
which is far-spreading,
lofty,
boundless,
free of malevolence.

He, with mind that has cultivated the limb of wisdom that is mindfulness,
pierces through,
breaks down
the great mass of lust
that hitherto had not been pierced through
or broken down.[2]

In like manner he pierces through,
breaks down,
the great mass of hatred
that hitherto had not been pierced through
or broken down.

He pierces through,
breaks down,
the great mass of illusion
that hitherto had not been pierced through
or broken down.

■

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender;
which is far-spreading,
lofty,

boundless,
free of malevolence.

He, with mind that has cultivated
the limb of wisdom that is investigation of the Norm,
pierces through,
breaks down
the great mass of lust
that hitherto had not been pierced through
or broken down.

In like manner he pierces through,
breaks down,
the great mass of hatred
that hitherto had not been pierced through
or broken down.

He pierces through,
breaks down,
the great mass of illusion
that hitherto had not been pierced through
or broken down.

■

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender;
which is far-spreading,
lofty,
boundless,
free of malevolence.

He, with mind that has cultivated
the limb of wisdom that is energy,
pierces through,
breaks down
the great mass of lust
that hitherto had not been pierced through
or broken down.

In like manner he pierces through,
breaks down,
the great mass of hatred
that hitherto had not been pierced through
or broken down.

He pierces through,
breaks down,
the great mass of illusion
that hitherto had not been pierced through
or broken down.

■

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender;
which is far-spreading,
lofty,
boundless,
free of malevolence.

He, with mind that has cultivated
the limb of wisdom that is zest,
pierces through,

breaks down
the great mass of lust
that hitherto had not been pierced through
or broken down.

In like manner he pierces through,
breaks down,
the great mass of hatred
that hitherto had not been pierced through
or broken down.

He pierces through,
breaks down,
the great mass of illusion
that hitherto had not been pierced through
or broken down.

■

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender;
which is far-spreading,
lofty,
boundless,
free of malevolence.

He, with mind that has cultivated
the limb of wisdom that is tranquillity,
pierces through,
breaks down
the great mass of lust

that hitherto had not been pierced through
or broken down.

In like manner he pierces through,
breaks down,
the great mass of hatred
that hitherto had not been pierced through
or broken down.

He pierces through,
breaks down,
the great mass of illusion
that hitherto had not been pierced through
or broken down.

■

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender;
which is far-spreading,
lofty,
boundless,
free of malevolence.

He, with mind that has cultivated
the limb of wisdom that is concentration,
pierces through,
breaks down
the great mass of lust
that hitherto had not been pierced through
or broken down.

In like manner he pierces through,
breaks down,
the great mass of hatred
that hitherto had not been pierced through
or broken down.

He pierces through,
breaks down,
the great mass of illusion
that hitherto had not been pierced through
or broken down.

■

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender;
which is far-spreading,
lofty,
boundless,
free of malevolence.

He, with mind that has cultivated
the limb of wisdom that is equanimity,
pierces through,
breaks down
the great mass of lust
that hitherto had not been pierced through
or broken down.

In like manner he pierces through,
breaks down,
the great mass of hatred

that hitherto had not been pierced through
or broken down.

He pierces through,
breaks down,
the great mass of illusion
that hitherto had not been pierced through
or broken down."

---

[1] *Nibbedha-bhāgiyaṇ = nibbijjana-koṭṭhāsikaṇ; cf. VM*. 15.

[2] *Cf. Pts*. ii, 201.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
3. Udāyi Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

3. Udāyi

Sutta 29

Eka-Dhamma Suttaṃ

The One Condition

---

[74]

THUS have I heard:

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"I behold not, monks, any other single condition which,
thus cultivated and made much of,

is so conducive to abandonment
of the conditions that bind
as the seven limbs of wisdom.

What seven?

The limb of wisdom that is mindfulness,
the limb of wisdom that is Norm investigation,
the limb of wisdom that is energy,
the limb of wisdom that is zest,
the limb of wisdom that is tranquillity,
the limb of wisdom that is concentration,
the limb of wisdom that is equinimity.

And how cultivated, monks,
how made much of
do the seven limbs of wisdom
conduce to the abandonment
of conditions that bind?

Herein, monks, a monk cultivates the limb of wisdom
that mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

§

And what, monks, are the conditions that bind?

The eye, monks, is a condition that binds.

Herein spring up attachments
that bind and cleave to one.

The ear, monks, is a condition that binds.

Herein spring up attachments
that bind and cleave to one.

The nose, monks, is a condition that binds.

Herein spring up attachments
that bind and cleave to one.

The tongue, monks, is a condition that binds.

Herein spring up attachments
that bind and cleave to one.

The body, monks, is a condition that binds.

Herein spring up attachments
that bind and cleave to one.

The mind, monks, is a condition that binds.

Herein spring up attachments
that bind and cleave to one.

These, monks, are called
'conditions that bind.'"[1]

---

[1] *Cf*. *K.S*. iv, passim.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
3. Udāyi Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

3. Udāyi

Sutta 30

Udāyī Suttaṃ

Udāyī

---

[74]

THUS have I heard:

On a certain occasion the Exalted One was staying among the Sumbha,
at Desaka,[1] a district of the Sumbha.

[75] Now the venerable Udāyī came to visit the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated
the venerable Udāyī said this to the Exalted One:

"Strange it is, lord!

A wonder it is, lord!
how strongly the affection and respect for the Exalted One,
the modesty and delicacy of feeling for him,
have worked[2] in me.

Formerly, lord, when I was living the life of a householder,
I was not much concerned about the Norm,
not much concerned about[3] the Order.

But, lord, when I beheld the affection,
the respect,
the modesty
and delicacy of feeling
for the Exalted One,
I went forth from home
to the homeless.

To me it was
that the Exalted One taught the Norm,
to wit:

'Thus is body,
thus the arising of body,
thus the perishing of body.

Thus is feeling,
thus the arising of feeling,
thus the perishing of feeling.

Thus is perception,
thus the arising of perception,
thus the perishing of perception.

Thus are the activities
thus the arising of the activities,

thus the perishing of the activities.

Thus is consciousness,
thus the arising of consciousness,
thus the perishing of consciousness.'

§

Now, lord, when I had gone into solitude,
while pondering over the rise and fall[4]
of these five factors of existence,
I fully realized,
as in truth it is,
the meaning of

'This is ill;
this is the arising of ill;
this is the ceasing of ill.'

I fully realized,
as in truth it is,
the meaning of

'This is the practice
that leads to the ceasing of ill.'

■

Then, lord, I fully grasped the Norm.

I laid hold of[5] the way,
which, cultivated and made much of,
will lead me,

thus and thus abiding,
to the attainment of being such:
so that I shall come to know:

'Cut off is rebirth:
lived is the holy life:
done is the task:
there is no more of being here for me.'

■

Then, lord, I laid hold of
the limb of wisdom that is mindfulness,
which, cultivated and made much of,
will lead me on,
thus and thus abiding,
to the state of being such:
so that I shall come to know:

'Cut off is rebirth:
lived is the holy life:
done is the task:
there is no more of being here for me.'

■

[76] I laid hold of
the limb of wisdom that is investigation of the Norm,
which, cultivated and made much of,
will lead me on,
thus and thus abiding,
to the state of being such:
so that I shall come to know:

'Cut off is rebirth:
lived is the holy life:

done is the task:
there is no more of being here for me.'

■

I laid hold of
the limb of wisdom that is investigation of the Norm,
which, cultivated and made much of,
will lead me on,
thus and thus abiding,
to the state of being such:
so that I shall come to know:

'Cut off is rebirth:
lived is the holy life:
done is the task:
there is no more of being here for me.'

■

I laid hold of
the limb of wisdom that is energy,
which, cultivated and made much of,
will lead me on,
thus and thus abiding,
to the state of being such:
so that I shall come to know:

'Cut off is rebirth:
lived is the holy life:
done is the task:
there is no more of being here for me.'

■

I laid hold of
the limb of wisdom that is zest,

which, cultivated and made much of,
will lead me on,
thus and thus abiding,
to the state of being such:
so that I shall come to know:

'Cut off is rebirth:
lived is the holy life:
done is the task:
there is no more of being here for me.'

■

I laid hold of
the limb of wisdom that is tranquility,
which, cultivated and made much of,
will lead me on,
thus and thus abiding,
to the state of being such:
so that I shall come to know:

'Cut off is rebirth:
lived is the holy life:
done is the task:
there is no more of being here for me.'

■

I laid hold of
the limb of wisdom that is concentration,
which, cultivated and made much of,
will lead me on,
thus and thus abiding,
to the state of being such:
so that I shall come to know:

'Cut off is rebirth:
lived is the holy life:
done is the task:
there is no more of being here for me.'

■

I laid hold of
the limb of wisdom that is equanimity,
which, cultivated and made much of,
will lead me on,
thus and thus abiding,
to the state of being such:
so that I shall come to know:

'Cut off is rebirth:
lived is the holy life:
done is the task:
there is no more of being here for me.'

§

Indeed, lord, I have laid hold of this path,
which, cultivated and made much of,
will lead me on,
thus and thus abiding,
to the state of being such[6]:
so that I shall come to know:

'Cut off is rebirth:
lived is the holy life:
done is the task:
there is no more life in these conditions.'"

"Well said! Well said, Udāyī!

Indeed you have laid hold of this way,
which, cultivated and made much of by you,
will lead you,
thus and thus abiding,
to the state of being such:
so that you will come to know:

'Cut off is rebirth:
lived is the holy life:
done is the task:
there is no more of being here for me.'"

---

[1] At *JA*. i, 393 (the only place where I find it mentioned) Desaka (text here *Setaka? v.l. Sedaka*) is a district of Sumbha-raṭṭha, the scene of §§ *infra,* (text), 168-70."

[2] *Bahukato*.

[3] *Abahukato = akata-bahumāno*. *Comy.*

[4] *Ukkujj'āvakujjaṇ, lit*. 'topsy-turvy.' *Comy. udayo* and *vayo (udayabbaya)*.

[5] Text *Abhisamito*. Perhaps the *v.l. abhisameto* of text, which *Comy.* follows, is the better reading. *Comy. = vipassanā dhammo abhisamāgato*. Thus he was now *sotāpanno* according to *Comy.*

[6] *Tathāttāya = tathābhāvāya*. *Comy. Cf. infra,* text 213; *K.S*. iv, 202; *M*. 1, 301. A term for Nibbāna commonly used in Sanskrit Buddhism, 'thusness.' *Cf. itthattaṇ,* 'hereness,' the present state, this world or life, of the next phrase.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
4. Nīvaraṇa Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

4. On Hindrances

Sutta 31

Paṭhama Kusalā Suttaṃ

The Good (a)

---

[76]

THUS have I heard:

Once the Exalted One once addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Whatsoever conditions, monks,
are the constituent parts of good and bad,[1]
but are on the side of[2] goodness,
all of them have their root in earnestness,
converge in earnestness;
earnestness is reckoned the chief of those conditions.

Of the monk who is earnest
we may expect that he will cultivate
the seven limbs of wisdom,
that he will make much of
the seven limbs of wisdom.

And how does the earnest monk
cultivate and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That, monks, is how a monk who is earnest
cultivates the seven limbs of wisdom,
makes much of the seven limbs of wisdom."

---

[1] For the *kusalākusalā cf. M.* i, 489.

[2] *Pakkhikā* or *pakkhiyā* (*infra,* text 97); lit, 'the wings or sides.' *Cf. Compendium,* 179 *n.; Dialog.* iii, 93.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
4. Nīvaraṇa Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

4. On Hindrances

Sutta 32

Dutiya Kusalā Suttaṃ

The Good (b)

---

[77]

THUS have I heard:

Once the Exalted One once addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Whatsoever conditions, monks,
are the constituent parts of good and bad,

but are on the side of goodness,
all of them have their root in systematic attention,
converge in systematic attention.

Of those conditions
systematic attention is reckoned chief.

Of a monk who possesses systematic attention
we may expect that he will cultivate
the seven limbs of wisdom,
that he will make much of
the seven limbs of wisdom.

And how, monks, does a monk
who is possessed of systematic attention
cultivate and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That, monks, is how a monk
who is possessed of systematic attention
cultivates the seven limbs of wisdom,
makes much of the seven limbs of wisdom."

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
4. Nīvaraṇa Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

4. On Hindrances

Sutta 33

Paṭhama Kilesa Suttaṃ

Corruptions (a)[1]

---

[77]

THUS have I heard:

Once the Exalted One once addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five corruptions of gold,[2]
tainted by which corruptions
gold is neither soft,
nor pliable,
nor gleaming,
nor easily broken up,
nor fit for perfect workmanship.

What are the five?

Iron, monks, is a corruption of gold,
tainted by which corruptions
gold is neither soft,
nor pliable,
nor gleaming,
nor easily broken up,
nor fit for perfect workmanship.

Copper,[3] monks, is a corruption of gold,
tainted by which corruptions
gold is neither soft,
nor pliable,
nor gleaming,
nor easily broken up,
nor fit for perfect workmanship.

Tin, monks, is a corruption of gold,
tainted by which corruptions
gold is neither soft,
nor pliable,
nor gleaming,
nor easily broken up,
nor fit for perfect workmanship.

Lead, monks, is a corruption of gold,
tainted by which corruptions

gold is neither soft,
nor pliable,
nor gleaming,
nor easily broken up,
nor fit for perfect workmanship.

Silver,[4] monks, is a corruption of gold,
tainted by which corruptions
gold is neither soft,
nor pliable,
nor gleaming,
nor easily broken up,
nor fit for perfect workmanship.

These, monks, are the five corruptions of gold, tainted by which corruptions
gold is neither soft,
nor pliable,
nor gleaming,
nor easily broken up,
nor fit for perfect workmanship.

§

In like manner, monks,
there are these five corruptions of the heart,[5]
tainted by which corruptions
the heart is neither **[78]** soft,
nor pliable,
nor gleaming,
nor easily broken up,
nor perfectly composed
for the destruction of the āsavas.

What are the five?

Sensual desire, monks, is a corruption of the heart,
tainted by which corruption
the heart is neither soft,
nor pliable,
nor gleaming,
nor easily broken up,
nor perfectly composed
for the destruction of the āsavas.

Malevolence, monks, is a corruption of the heart,
tainted by which corruption
the heart is neither soft,
nor pliable,
nor gleaming,
nor easily broken up,
nor perfectly composed
for the destruction of the āsavas.

Sloth and torpor, monks, is a corruption of the heart,
tainted by which corruption
the heart is neither soft,
nor pliable,
nor gleaming,
nor easily broken up,
nor perfectly composed
for the destruction of the āsavas.

Excitement and flurry, monks, is a corruption of the heart,
tainted by which corruption
the heart is neither soft,
nor pliable,
nor gleaming,
nor easily broken up,

nor perfectly composed
for the destruction of the āsavas.

Doubt and wavering, monks, is a corruption of the heart,
tainted by which corruption
the heart is neither soft,
nor pliable,
nor gleaming,
nor easily broken up,
nor perfectly composed
for the destruction of the āsavas.

---

[1] *Cf. Buddh. Psych. Eth,* 251, 281. We may call them 'depravities.' *Upakkilesā* here means the other metals which are mixed with gold as alloy. See the talk to Visākhā, *A.* i., 205-15, esp. 210.

[2] *Jātarūpa* is unworked gold, as opposed to *suvaṇṇa*.

[3] Lit. 'red metal,' iron being *kāla-loha*.

[4] *Sajjhu = rajataṇ*.

[5] *Citta; cf. Expos.* ii, 488. The word *khilā* (*supra,* text 57) expresses the hard crust of individuality which has to be broken through.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
4. Nīvaraṇa Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

4. On Hindrances

Sutta 34

Dutiya Kilesa Suttaṃ

Corruptions (b)

---

[78]

THUS have I heard:

Once the Exalted One once addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these seven limbs of wisdom,
which are without check and hindrance,

if cultivated and made much of
with uncorrupted heart,
conduce to realizing the fruits
of liberation by knowledge.

What are the seven?

The limb of wisdom which is mindfulness,
if unrestrained by check and hindrance,
if cultivated and made much of
with uncorrupted heart,
conduce to realizing the fruits
of liberation by knowledge.

The limb of wisdom which is investigation of the Norm,
if unrestrained by check and hindrance,
if cultivated and made much of
with uncorrupted heart,
conduce to realizing the fruits
of liberation by knowledge.

The limb of wisdom which is energy,
if unrestrained by check and hindrance,
if cultivated and made much of
with uncorrupted heart,
conduce to realizing the fruits
of liberation by knowledge.

The limb of wisdom which is zest,
if unrestrained by check and hindrance,
if cultivated and made much of
with uncorrupted heart,
conduce to realizing the fruits
of liberation by knowledge.

The limb of wisdom which is tranquility,
if unrestrained by check and hindrance,

if cultivated and made much of
with uncorrupted heart,
conduce to realizing the fruits
of liberation by knowledge.

The limb of wisdom which is concentration,
if unrestrained by check and hindrance,
if cultivated and made much of
with uncorrupted heart,
conduce to realizing the fruits
of liberation by knowledge.

The limb of wisdom which is equanimity,
if unrestrained by check and hindrance,
if cultivated and made much of
with uncorrupted heart,
conduce to realizing the fruits
of liberation by knowledge.

These are the seven limbs of wisdom,
which if unrestrained by check and hindrance,
if cultivated and made much of
with uncorrupted heart,
conduce to realizing the fruits
of liberation by knowledge.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
4. Nīvaraṇa Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

4. On Hindrances

Suttas 35-36

Yoniso

Systimatic

---

[78]

Sutta 35

Yoniso Suttaṃ (a)

THUS have I heard:

Once the Exalted One once addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, in him,
who practises unsystematic attention,[1]
sensual desire,
if not already risen,
arises:
and, if already arisen,
sensual desire conduces
to the more-becoming and growth thereof.

So also in him,
who practises unsystematic attention,
malevolence,
if not already risen,
arises:
and, if already arisen,
malevolence conduces
to the more-becoming and growth thereof.

So also in him,
who practises unsystematic attention,
sloth and torpor,
if not already risen,
do arise:
and, if arisen,
sloth and torpor conduces
to the more-becoming and growth thereof.

So also in him,
who practises unsystematic attention,
excitement and flurry,
if not already risen,
do arise:
and, if already arisen,

excitement and flurry conduces
to the more-becoming and growth thereof.

So also in him,
who practises unsystematic attention,
doubt and wavering,
if not already risen,
do arise:
and, if already arisen,
doubt and wavering conduces
to the more-becoming and growth thereof.

Sutta 36

Yoniso Suttaṃ (b)

But, monks, in him who gives systematic attention,
the limb of wisdom which is mindfulness,
if not yet arisen,
arises:
and, if already arisen,
by cultivation
it goes to fulfilment.

So also in him who gives systematic attention,
the limb of wisdom which is investigation of the Norm,
if not yet arisen,
arises:
and, if already arisen,
by cultivation
it goes to fulfilment.

So also in him who gives systematic attention,
the limb of wisdom which is energy,
if not yet arisen,
arises:
and, if already arisen,
by cultivation
it goes to fulfilment.

So also in him who gives systematic attention,
the limb of wisdom which is zest,
if not yet arisen,
arises:
and, if already arisen,
by cultivation
it goes to fulfilment.

So also in him who gives systematic attention,
the limb of wisdom which is tranquility,
if not yet arisen,
arises:
and, if already arisen,
by cultivation
it goes to fulfilment.

So also in him who gives systematic attention,
the limb of wisdom which is concentration,
if not yet arisen,
arises:
and, if already arisen,
by cultivation
it goes to fulfilment.

So also in him who gives systematic attention,
the limb of wisdom which is equanimity,

if not yet arisen,
arises:
and, if already arisen,
by cultivation
it goes to fulfilment.

---

[1] *Cf. Expos.* ii, 490; *supra,* 71, *n.*

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
4. Nīvaraṇa Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

4. On Hindrances

Sutta 37

Vuddhi (or Aparihāni?) Suttaṃ

Increase or Not Decrease

---

[79]

THUS have I heard:

Once the Exalted One once addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"These seven limbs of wisdom, monks,
if cultivated and made much of,

conduce to increase
and not to decrease.

What seven?

The limb of wisdom that is mindfulness,
the limb of wisdom that is Norm investigation,
the limb of wisdom that is energy,
the limb of wisdom that is zest,
the limb of wisdom that is tranquillity,
the limb of wisdom that is concentration,
the limb of wisdom that is equinimity.

These seven limbs of wisdom, monks,
if cultivated and made much of,
conduce to increase
and not to decrease."

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
4. Nīvaraṇa Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

4. On Hindrances

Sutta 38

Āvaraṇa-Nīvaraṇa (or Nīvaraṇ'Āvaraṇa) Suttaṃ

Restraint and Hindrance

---

[79]

THUS have I heard:

Once the Exalted One once addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five checks,
hindrances

and corruptions of the heart,
which weaken insight.[1]

What five?

Sensual desire, monks, is a check,
hindrance
and corruption of the heart,
that weakens insight.

Malevolence, is a check,
hindrance
and corruption of the heart,
that weakens insight.

Sloth and torpor, is a check,
hindrance
and corruption of the heart,
that weakens insight.

Excitement and flurry, is a check,
hindrance
and corruption of the heart,
that weakens insight.

Doubt and wavering, is a check,
hindrance
and corruption of the heart,
that weakens insight.

These five are checks,
hindrances
and corruptions of the heart,
which weaken insight.

§

The seven limbs of wisdom, monks,
if unrestrained,
unhindered,
if cultivated
and made much of
with uncorrupted heart,
conduce to realizing the fruits of liberation by knowledge.

What seven?

The limb of wisdom that is mindfulness,
the limb of wisdom that is Norm investigation,
the limb of wisdom that is energy,
the limb of wisdom that is zest,
the limb of wisdom that is tranquillity,
the limb of wisdom that is concentration,
the limb of wisdom that is equinimity.

■

Now, monks, at the time when the Ariyan disciple
makes the Norm his object,[2]
gives attention to it,
with all his mind considers it,
with ready ear listens to the Norm, -
at such time
these five hindrances exist not in him:
at such time
the seven limbs of wisdom
by cultivation
go to fulfilment.

■

What five hindrances at such time exist not?

The hindrance that is sensual desire,
at such time,
exists not.

The hindrance which is malevolence,
at such time,
exists not.

The hindrance which is sloth and torpor,
at such time,
exists not.

The hindrance which is excitement and flurry,
at such time,
exists not.

The hindrance which is doubt and wavering,
at such time,
exists not.

In that man
the five hindrances
at such time
exist not.

■

And what seven limbs of wisdom
by cultivation
at such time go to fulfilment?

[80]

The limb of wisdom that is mindfulness,
by cultivation,

at such time goes to fulfilment.

The limb of wisdom that is Norm investigation,
by cultivation,
at such time goes to fulfilment.

The limb of wisdom that is energy,
by cultivation,
at such time goes to fulfilment.

The limb of wisdom that is zest,
by cultivation,
at such time goes to fulfilment.

The limb of wisdom that is tranquillity,
by cultivation,
at such time goes to fulfilment.

The limb of wisdom that is concentration,
by cultivation,
at such time goes to fulfilment.

The limb of wisdom that is equinimity,
by cultivation,
at such time goes to fulfilment.

These seven limbs of wisdom
by cultivation
at such time go to fulfilment?

■

At the time, monks, when the Ariyan disciple
makes the Norm his object,
gives attention to it,
with all his mind considers it,
with ready ear listens to the Norm, -

at such time
the five hindrances exist not in him,
at such time
these seven limbs of wisdom
by cultivation go to fulfilment."

---

[1] *Cf. infra,* text 160; *Buddh. Psych. Eth.,* p. 310 *n.*

[2] *Aṭṭhi-katvā* {*supra,* text 76); quoted *KhpA*. 148. *Cf.* S. 1, 112, ii, 220; *J.P.T.S.,* 1886, p. 107; *A*. iii, 162, 402 (where the context implies 'giving close attention to') reads *sabbaṇ cetasā* for *sabbacetaso* of our text. (Read *samann-* for *sammannāharitvā*.)

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
4. Nīvaraṇa Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

4. On Hindrances

Sutta 39

Rukkha Suttaṃ

The Tree

---

[80]

THUS have I heard:

Once the Exalted One once addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"There are mighty trees, monks,
grown from tiny seeds,

of mighty bulk,
which overspread[1] (other) trees.

The trees thus overspread[2]
break up,
break down,
fall to the ground
and so lie.

What mighty trees, monks,
grown from tiny seeds,
of mighty bulk,
which overspread other trees
by which being overspread,
break up,
break down,
fall to the ground
and so lie?

Trees such as the bo-tree,
the banyan,
the wave-leafed fig,
the bunched fig,
the cedar,[3]
the wood-apple tree.[4]

These are the mighty trees, monks,
grown from tiny seeds,
of mighty bulk,
which overspread other trees:
by which being overspread,
break up,
break down,
fall to the ground
and so lie.

§

Just in the same way, monks,
here maybe is such and such a clansman, who,
whatsoever lusts he abandons
and goes forth from home to the homeless,
just by such lusts,
or by lusts still worse than these,
is broken up,
broken down:
down he falls
and so lies.

Monks, there are these five checks,
hindrances
which overspread the heart,
which weaken insight.

What five?

Sensual desire, monks, is a check,
a hindrance
which overspreads the heart
and weakens insight.

Malevolence, monks, is a check,
a hindrance
which overspreads the heart
and weakens insight.

Sloth and torpor, monks, is a check,
a hindrance

which overspreads the heart
and weakens insight.

Excitement and flurry, monks, is a check,
a hindrance
which overspreads the heart
and weakens insight.

Doubt and wavering, monks, is a check,
a hindrance
which overspreads the heart
and weakens insight.

Each of these, monks, is a check,
a hindrance
which overspreads the heart
and weakens insight.

§

[81] These seven limbs of wisdom, monks,
which are without check and hindrance,
which overspread not the heart,
if cultivated
and made much of,
conduce to realizing the fruits
of liberation by knowledge.

What are the seven?

The limb of wisdom that is mindfulness,
which is without check and hindrance,
which overspreads not the heart,

which, if cultivated
and made much of,
conduces to the realization
of the fruits of liberation by knowledge;

the limb of wisdom that is Norm investigation,
which is without check and hindrance,
which overspreads not the heart,
which, if cultivated
and made much of,
conduces to the realization
of the fruits of liberation by knowledge;

the limb of wisdom that is energy,
which is without check and hindrance,
which overspreads not the heart,
which, if cultivated
and made much of,
conduces to the realization
of the fruits of liberation by knowledge;

the limb of wisdom that is zest,
which is without check and hindrance,
which overspreads not the heart,
which, if cultivated
and made much of,
conduces to the realization
of the fruits of liberation by knowledge;

the limb of wisdom that is tranquillity,
which is without check and hindrance,
which overspreads not the heart,
which, if cultivated
and made much of,
conduces to the realization
of the fruits of liberation by knowledge;

the limb of wisdom that is concentration,
which is without check and hindrance,
which overspreads not the heart,
which, if cultivated
and made much of,
conduces to the realization
of the fruits of liberation by knowledge;

the limb of wisdom which is equanimity,
which is without check and hindrance,
which overspreads not the heart,
which, if cultivated
and made much of,
conduces to the realization
of the fruits of liberation by knowledge.

These are the seven limbs of wisdom, monks,
which are without check and hindrance,
which overspread not the heart,
if cultivated
and made much of,
conduce to realizing the fruits
of liberation by knowledge.

---

[1] *Ajjhārūhā* or *-rūḷhā*. *Comy. -abhirūhakā* (parasitic growths).

[2] *Ye hi* of text should read *yehi*.

[3] *Kacchiko* (*Comy. = aṭṭhi-gacchako;?* 'of bone-like growth.') ? Cedar. These trees appear in several lists, *e.g*. at *Vin*. iv, 35.

[4] Text *kapitthako*. *Comy. kaputhano; Vin. kapiṭhano, DA*. i, 81 *kapitthano; VM*. 183, *kapitthako (v.l.-no),* given as examples of *khandha-bījī*. But

whether it is of the fig-tree family or a wood-apple I cannot say. *Comy*. says it produces *pilakkhā*. Dictionaries call it *Feronia elephantum*. *Cf*. *Brethren*, p. 333 *n*.; *Mil*. 189 *(kapittho)* = Trans vol. 1. 262; also *JA*. v, 132, *v.l*. *kaviṭṭhaṇ*.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
4. Nīvaraṇa Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

4. On Hindrances

Sutta 40

Nīvaraṇa Suttaṃ

Hindrance

---

[81]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Monks, there are these five hindrances
which cause blindness,
loss of sight
and ignorance;
which obstruct insight,
consort with pain[1]
and conduce not to Nibbāna.

Which five?

The hindrance of sensual desire, monks,
causes blindness,
loss of sight
and ignorance;
which obstruct insight,
consort with pain
and conduce not to Nibbāna.

The hindrance of malevolence, monks,
causes blindness,
loss of sight
and ignorance;
which obstruct insight,
consort with pain
and conduce not to Nibbāna.

The hindrance of sloth and torpor, monks,
causes blindness,
loss of sight
and ignorance;
which obstruct insight,
consort with pain
and conduce not to Nibbāna.

The hindrance of excitement and flurry, monks,
causes blindness,
loss of sight
and ignorance;
which obstruct insight,
consort with pain
and conduce not to Nibbāna.

The hindrance of doubt and wavering, monks,
causes blindness,
loss of sight
and ignorance;
which obstruct insight,
consort with pain
and conduce not to Nibbāna.

§

These seven limbs of wisdom, monks,
which cause sight,
knowledge,
growth of insight:
they consort not with pain,
and conduce to Nibbāna.

What are the seven?

They are the limb of wisdom that is mindfulness, monks,
which causes sight,
knowledge,
growth of insight:
they consort not with pain,
and conduce to Nibbāna.

The limb of wisdom that is investigation of the Norm, monks,
which causes sight,
knowledge,
growth of insight:
they consort not with pain,
and conduce to Nibbāna.

The limb of wisdom that is energy, monks,
which causes sight,
knowledge,
growth of insight:
they consort not with pain,
and conduce to Nibbāna.

The limb of wisdom that is zest, monks,
which causes sight,
knowledge,
growth of insight:
they consort not with pain,
and conduce to Nibbāna.

The limb of wisdom that is tranquillity, monks,
which causes sight,
knowledge,
growth of insight:
they consort not with pain,
and conduce to Nibbāna.

The limb of wisdom that is concentration, monks,
which causes sight,
knowledge,
growth of insight:
they consort not with pain,
and conduce to Nibbāna.

The limb of wisdom that is equanimity, monks,
which causes sight,
knowledge,
growth of insight:
they consort not with pain,
and conduce to Nibbāna.

These are the seven limbs of wisdom, monks,
which causes sight,
knowledge,
growth of insight:
they consort not with pain,
and conduce to Nibbāna."

---

[1] *M*. i, 115, *vighāta-pakkhikā* (*cf. supra,* text iv, 1); *Itiv*. 81. *Comy*. - *dukkha-pakkhika*.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
5. Cakka-Vatti Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

5. Roller of the Wheel

Sutta 41

Vidhā Suttaṃ

Conceits

---

[81]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, whatsoever recluses or brahmins
in past times
have abandoned the three conceits,[1]
all of them **[82]** did so
by the fact of cultivating and making much of
the seven limbs of wisdom.

Whatsoever recluses or brahmins
in future times
shall abandon the three conceits,
all of them will do so
by the fact of cultivating and making much of
the seven limbs of wisdom.|| ||

Whatsoever recluses or brahmins, monks,
do now
abandon the three conceits,
all of them do so
by the fact of cultivating and making much of
the seven limbs of wisdom.

■

What seven limbs of wisdom?

The limb of wisdom that is mindfulness,
the limb of wisdom that is Norm investigation,
the limb of wisdom that is energy,
the limb of wisdom that is zest,
the limb of wisdom that is tranquillity,
the limb of wisdom that is concentration,
the limb of wisdom that is equinimity.

■

"Monks, whatsoever recluses or brahmins
in past times
have abandoned the three conceits,
all of them did so
by the fact of cultivating and making much of
these seven limbs of wisdom.

Whatsoever recluses or brahmins
in future times
shall abandon the three conceits,
all of them will do so
by the fact of cultivating and making much of
these seven limbs of wisdom.|| ||

Whatsoever recluses or brahmins, monks,
do now
abandon the three conceits,
all of them do so
by the fact of cultivating and making much of
thees seven limbs of wisdom."

---

[1] *Tisso vidhā. Cf. supra,* text 56. *Comy. Tāyo māna-koṭṭhāsā.*

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
5. Cakka-Vatti Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

5. Roller of the Wheel

Sutta 42

Cakka-Vatti Suttaṃ

Roller of the Wheel

---

[82]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, together with the appearance
of a monarch who rolls the wheel[1]
there is the appearance of the seven treasures.

What seven treasures?

The treasure of the Wheel,
the treasure of the Elephant,
the treasure of the Horse,
the treasure of the Jewel,
the treasure of the Woman,
the treasure of the Housefather,
the treasure of the Heir Apparent.

These, monks, are the seven treasures
that appear along with the appearance
of a monarch who rolls the wheel.

Likewise, monks, together with
the appearance of a Tathāgata who is Arahant,
a fully Enlightened One,
there is the appearance
of these seven treasures.

What seven?

There is the appearance of
the seven treasures of wisdom:

The treasure of wisdom that is mindfulness,
the treasure of wisdom that is searching the Norm,
the treasure of wisdom that is energy,
the treasure of wisdom that is zest,
the treasure of wisdom that is tranquillity,

the treasure of wisdom that is concentration,
the treasure of wisdom that is equanimity.

Monks, together with the appearance
of a Tathāgata who is Arahant,
a fully Enlightened One,
there is the appearance of
these seven treasures of wisdom.

---

[1] *Cakka-vatti,* a term for the ideal monarch. *Cf*. *Dialog*. ii, 327; *M*. i, 55; *Pts*. *of Contr.,* 107. *Comy*. refers to Maha Sudassana Sutta, *D*. ii, 169.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
5. Cakka-Vatti Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

5. Roller of the Wheel

Sutta 43

Māra Suttaṃ

Māra

---

[83]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"I will teach you, monks, a way for crushing Māra's host.

Do ye listen to it.

And what, monks, is that way for crushing Māra's host?

It is the seven limbs of wisdom.

What seven?

The limb of wisdom that is mindfulness,
the limb of wisdom that is Norm investigation,
the limb of wisdom that is energy,
the limb of wisdom that is zest,
the limb of wisdom that is tranquillity,
the limb of wisdom that is concentration,
the limb of wisdom that is equinimity.

This, monks, is the way for crushing Māra's host."

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
5. Cakka-Vatti Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

5. Roller of the Wheel

Sutta 44

Duppañño Suttaṃ

Witless

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
5. Cakka-Vatti Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

5. Roller of the Wheel

Sutta 45

Paññavā Suttaṃ

Intelligent[1]

---

[83]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

"Now a certain brother came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side
he said to the Exalted One: -

"'Intelligent, no imbecile!'

Intelligent, no imbecile!'
is the saying, lord.

Pray, lord, how far is this name applicable?"

"By the fact, monk, of cultivating,
and making much of
the seven limbs of wisdom,
one is called 'Intelligent, no imbecile.'

What seven?

The limb of wisdom that is mindfulness,
the limb of wisdom that is Norm investigation,
the limb of wisdom that is energy,
the limb of wisdom that is zest,
the limb of wisdom that is tranquillity,
the limb of wisdom that is concentration,
the limb of wisdom that is equinimity.

By the fact, monk, of cultivating,
and making much of
the seven limbs of wisdom,
one is called 'Intelligent, no imbecile.'"

---

[1] *Paññavā*.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
5. Cakka-Vatti Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

5. Roller of the Wheel

Sutta 46

Dalidda Suttaṃ

Wretched

---

[83]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

"Now a certain brother came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side
he said to the Exalted One: -

"'A poor wretch!'

A poor wretch!'
is the saying, lord.

Pray, lord, how far is this name applicable?"

[84] "By the fact, monk, of not cultivating,
not making much of
the seven limbs of wisdom,
one is called 'A poor wretch.'

What seven?

The limb of wisdom that is mindfulness,
the limb of wisdom that is Norm investigation,
the limb of wisdom that is energy,
the limb of wisdom that is zest,
the limb of wisdom that is tranquillity,
the limb of wisdom that is concentration,
the limb of wisdom that is equinimity.

By the fact, monk, of not cultivating,
not making much of
the seven limbs of wisdom,
one is called 'A poor wretch.'"

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
5. Cakka-Vatti Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

5. Roller of the Wheel

Sutta 47

Adalidda Suttaṃ

Well-to-do

---

[84]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

"Now a certain brother came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side
he said to the Exalted One: -

"'Well-to-do!'

Well-to-do!'
is the saying, lord.

Pray, lord, how far is this name applicable?"

"By the fact, monk, of cultivating,
and making much of
the seven limbs of wisdom,
one is called 'Well-to-do.'

What seven?

The limb of wisdom that is mindfulness,
the limb of wisdom that is Norm investigation,
the limb of wisdom that is energy,
the limb of wisdom that is zest,
the limb of wisdom that is tranquillity,
the limb of wisdom that is concentration,
the limb of wisdom that is equinimity.

By the fact, monk, of cultivating,
and making much of
the seven limbs of wisdom,
one is called 'Well-to-do.'"

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
5. Cakka-Vatti Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

5. Roller of the Wheel

Sutta 48

Ādicca Suttaṃ

The Sun[1]

---

[84]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, the dawn
is the forerunner,
the harbinger
of the arising of the sun,
even so friendship with what is lovely
is the forerunner,
the harbinger
of the arising of the seven limbs of wisdom in a monk.

Of a monk who is a friend of what is lovely
we may expect that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how does a monk,
who is a friend of what is lovely,
cultivate and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That, monks, is how a monk, who is a friend of what is lovely,
cultivates and makes much of
the seven limbs of wisdom."

[1] *Supra*, text 29.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
5. Cakka-Vatti Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

5. Roller of the Wheel

Sutta 49

Paṭhama Aṇga Suttaṃ

Factor (a)

---

[84]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"As a matter concerning one's own self,[1] monks,
I see no other single factor so potent
for the arising of the seven limbs of wisdom
as systematic attention.

[85] Of a monk who is possessed of systematic attention
we may expect that he will cultivate,
that be will make much of
the seven limbs of wisdom.

And how does a monk
who is possessed of systematic attention,
cultivate and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That, monks, is how a monk,
who is possessed of systematic attention,
cultivates and makes much of
the seven limbs of wisdom."

[1] *Ajjhattikaṇ angan ti karitva*, (the personal factor, as opposed to *bahiraṇ angaṇ* of next §. B. does not comment here, but at *A*. i, 16 he says: *Idaṇ vuttaṇ hoti: Bhikkhave, ajjhattaṇ paccattaṇ attano santāne samuṭṭhitaṇ kāraṇan ti katva na aññaṇ ekaṇ kāraṇan pi passām' ti*. *Cf*. *infra*, text 110.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
5. Cakka-Vatti Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

5. Roller of the Wheel

Sutta 50

Dutiya Aṇga Suttaṃ

Factor (b)

---

[85]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"As a matter concerning the outside,[1] monks,
I see no other single factor
so potent for the arismg of the seven limbs of wisdom as
friendship with what is lovely.

Of a monk who is a friend what is lovely
we may expect that he will cultivate
the seven limbs of wisdom,
that he will make much of
the seven limbs of wisdom.

And how does a monk
who is a friend of what is lovely
cultivate and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That, monks, is how a monk,
who is a friend of what is lovely
cultivates and makes much of
the seven limbs of wisdom."

[1] *Comy*. seems to regard the difference thus: Your own person, hair, nails, or cleanliness is *ajjhattikaṇ;* your robe, lodging, etc., is *bahiraṇ*.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
6. Bojj'Anga-Sākacca Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

6. Perseverance in the Limbs of Wisdom

Sutta 51

Āhāra Suttaṃ

Food

---

[85]

Thus have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

2. "I will teach you, monks,
what is food

and what is no food
for the five hindrances
and for the seven limbs of wisdom.

Do ye listen to it.

I. The Food of the Hindrances

3. And what, monks, is food
for the arising of sensual lust
that has not yet arisen,
or for the more-becoming and growth
of sensual lust already arisen?

It is, monks, the alluring feature of things.[1]

Unsystematic attention to that
is this **[86]** food
for the arising of sensual lust
that has not yet arisen,
or for the more-becoming and growth of sensual lust,
if arisen.

■

4. And what, monks, is food
for the arising of malevolence
not yet arisen,
or for the more-becoming and growth of malevolence,
if already arisen?

It is, monks, the repulsive feature of things.

Unsystematic attention to that
is this food
for the arising of malevolence

that has not yet arisen,
or for the more-becoming and growth of malevolence,
if arisen.

■

5. And what, monks, is food
for the arising of sloth and torpor
not yet arisen,
or for the more-becoming and growth of sloth and torpor,
if already arisen?

It is, monks,
regret,
drowsiness,
languor,
surfeit after meals,
torpidity of mind.[2]

Unsystematic attention to that, monks,
is this food for the arising of sloth and torpor
that has not yet arisen,
or for the more-becoming and growth of sloth and torpor,
if arisen.

■

6. And what, monks, is food
for the arising of excitement and flurry
not yet arisen,
or for the more-becoming and growth of excitement and flurry,
if already arisen?

It is non-tranquillity of mind.

Unsystematic attention to that, monks,
is this food for the arising of excitement and flurry

that has not yet arisen,
or for the more-becoming and growth of excitement and flurry,
if arisen.

■

7. And what, monks, is food
for the arising of doubt and wavering
not yet arisen,
or for the more-becoming and growth of doubt and wavering,
if already arisen?

It is things which are based on doubt and wavering.

Unsystematic attention to that, monks,
is this food for the arising of doubt and wavering
that has not yet arisen,
or for the more-becoming and growth of doubt and wavering,
if arisen.

II. The Food of the Limbs of Wisdom

8. And what, monks, is food
for the arising
of the limb of wisdom that is mindfulness
not yet arisen,
or for the cultivation and fulfilment,
of the limb of wisdom that is mindfulness,
if already arisen?

There are, monks, things based on the limb of wisdom that is mindfulness.

Systematic attention thereto,
if made much of,
is this food
for the arising

of the limb of wisdom that is mindfulness
not yet arisen,
or for the cultivation and fulfilment,
of the limb of wisdom that is mindfulness,
if already arisen.

■

9. And what, monks, is food
for the arising
of the limb of wisdom that is Norm-investigation
not yet arisen,
or for the cultivation and fulfilment,
of the limb of wisdom that is Norm-investigation,
if already arisen?

[87] There are, monks, things good and bad,
things blameworthy
and things not blameworthy,
things mean and things exalted,
things that are constituent parts
of darkness and light.

Systematic attention thereto,
if made much of,
is this food
for the arising
of the limb of wisdom which is Norm-investigation
if not yet arisen,
(or for the more-becoming and growth thereof),
for the cultivation and fulfilment,
of the limb of wisdom that is Norm-investigation if already arisen.[3]

■

10. And what, monks, is food
for the arising
of the limb of wisdom that is energy
not yet arisen,
or for the cultivation and fulfilment,
of the limb of wisdom that is energy,
if already arisen?

There is, monks, the element of putting forth effort,
the element of exertion,
the element of striving.[4]

Systematic attention thereto,
if made much of,
is this food
for the arising
of the limb of wisdom that is energy
not yet arisen,
or for the cultivation and fulfilment,
of the limb of wisdom that is energy,
if already arisen.

■

11. And what, monks, is food
for the arising
of the limb of wisdom that is zest
not yet arisen,
or for the cultivation and fulfilment,
of the limb of wisdom that is zest,
if already arisen?

There are, monks, things based on the limb of wisdom that is zest.

Systematic attention thereto,
if made much of,

is this food
for the arising
of the limb of wisdom that is zest
not yet arisen,
or for the cultivation and fulfilment,
of the limb of wisdom that is zest,
if already arisen

■

12. And what, monks, is food
for the arising
of the limb of wisdom that is tranquillity
not yet arisen,
or for the cultivation and fulfilment,
of the limb of wisdom that is tranquillity,
if already arisen?

There is, monks, tranquillity of body
and there is tranquillity of mind.

Systematic attention thereto,
if made much of,
is this food
for the arising
of the limb of wisdom that is tranquillity
which has not yet arisen,
(or for the more-becoming and growth thereof),
or for the cultivation and fulfilment,
of the limb of wisdom that is tranquillity,
if already arisen.[5]

■

13. And what, monks, is food
for the arising

of the limb of wisdom that is concentration
not yet arisen,
or for the cultivation and fulfilment,
of the limb of wisdom that is concentration,
if already arisen?

[88] There are, monks, sights that calm,
that bewilder not.

Systematic attention thereto
is this food
for the arising
of the limb of wisdom that is concentration
not yet arisen,
or for the cultivation and fulfilment,
of the limb of wisdom that is concentration,
if already arisen.

■

14. And what, monks, is food
for the arising
of the limb of wisdom that is equanimity
not yet arisen,
or for the cultivation and fulfilment,
of the limb of wisdom that is equanimity,
if already arisen?

There are, monks, things based on the limb of wisdom that is equanimity.

Systematic attention thereto,
if made much of,
is this food
for the arising
of the limb of wisdom that is equanimity
not yet arisen,
or for the cultivation and fulfilment,

of the limb of wisdom that is equanimity,
if already arisen.

III. No Food for the Hindrances

15. And what, monks, is no food
for the arising of sensual lust,
not yet arisen,
or for the more-becoming and growth
of sensual lust,
if already arisen?

There is, monks, the repulsive feature of things.

Systematic attention thereto,
if made much of,
is no food for the arising of sensual lust,
not yet arisen,
or for the more-becoming and growth
of sensual lust,
if already arisen.

■

16. And what, monks, is no food
for the arising of malevolence,
not yet arisen,
or for the more-becoming and growth
of malevolence,
if already arisen?

It is a heart released by goodwill.[6]

Systematic attention thereto,
if made much of,
is no food for the arising of malevolence,

not yet arisen,
or for the more-becoming and growth
of malevolence,
if already arisen.

■

17. And what, monks, is no food
for the arising of sloth and torpor,
not yet arisen,
or for the more-becoming and growth
of sloth and torpor,
if already arisen?

It is the element of putting forth effort,
the element of exertion,
the element of striving.

Systematic attention thereto
if made much of,
is no food for the arismg of sloth and torpor,
not yet arisen,
or for the more-becoming and growth
of sloth and torpor,
if already arisen.

■

[89] 18. And what, monks, is no food
for the arising of excitement and flurry,
not yet arisen,
or for the more-becoming and growth
of excitement and flurry,
if already arisen?

It is tranquillity of mind.

Systematic attention thereto,
if made much of,
is no food for the arising of excitement and flurry,
not yet arisen,
or for the more-becoming and growth
of excitement and flurry,
if already arisen.

■

19. And what, monks, is no food
for the arising of doubt and wavering,
not yet arisen,
or for the more-becoming and growth
of doubt and wavering,
if already arisen?

There are, monks, things good and things bad,
things blameworthy and things not blameworthy,
things mean and things exalted,
things that are constituent parts
of darkness and light.

Systematic attention thereto,
if made much of,
is no food
for the arising of doubt and wavering,
not yet arisen,
or for the more-becoming and growth
of doubt and wavering,
if already arisen.

IV. No Food for the Limbs of Wisdom

20. And what, monks, is no food
for the arising

of the limb of wisdom that is mindfulness,
if not yet arisen,
or for the cultivation and fulfilment
of the limb of wisdom that is mindfulness
that is already arisen

There are, monks, things based on the limb of wisdom that is mindfulness.

Unsystematic attention thereto,
if made much of,
is no food
for the arising
of the limb of wisdom that is mindfulness
not yet arisen,
or for the cultivation and fulfilment
of the limb of wisdom that is mindfulness,
if already arisen.

■

21. And what, monks, is no food
for the arising
of the limb of wisdom that is Norm-investigation,
if not yet arisen,
or for the cultivation and fulfilment
of the limb of wisdom that is Norm-investigation,
if already arisen?

There are, monks, things good and things bad,
things blameworthy and things not blameworthy,
things mean and things exalted,
things that are constituent parts
of darkness and light.

Unsystematic attention thereto,
if made much of,
is no food

for the arising
of the limb of wisdom that is Norm-investigation,
if not yet arisen,
or for the cultivation and fulfilment
of the limb of wisdom that is Norm-investigation,
if already arisen.

■

22. And what, monks, is no food
for the arising
of the limb of wisdom that is energy,
if not yet arisen,
or for the cultivation and fulfilment
of the limb of wisdom that is energy,
if already arisen?

[90] There is, monks, the element of putting forth effort,
the element of exertion,
the element of striving.

Unsystematic attention thereto,
if made much of,
is no food
for the arising
of the limb of wisdom that is energy,
if not yet arisen,
or for the cultivation and fulfilment
of the limb of wisdom that is energy,
if already arisen.

■

23. And what, monks, is no food
for the arising
of the limb of wisdom that is zest,
if not yet arisen,

or for the cultivation and fulfilment
of the limb of wisdom that is zest,
if already arisen?

There are, monks, things based on the limb of wisdom that is zest.

Unsystematic attention thereto,
if made much of,
is no food
for the arising
of the limb of wisdom that is zest,
if not yet arisen,
or for the cultivation and fulfilment
of the limb of wisdom that is zest,
if already arisen.

■

24. And what, monks, is no food
for the arising
of the limb of wisdom that is tranquillity,
if not yet arisen,
or for the cultivation and fulfilment
of the limb of wisdom that is tranquillity,
if already arisen?

There is, monks, a tranquillity of body
and a tranquillity of mind.

Unsystematic attention thereto,
if made much of,
is no food
for the arising
of the limb of wisdom that is tranquillity,
if not yet arisen,
or for the cultivation and fulfilment

of the limb of wisdom that is tranquillity,
if already arisen.

■

25. And what, monks, is no food
for the arising
of the limb of wisdom that is equanimity,
if not yet arisen,
or for the cultivation and fulfilment
of the limb of wisdom that is equanimity,
if already arisen?

There are, monks, things based on the limb of wisdom that is equanimity.

Unsystematic attention thereto,
if made much of,
is no food
for the arising
of the limb of wisdom that is equanimity,
if not yet arisen,
or for the cultivation and fulfilment
of the limb of wisdom that is equanimity,
if already arisen."

---

[1] *Cf*. II, 1, i, [? SN2.12.11] for a similar section on Food.

[2] *Cf*. *A*. i, 3; *supra,* text 64 *n*.

[3] Quoted *VM*. i, 131, where the words in brackets are added.

[4] *Ārambha-dhātu*. *Cf*. *Expos*. i, 192. The initial effort of striving. *Cf*. *MA*. 284. *Nikkama-dhātu,* the same, grown stronger by casting off sloth.

Parakkama-dhātu, the same, still stronger as it draws nearer and nearer to the goal.

[5] *VM*. i, 133, brackets as above.

[6] *Mettā-ceto-vimutti*.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
6. Bojj'Anga-Sākacca Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

6. Perseverance in the Limbs of Wisdom

Sutta 52

Pariyāya Suttaṃ

The Method

---

[90]

Thus have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now a number[1] of monks,
robing themselves in the forenoon,
and taking bowl and outer robe,
set off for Sāvatthī to beg for food.

And it occurred to those monks:

"It is full early to go to Sāvatthī to beg.

Suppose we pay a visit
to the Park of the Wanderers[2] who hold other views."

[91] So those monks went there
and on coming to them
courteously greeted the Wanderers of other views,
and after the exchange of greetings and civilities,
sat down at one side.

As they thus sat
the Wanderers of other views said this
to those monks:

"Friends, Gotama the recluse
teaches his disciples doctrine
thus:

'Come ye, monks!

Abandoning the five hindrances,
the corruptions of the heart,
which cause weakening of insight,
do ye cultivate the seven limbs of wisdom.'

Now, friends, we also thus teach doctrine
to our disciples, saying:

'Come ye, friends!

Abandoning the five hindrances,
the corruptions of the heart
which cause weakening of insight,
do ye cultivate the seven limbs of wisdom.'"[3]

Now herein, friends,
what is the distinction,[4]
what the peculiarity[5] of,

what is the difference between
Gotama the recluse's teaching of doctrine
and our teaching,
between his instruction
and our instruction?"

Thereupon those monks made no reply,
either of approval or of disapproval
to those Wanderers holding other views;
but, without expressing either approval or disapproval,
they rose up and went away,
saying:

"We will learn the meaning of this saying
from the Exalted One."

§

So those monks, after wandering through Sāvatthī for alms,
on returning from their alms-round
and eating their meal,
went to visit the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated those monks said this to the Exalted One:

"Lord, here in the forenoon we robed,
and taking bowl and **[92]** outer robe
we set off for Sāvatthī to gather alms.

Then, lord, it occurred to us thus:

'It is full early to go to Sāvatthī to beg.

Suppose we pay a visit
to the Park of the Wanderers who hold other views.'

So we went there
and on coming to them
courteously greeted the Wanderers of other views,
and after the exchange of greetings and civilities,
sat down at one side.

As we sat
the Wanderers of other views said this
to us:

'Friends, Gotama the recluse
teaches his disciples doctrine thus:

"Come ye, monks!

Abandoning the five hindrances,
the corruptions of the heart,
which cause weakening of insight,
do ye cultivate the seven limbs of wisdom."

Now, friends, we also thus teach doctrine
to our disciples, saying:

"Come ye, friends!

Abandoning the five hindrances,
the corruptions of the heart
which cause weakening of insight,
do ye cultivate the seven limbs of wisdom."

Now herein, friends,
what is the distinction,

what the peculiarity of,
what is the difference between
Gotama the recluse's teaching of doctrine
and our teaching,
between his instruction
and our instruction?'

So, lord, we made no reply
to those Wanderers holding other views,
either of approval or of disapproval,
but without expressing approval or disapproval,
we rose up and came away, saying:

'We will learn the meaning of this saying from the Exalted One.'"

§

"Monks, when the Wanderers of other views say this,
they should be answered thus:

'But there is a method, friends,
following which the five hindrances are ten in number,
and the seven limbs of wisdom fourteen.'

When questioned as to this, monks,
the Wanderers of other views
will be unable to explain themselves,
and further will come to an ill pass.[6]

Why so?

Because, monks, it is beyond their scope.

For I behold not, monks,
anyone in the world,
with its devas and its Māras, its Brahmās,
with its host of recluses and brahmins,
with its devas and mankind,
who could satisfy the mind[7]
with an answer to these questions,
save only a Tathāgata
or a Tathāgata's disciples,
or at any rate after hearing it of them.[8]

I. The Five are Ten

And what, monks, is the method of explanation
according to which the five hindrances are ten?

■

Sensual lust of the personal,[9] monks, -
that is a hindrance.

Sensual lust of the external, monks, -
that is a hindrance.

So when we speak of the hindrance of personal lust,
that is what is meant.[10]

Therefore, according to this method it is twofold.

■

[93] One's own personal malevolence, monks, -
that is a hindrance.

The malevolence of others, -
that is a hindrance.

When we speak of the hindrance of malevolence,
that is what is meant.

Therefore, according to this method it is twofold.

■

Sloth, monks, is a hindrance.

Torpor is a hindrance.

So when we speak of the hindrance
of sloth and torpor,
that is what is meant.

By this method it is twofold.

■

Excitement,[11] monks,
is a hindrance.

Flurry is a hindrance.

So when we speak of the hindrance
of excitement and flurry
that is what is meant.

By this method it is twofold.

■

Doubt and wavering
in one's own conditions,[12] monks,
is a hindrance.

Doubt and wavering
as to externals[13]

is a hindrance.

Thus when we speak of the hindrance
of doubt and wavering,
that is what is meant.

By this method it is twofold.

■

This, monks, is the method of explanation
according to which
the five hindrances are ten.

II. The Seven are Fourteen

"And what, monks, is the method of explanation
according to which
the seven limbs of wisdom are fourteen?

■

Mindfulness, monks, as to one's own personal conditions -
that is the limb of wisdom that is mindfulness.

Mindfulness, monks, as to external conditions, -
that is the limb of wisdom that is mindfulness.

So in speaking of the limb of wisdom which is mindfulness,
that is what is meant.

So by this method it is twofold.

■

The limb of wisdom that is Norm-investigation,[14]
in the sense of searching,

investigation,
scrutinizing,
for insight into one's own personal conditions,
that is the limb of wisdom that is Norm-investigation.

The limb of wisdom that is Norm-investigation,
in the sense of searching,
investigation,
scrutinizing,
for insight into externals conditions,
that is the limb of wisdom that is Norm-investigation.

So when we speak of the limb of wisdom that is Norm-investigation,
that is what is meant.

Thus by this method it is twofold.

■

[94] Now, monks, that which is bodily[15] energy,
is energy as a limb of wisdom.

That which is mental[16] energy,
that also is energy as a limb of wisdom.

So when we speak of the limb of wisdom which is energy,
that is what is meant.

So by this method it is twofold.[17]

■

Now, monks, zest
that is accompanied by thought directed and sustained,[18] -
that is zest as a limb of wisdom.

Zest unaccompanied by thought directed and sustained, -
that also is zest as a limb of wisdom.

So when we speak of the limb of wisdom that is zest,
that is what is meant.

Thus by this method it is twofold.

■

Now, monks, tranquillity of body, -
that is a limb of wisdom that is tranquillity.

Tranquillity of mind, -
that also is a limb of wisdom that is tranquillity.

So when we speak of the limb of wisdom that is tranquillity,
that is what is meant.

Thus by this method it is twofold.[19]

■

Again, monks, concentration
accompanied by thought directed and sustained, -
that is concentration as a limb of wisdom.

Concentration
unaccompanied by thought directed and sustained, -
that also is a limb of wisdom that is concentration.

Thus when we speak of the limb of wisdom that is concentration,
that is what is meant.

Thus by this method it is twofold.

■

Now, monks, equanimity
as to one's own personal conditions, -
that is equanimity as a limb of wisdom.

Equanimity
as to external conditions, -
that also is equanimity as a limb of wisdom.

So when we speak of the limb of wisdom that is equanimity,
that is what is meant.

Thus by this method it is twofold.

■

So, monks, this is the method of explanation
according to which the seven limbs of wisdom
are fourteen."

---

[1] *Sambahulā*. *Comy*. as at *VinA*. i, 1 says: According to the *Vinaya* method three folk are called 'a number'; more than that is a company. According to the *Suttanta* method three is just 'three'; above that, 'a number.' Here we are to understand it according to the latter.

[2] Not far from Jeta Grove. *Comy*.

[3] *Comy*. thinks these Wanderers hung about gatherings when the Buddha was teaching and, while pretending to be otherwise engaged, picked up these doctrines and put them into practice in their own teachings. I am of opinion, however, that similar doctrines prevailed among other teachers than the Buddha. For this subject see Mrs. Rhys Davids's article in *J.R.A.S.*, April, 1927, entitled *The Unknown Co-founders of Buddhism,* and *Indian Hist. Quarterly,* December, 1927, *Dhyana in Early Buddhism*.

[4] *Cf. K.S.* ii, 19, iii, 58, iv, 141. *Viseso* = moreness.

[5] *Adhippāyo* = extra practice.

[6] They would fail miserably. *Cf. K.S.* iv, 8, 39. *Comy.* as at *DA.* l, 117, *sampādetvā kathetuṃ na sakkhissanti ... asampāyanato uttarim pi dukkhaṃ āpajjanti*. *DA.* adds (of *vighātaṃ*) 'trouble of dryness of lip, palate, tongue and throat.'

[7] *Cf. D.* l, 118, *veyyākaraṇena cittam ārādheyya*. *(Comy. = parito-seyya)*.

[8] *Ito vā pana sutvā*.

[9] As usual, *Comy.* explains 'personal' as one's own *pañca-kkhandhā;* 'external' as that of others.

[10] *Cf. Asl.* 145; *Expos.* i, 192, *uddesaṃ (= gaṇanaṃ) āgacchati*.

[11] *Cf. Buddh. Psych. Eth.,* 120 *n*.

[12] *Ajjhatta-dhammesu vicikicchā = attano khandhesu vimati*. *Comy.*

[13] *Bahiddhā dhammesu vicikiccā = bahiddhā aṭṭhasu ṭhānesu mahāv*. *Cf. VM.* ii, 431 *(aṭṭhasu ārammanesu); Expos.* ii, 457.

[14] *Cf. Expos.* 195; *vicaya* = search; *pavicaya* = research.

[15] *Comy. kāyikaṃ* = bodily energy which comes to one who practises walking up and down. Tranquillity of the *kāya* (the three aggregates of feeling, perception and activities) is the calming of the three groups of mental factors.

[16] *Cetasikaṃ*. *Comy.* 'I will not abandon this sitting posture till my mind be absolved from the *āsavas* without grasping.' Tranquillity of consciousness *(citta)* is the calming of mind.

[17] *Expos*. 192.

[18] *Savitakka-savicāra pitī*.

[19] *Expos*. 171-2.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
6. Bojj'Anga-Sākacca Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

6. Perseverance in the Limbs of Wisdom

Sutta 53

Aggi Suttaṃ

Fire

---

[95]

Thus have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now a number of monks,
robing themselves in the forenoon,
and taking bowl and outer robe,
set off for Sāvatthī to beg for food.

And it occurred to those monks:

"It is full early to go to Sāvatthī to beg.

Suppose we pay a visit
to the Park of the Wanderers who hold other views."

So those monks went there
and on coming to them
courteously greeted the Wanderers of other views,
and after the exchange of greetings and civilities,
sat down at one side.

As they thus sat
the Wanderers of other views said this
to those monks:

"Friends, Gotama the recluse
teaches his disciples doctrine
thus:

'Come ye, monks,
Abandoning the five hindrances,
the corruptions of the heart,
which cause weakening of insight,
do ye cultivate the seven limbs of wisdom.'

Now, friends, we also thus teach doctrine
to our disciples, saying:

'Come ye, friends!

Abandoning the five hindrances,
the corruptions of the heart
which cause weakening of insight,
do ye cultivate the seven limbs of wisdom.'

Now herein, friends,
what is the distinction,
what the peculiarity of,
what is the difference between

Gotama the recluse's teaching of doctrine
and our teaching,
between his instruction
and our instruction?"

Thereupon those monks made no reply,
either of approval or of disapproval
to those wanderers holding other views;
but, without expressing either approval or disapproval,
they rose up and went away,
saying:

"We will learn the meaning of this saying
from the Exalted One."

§

So those monks, after wandering through Sāvatthī for alms,
on returning from their alms-round
and eating their meal,
went to visit the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated
those monks said this to the Exalted One:

"Lord, here in the forenoon we robed,
and taking bowl and outer robe
we set off for Sāvatthī to gather alms.

Then, lord, it occurred to us thus.

'It is full early to go to Sāvatthī to beg.

Suppose we pay a visit
to the Park of the Wanderers who hold other views.'

So we went there
and on coming to them
courteously greeted the Wanderers of other views,
and after the exchange of greetings and civilities,
sat down at one side.

As they we sat
the Wanderers of other views said this
to us:

'Friends, Gotama the recluse
teaches his disciples doctrine
thus:

"Come ye, monks,
Abandoning the five hindrances,
the corruptions of the heart,
which cause weakening of insight,
do ye cultivate the seven limbs of wisdom."

Now, friends, we also thus teach doctrine
to our disciples, saying:

"Come ye, friends!

Abandoning the five hindrances,
the corruptions of the heart
which cause weakening of insight,
do ye cultivate the seven limbs of wisdom."

Now herein, friends,
what is the distinction,

what the peculiarity of,
what is the difference between
Gotama the recluse's teaching of doctrine
and our teaching,
between his instruction
and our instruction?'

So, lord, we made no reply
to those Wanderers holding other views,
either of approval or of disapproval,
but without expressing approval or disapproval,
we rose up and came away, saying:

'We will learn the meaning of this saying from the Exalted One.'"

§

"When the Wanderers of other views thus speak, monks,
thus should they be answered:

'Whenever, friends, the mind is sluggish,[1]
at such time
which of the limbs of wisdom
is it unreasonable to cultivate?

To cultivate which limb of wisdom
is it reasonable?

Again, friends, when the mind is elated,[2]
at such time
which of the limbs of wisdom
is it unreasonable to cultivate?

To cultivate which is reasonable?'

Thus questioned, monks, the Wanderers of other views
will be unable to explain themselves,
and further
will come to an ill pass.

Why so?

Because, monks, it is beyond their scope.

For I behold not, monks,
anyone in the world,
with its devas and Maras,
its Brahmas,
with its host of recluses and brahmins,
with its devas and mankind,
who could satisfy the mind
with an answer to these questions,
save only a Tathāgata
or a Tathāgata's disciples,
or at any rate
only after hearing it of them.

§

I. Wrong Season

"At such time, monks,
as the mind is sluggish,[3]
then is the wrong season
for cultivating the limb of wisdom that is tranquillity,
then is the wrong season

for cultivating the limb of wisdom that is concentration,
then is the wrong season
for cultivating the limb of wisdom that is equanimity.

Why so?

When the mind is sluggish, monks,
it is hard to raise it up[4] by these conditions.

■

[96] Suppose, monks, a man wants to make a little fire blaze up.

If be heap thereon
wet grass,
wet cowdung
and wet sticks;
if he expose it to rain and wind
and[5] sprinkle it with dust,[6]
pray would that man be able
to make a little fire blaze up?"

"Surely not, lord."

■

"Just so, monks, at such time
as the mind is sluggish,
that is the wrong season
for cultivating the limb of wisdom that is tranquillity
that is the wrong season
for cultivating the limb of wisdom that is concentration,
that is the wrong season
for cultivating the limb of wisdom that is equanimity.

Why so?

Because, monks, when the mind is sluggish
it is hard to raise it up by these conditions.

§

II. Season

But at such time, monks,
as the mind is sluggish,
then is the season
for cultivating the limb of wisdom that is Norm-investigation,
then is the season
for cultivating the limb of wisdom that is energy,
then is the season
for cultivating the limb of wisdom that is zest.

Why so?

Because, monks, the sluggish mind
is easily raised by up such conditions.

■

Suppose, monks, a man wants to make a little fire blaze up.

If he heap thereon
dry grass,
dry cowdung
and dry sticks;
if he blow it up with his mouth,[7]
if he sprinkle it not with dust,
pray, would that man be able
to make a little fire blaze up?"

"Surely, lord."

■

"Just so, monks, at such time as the mind is sluggish,
then is the season
for cultivating the limb of wisdom that is Norm-investigation,
then is the season
for cultivating the limb of wisdom that is energy,
then is the season
for cultivating the limb of wisdom that is zest.

Why so?

Because, monks, the sluggish mind
is easily raised up by such conditions.

[97]

§

III. Wrong Season

At such time, monks, as the mind is elated,
then is the wrong season
for cultivating the limb of wisdom that is Norm-investigation,
then is the wrong season
for cultivating the limb of wisdom that is energy,
then is the wrong season
for cultivating the limb of wisdom that is zest.

Why so?

Because, monks, the elated mind
is hard to be calmed by such conditions.

■

Suppose, monks, a man should want to quench a great fire.

If he heap thereon
dry grass,
dry cowdung,
dry sticks;
if he blow it with his mouth
if he sprinkle no dust thereon,
would that man be able to quench a great fire?"

"Surely not, lord."

■

"Just so, monks, at such time as the mind is elated,
then is the wrong season
for cultivating the limb of wisdom that is Norm-investigation,
then is the wrong season
for cultivating the limb of wisdom that is energy,
then is the wrong season
for cultivating the limb of wisdom that is zest.

Why so?

Because, monks, the elated mind
is hard to be calmed by such conditions.

§

IV. Season

At such time, monks, as the mind is elated,
then is the season
for cultivating the limb of wisdom that is tranquillity,
then is the season
for cultivating the limb of wisdom that is concentration,
then is the season
for cultivating the limb of wisdom that is equanimity.

Why so?

Because, monks, the elated mind
is easily calmed up by such conditions.

■

Suppose, monks, a man should want to quench a great fire.

If he heap on it
wet grass,
wet cowdung,
wet sticks,
and expose it to rain and wind;
if he sprinkle dust thereon,
would that man be able to quench a great fire?"

"Surely, lord."

■

"Just so, monks, at such time as the mind is elated,
then is the season
for cultivating the limb of wisdom that is tranquillity,
then is the season
for cultivating the limb of wisdom that is concentration,

then is the season
for cultivating the limb of wisdom that is equanimity.

Why so?

Because, monks, the elated mind
is easily calmed up by such conditions.

■

[98] But as to mindfulness, monks,
that is profitable on all occasions,[8]
I declare."

---

[1] *Līna,* 'stuck fast,' adhering. *Cf. infra,* text 263.

[2] *Uddhata,* 'puffed up, inflated.'

[3] *I.e. atisithila-viriyādīhi līnaṇ.*

[4] *Dussamutthāpayaṇ.*

[5] *Udaka-vātaṇ* (? read *udaka-cāṭiṇ*);? wet wind as opposed to *sukkha-vāta. Cf. infra*; *VM.* i, 130, 248.

[6] Text *paṇsukāna (?). VM. paṇsukena;* but correct in next §.

[7] *Mukha-vāta* ('mouth wind'). *VM.* has *v.l. sukka-v.* (a bright, clear, not rainy wind), or should it be *sukkha,* dry? The balance of the two phrases suggests that one of these two is the right reading.

[8] *Sabbatthikaṇ. Comy.* 'like salt seasoning, is desirable on all occasions, just as an "all-round" royal minister can also fight or counsel or do special service equally well.'

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
6. Bojj'Anga-Sākacca Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

6. Perseverance in the Limbs of Wisdom

Sutta 54

Metta Suttaṃ

Goodwill[1]

---

[98]

Thus have I heard:

On a certain occasion the Exalted One was staying among the Koliyans,[2] at Haliddavasana,[3] a township of the Koliyans.

Now a great number of monks,
robing themselves in the forenoon
and taking bowl and outer robe,
entered Haliddavasana for alms.

And it occurred to those monks thus:

"It is yet full early to quest for alms in Haliddavasana.

How if we paid a visit to the Park of the Wanderers of other viws?"

So those monks did so,
and on reaching them
courteously greeted those Wanderers of other views,
and after the exchange of greetings and courtesies
they sat down at one side.

So seated
the Wanderers of other views said this
to those monks:

"Friends, Gotama the recluse thus teaches doctrine
to his disciples:

'Come ye, monks,
abandoning the hindrances that are corruptions of the heart,
that weaken insight,
do ye abide suffusing one quarter of the world
with a heart possessed of goodwill:
so also as to the second,
third
and fourth quarters: -
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions, -
do ye abide suffusing the whole world
with a heart possessed of goodwill
that is widespread,
grown great
and boundless,

free from enmity
and untroubled.[4]

[99] Come ye, monks,
abandoning the hindrances that are corruptions of the heart,
that weaken insight,
do ye abide suffusing one quarter of the world
with a heart possessed of compassion:
so also as to the second,
third
and fourth quarters: -
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions, -
do ye abide suffusing the whole world
with a heart possessed of compassion
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.

Come ye, monks,
abandoning the hindrances that are corruptions of the heart,
that weaken insight,
do ye abide suffusing one quarter of the world
with a heart possessed of sympathy:
so also as to the second,
third
and fourth quarters: -
and in like manner above,
below,
across,
everywhere,

for all sorts and conditions, -
do ye abide suffusing the whole world
with a heart possessed of sympathy
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.

Come ye, monks,
abandoning the hindrances that are corruptions of the heart,
that weaken insight,
do ye abide suffusing one quarter of the world
with a heart possessed of equanimity:
so also as to the second,
third
and fourth quarters: -
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions, -
do ye abide suffusing the whole world
with a heart possessed of equanimity
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.'

■

Now, friends, we also thus teach doctrine to our disciples:

'Come ye, monks,
abandoning the hindrances that are corruptions of the heart,

that weaken insight,
do ye abide suffusing one quarter of the world
with a heart possessed of goodwill:
so also as to the second,
third
and fourth quarters: -
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions, -
do ye abide suffusing the whole world
with a heart possessed of goodwill
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.

Come ye, monks,
abandoning the hindrances that are corruptions of the heart,
that weaken insight,
do ye abide suffusing one quarter of the world
with a heart possessed of compassion:
so also as to the second,
third
and fourth quarters: -
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions, -
do ye abide suffusing the whole world
with a heart possessed of compassion
that is widespread,
grown great

and boundless,
free from enmity
and untroubled.

Come ye, monks,
abandoning the hindrances that are corruptions of the heart,
that weaken insight,
do ye abide suffusing one quarter of the world
with a heart possessed of sympathy:
so also as to the second,
third
and fourth quarters: -
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions, -
do ye abide suffusing the whole world
with a heart possessed of sympathy
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.

Come ye, monks,
abandoning the hindrances that are corruptions of the heart,
that weaken insight,
do ye abide suffusing one quarter of the world
with a heart possessed of equanimity:
so also as to the second,
third
and fourth quarters: -
and in like manner above,
below,
across,

everywhere,
for all sorts and conditions, -
do ye abide suffusing the whole world
with a heart possessed of equanimity
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.'

■

Herein, friends,
what is the distinction,
what is the peculiarity of,
what is the difference
between Gotama the recluse's teaching of doctrine
and this of ours,
between his instruction
and our instruction?"

■

Thereupon those monks could make no reply,
either of approval
or of disapproval,
but without expressing either approval or disapproval
they rose up and went away,
saying:

"We will learn the meaning of this saying
from the Exalted One."

§

So those monks,
after going their begging-round in Haliddavasana
and returning
and eating their meal,
went to visit the Exalted One,
and on coming to him,
saluted him
and sat down at one side.

So seated
those monks said this
to the Exalted One:

"Here, lord, robing ourselves in the forenoon
we took bowl and outer robe
and set out for Haliddavasana
to beg for alms.

And it occurred to us:

'It is yet full early to quest for alms in Haliddavasana.

How if we paid a visit to the Park of the Wanderers of other viws?'

So we did so,
and on reaching them
courteously greeted those Wanderers of other views,
and after the exchange of greetings and courtesies
they sat down at one side.

So seated
the Wanderers of other views said this
to us:

■

'Friends, Gotama the recluse thus teaches doctrine
to his disciples:

"Come ye, monks,
abandoning the hindrances that are corruptions of the heart,
that weaken insight,
do ye abide suffusing one quarter of the world
with a heart possessed of goodwill:
so also as to the second,
third
and fourth quarters: -
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions, -
do ye abide suffusing the whole world
with a heart possessed of goodwill
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.

Come ye, monks,
abandoning the hindrances that are corruptions of the heart,
that weaken insight,
do ye abide suffusing one quarter of the world
with a heart possessed of compassion:
so also as to the second,
third
and fourth quarters: -
and in like manner above,
below,
across,
everywhere,

for all sorts and conditions, -
do ye abide suffusing the whole world
with a heart possessed of compassion
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.

Come ye, monks,
abandoning the hindrances that are corruptions of the heart,
that weaken insight,
do ye abide suffusing one quarter of the world
with a heart possessed of sympathy:
so also as to the second,
third
and fourth quarters: -
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions, -
do ye abide suffusing the whole world
with a heart possessed of sympathy
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.

Come ye, monks,
abandoning the hindrances that are corruptions of the heart,
that weaken insight,
do ye abide suffusing one quarter of the world
with a heart possessed of equanimity:
so also as to the second,

third
and fourth quarters: -
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions, -
do ye abide suffusing the whole world
with a heart possessed of equanimity
that is widespread,
grown great
and boundless,
free from enmity
and untroubled."

■

Now, friends, we also thus teach doctrine to our disciples:

"Come ye, monks,
abandoning the hindrances that are corruptions of the heart,
that weaken insight,
do ye abide suffusing one quarter of the world
with a heart possessed of goodwill:
so also as to the second,
third
and fourth quarters: -
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions, -
do ye abide suffusing the whole world
with a heart possessed of goodwill
that is widespread,
grown great

and boundless,
free from enmity
and untroubled.

Come ye, monks,
abandoning the hindrances that are corruptions of the heart,
that weaken insight,
do ye abide suffusing one quarter of the world
with a heart possessed of compassion:
so also as to the second,
third
and fourth quarters: -
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions, -
do ye abide suffusing the whole world
with a heart possessed of compassion
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.

Come ye, monks,
abandoning the hindrances that are corruptions of the heart,
that weaken insight,
do ye abide suffusing one quarter of the world
with a heart possessed of sympathy:
so also as to the second,
third
and fourth quarters: -
and in like manner above,
below,
across,

everywhere,
for all sorts and conditions, -
do ye abide suffusing the whole world
with a heart possessed of sympathy
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.

Come ye, monks,
abandoning the hindrances that are corruptions of the heart,
that weaken insight,
do ye abide suffusing one quarter of the world
with a heart possessed of equanimity:
so also as to the second,
third
and fourth quarters: -
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions, -
do ye abide suffusing the whole world
with a heart possessed of equanimity
that is widespread,
grown great
and boundless,
free from enmity
and untroubled."

■

Herein, friends,
what is the distinction,
what is the peculiarity of,

what is the difference
between Gotama the recluse's teaching of doctrine
and this of ours,
between his instruction
and our instruction?'

Thereupon we could make no reply,
either of approval
or of disapproval,
but without expressing either approval or disapproval
we rose up and went away,
saying:

'We will learn the meaning of this saying
from the Exalted One.'"

§

The Exalted One replied:

"Monks, when the Wanderers of other views say this
they should be answered thus:

'But, friends, how is the heart's release by goodwill cultivated?

What is its goal,[5]
wherein is its excellence?

What is its fruit and its ending?

■

Likewise how is the heart's release by compassion cultivated?

What is its goal,
wherein is its excellence?

What is its fruit and its ending?

■

How is the heart's release by sympathy cultivated?

What is its goal,
wherein is its excellence?

What is its fruit and its ending?

■

How is the heart's release by equanimity cultivated?

What is its goal,
wherein is its excellence?

What is its fruit and its ending?'

■

Thus questioned, monks,
the Wanderers of other views
will be unable to explain themselves,
and further will come to an ill pass.

Why so?

[100] Because, monks, it is beyond their scope.

For I behold not anyone in the world,
with its devas,
its Maras,
its Brahmas,

with its host of recluses and brahmins,
with its devas and mankind,
who could satisfy the mind
with an answer to those questions,
save only a Tathāgata
or a Tathāgata's disciples,
or at any rate
after hearing it of them.

§

And how, monks, does one cultivate the heart's release by goodwill?

What is its goal,
wherein its excellence,
what is its fruit
and its ending?[6]

Herein, monks, a monk cultivates the limb of wisdom that is mindfulness,
accompanied by goodwill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom that is investigation of the Norm,
accompanied by goodwill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom that is energy,
accompanied by goodwill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom that is tranquillity,
accompanied by goodwill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom that is concentration,
accompanied by goodwill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom that is equanimity,
accompanied by goodwill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

If he desires:

'Let me abide conscious of repugnance[7]
in what is not repugnant;
he so abides
conscious of repugnance
in what is not repugnant.'

■

If he desires:

'Let me abide unconscious of repugnance
in what is repugnant;
he so abides
unconscious of repugnance
in what is repugnant.'

■

If he desires:

'Let me abide conscious of repugnance
both in what is repugnant
and in what is not repugnant;
he so abides
conscious of repugnance
both in what is repugnant
and in what is not repugnant'

■

If he desires:

'Let me abide unconscious of repugnance
both in what is repugnant
and in what is not repugnant;

he so abides
unconscious of repugnance
both in what is repugnant
and in what is not repugnant.'

■

If he desires:

'Avoiding[8] both the repugnant
and the non-repugnant,
let me abide indifferent,
mindful
and self-possessed;
he so abides
avoiding both the repugnant
and the non-repugnant
indifferent,
mindful
and self-possessed.'

■

Or, attaining the release called
'beautiful'
he abides therein.

■

Monks, the heart's release by goodwill
has the beautiful
for its excellence,
I declare.

Herein comes insight
for the monk who has not penetrated
to a still higher release.[9]

§

And how, monks, does one cultivate the heart's release by compassion?

What is its goal,
wherein its excellence,
what is its fruit
and ending?

■

Herein a monk cultivates the limb of wisdom
that is mind- **[101]** fullness
accompanied by compassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom that is investigation of the Norm,
accompanied by compassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom that is energy,
accompanied by compassion
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom that is tranquillity,
accompanied by compassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom that is concentration,
accompanied by compassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom that is equanimity,
accompanied by compassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

If he desires:

'Let me abide conscious of repugnance
in what is not repugnant;

he so abides
conscious of repugnance
in what is not repugnant.'

■

If he desires:

'Let me abide unconscious of repugnance
in what is repugnant;
he so abides
unconscious of repugnance
in what is repugnant.'

■

If he desires:

'Let me abide conscious of repugnance
both in what is repugnant
and in what is not repugnant;
he so abides
conscious of repugnance
both in what is repugnant
and in what is not repugnant.'

■

If he desires:

'Let me abide unconscious of repugnance
both in what is repugnant
and in what is not repugnant;
he so abides
unconscious of repugnance
both in what is repugnant
and in what is not repugnant.'

■

If he desires:

'Avoiding both the repugnant
and the non-repugnant,
let me abide indifferent,
mindful
and self-possessed;
he so abides
avoiding both the repugnant
and the non-repugnant
indifferent,
mindful
and self-possessed.'

■

Or, by passing utterly beyond
all consciousness of object,
by putting an end to consciousness of reaction,[10]
by disregarding consciousness of diversity,
thinking:

'Infinite is space'

he attains and abides
in the sphere of infinite space.

■

Monks, the heart's release by compassion
has the infinity of space for its excellence,
I declare.

Herein comes insight
to a monk who has not penetrated

to a higher release.

§

And how, monks, does one cultivate the heart's release by sympathy?

What is its goal,
wherein its excellence,
what is its fruit
and ending?

Herein a monk cultivates the limb of wisdom
that is mindfulness
accompanied by sympathy
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom that is investigation of the Norm,
accompanied by sympathy
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom that is energy,
accompanied by compassion
which is based on sympathy,

on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom that is tranquillity,
accompanied by sympathy
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom that is concentration,
accompanied by sympathy
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom that is equanimity,
accompanied by sympathy
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

If he desires:

'Let me abide conscious of repugnance
in what is not repugnant;

he so abides
conscious of repugnance
in what is not repugnant.'

■

If he desires:

'Let me abide unconscious of repugnance
in what is repugnant;
he so abides
unconscious of repugnance
in what is repugnant.'

■

If he desires:

'Let me abide conscious of repugnance
both in what is repugnant
and in what is not repugnant;
he so abides
conscious of repugnance
both in what is repugnant
and in what is not repugnant.'

■

If he desires:

'Let me abide unconscious of repugnance
both in what is repugnant
and in what is not repugnant;
he so abides
unconscious of repugnance
both in what is repugnant
and in what is not repugnant.'

■

If he desires:

'Avoiding both the repugnant
and the non-repugnant,
let me abide indifferent,
mindful
and self-possessed;
he so abides
avoiding both the repugnant
and the non-repugnant
indifferent,
mindful
and self-possessed.'

■

Or, by passing utterly beyond
the sphere of infinite space,
with the idea of:

'consciousness is infinite,'

he attains and abides in
the sphere of infinite consciousness.

■

Monks, the heart's release by sympathy
has the sphere of infinite consciousness
for its excellence,
I declare.

§

And how, monks, does one cultivate the heart's release by equanimity?

What is its goal,
wherein its excellence,
what is its fruit
and ending?

■

Herein a monk cultivates the limb of wisdom
that is mindfulness
accompanied by equanimity
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom that is investigation of the Norm,
accompanied by equanimity
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom that is energy,
accompanied by compassion
which is based on equanimity,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom that is tranquillity,
accompanied by equanimity
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom that is concentration,
accompanied by equanimity
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

He cultivates the limb of wisdom that is equanimity,
accompanied by equanimity
which is based on **[102]** seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

If he desires:

'Let me abide conscious of repugnance
in what is not repugnant;
he so abides
conscious of repugnance
in what is not repugnant.'

■

If he desires:

'Let me abide unconscious of repugnance
in what is repugnant;
he so abides
unconscious of repugnance
in what is repugnant.'

■

If he desires:

'Let me abide conscious of repugnance
both in what is repugnant
and in what is not repugnant;
he so abides
conscious of repugnance
both in what is repugnant
and in what is not repugnant.'

■

If he desires:

'Let me abide unconscious of repugnance
both in what is repugnant
and in what is not repugnant;
he so abides
unconscious of repugnance
both in what is repugnant
and in what is not repugnant.'

■

If he desires:

'Avoiding both the repugnant
and the non-repugnant,
let me abide indifferent,
mindful
and self-possessed;
he so abides
avoiding both the repugnant
and the non-repugnant
indifferent,
mindful
and self-possessed.'

■

Or, passing utterly beyond the sphere of infinite consciousness,
he attains and abides in the sphere
wherein he is conscious
of the existence of nothing.

Monks, the heart's release by equanimity
has for its excellence
the sphere wherein nought exists.

■

Herein there is insight
for the monk who has not penetrated to a further release."[11]

---

[1] *Cf. Buddh. Psych.* 104; *VM.* i, 293, 308 (to which *Comy.* here refers).

[2] *Cf. K.S.* iv, 244.

[3] This name does not occur elsewhere, so far as I know. It would mean 'turmeric-clothing,' or 'turmeric-place,' and may refer to the occupation of

the inhabitants as dyers, for the similes here given are those of dyeing (*infra*).

[4] The *brahma-vihāras* or 'best modes of life,' or? 'dwelling with Brahma.' *Cf. K.S.* iv, 204 *n,;* Mrs. Rhys Davids's article in *J.R.A.S.,* Part II, 1928, entitled *The Unhnown Co-founders of Buddhism: a Sequel,* where she discusses this passage and similar ones m the Canon, and thinks, as I do, that we have here an example of a doctrine added to his own by the Buddha. *Cf. supra, n.* on text 109. This passage seems worked up and put mto the mouths of the Wanderers to fit this particular section. Maybe some of the Wanderers were ex-bhikkhus.

[5] Text misprints *kingātikā*. *Comy. -kiṃ nibbatti hoti*.

[6] *Cf. K.S.* ii, 176.

[7] *Paṭikūla-saññī*. *Cf. Pts.* ii, 212 (ref. to by *Comy.*).

[8] *Abhinivajjetvā*. *Cf.* J.P.T.S., 1886, p. 137; *A.* iii, 1, 2; *Itiv.* 81.

[9] *VM.* i, 324. It is still *lokiya* (mundane). Transcendental is *lokuttam*.

[10] *Cf. M.* ii, 13; *Dialog.* ii, 119, Paṭgha.

[11] There are still two more stages before Nibbāna.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
6. Bojj'Anga-Sākacca Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

6. Perseverance in the Limbs of Wisdom

Sutta 55

Saṇgārava Suttaṃ

Saṇgārava

---

[102]

Thus have I heard:

Once the Exalted One was staying near Sāvatthī.

Now the brahmin Saṇgārava[1] came to visit the Exalted One,
and on coming to him
greeted him courteously,
and after the exchange of civil courtesies,
sat down at one side.

So seated
the brahmin Sangarava said this to the Exalted One:

"What is the reason, Master Gotama,
what is the cause
why the chants which I once learned by heart for many days
do not recur to me,
not to speak of those I have not learned by heart.

And again, Master Gotama,
what is the reason,
what is the cause
why the chants I once did not learn by heart,
do recur to me,
not to speak of those I did learn by heart?"

I

"Well, brahmin, when one dwells with heart possessed by sensual lust,
overwhelmed by sensual lust,
and knows not in very truth
any refuge from sensual lust that has arisen, -
at such time
he neither knows nor sees
in very truth
his own **[103]** profit;
he neither knows nor sees
in very truth
the profit of others:
at such time he knows not,
he sees not
in very truth
the profit both of himself and of others.

Then it is that chants learned by heart
even for a long time
recur not,
not to speak of those not so learned.

■

Suppose, brahmin, a bowl of water[2]
mixed with lac
or turmeric
or blue
or yellow dye,
and suppose a man with good sight
should look closely therein
for the reflection of his own face.

He would not know it,
would not see it
as it really is.

■

Just so, brahmin, when one dwells
with his heart possessed by sensual lust,
overwhelmed by sensual lust,
and knows not in very truth
any refuge[3] from sensual lust that has arisen, -
at such time
he neither knows nor sees
in very truth
his own profit;[4]
he neither knows nor sees
in very truth
the profit of others:
at such time he knows not,
he sees not
in very truth
the profit both of himself and of others.

Then it is that chants learned by heart
even for a long time

recur not,
not to speak of those not so learned.

■

"Then again, brahmin,
when one dwells with heart possessed by malevolence,
overwhelmed by malevolence,
and knows not in very truth
any refuge from malevolence that has arisen, -
at such time
he neither knows nor sees
in very truth
his own profit;
he neither knows nor sees
in very truth
the profit of others:
at such time he knows not,
he sees not
in very truth
the profit both of himself and of others.

Then it is that chants learned by heart
even for a long time
recur not,
not to speak of those not so learned.

■

Suppose, brahmin, a bowl of water heated on the fire,
boiling up and bubbling over:
and suppose a man with good eyesight
should look closely therein
for the reflection of his own face.

He would not know it,
would not see it

as it really is.

■

Just so, brahmin,
when one dwells with heart possessed by malevolence,
overwhelmed by malevolence,
and knows not in very truth
any refuge from malevolence that has arisen, -
at such time
he neither knows nor sees
in very truth
his own profit;
he neither knows nor sees
in very truth
the profit of others:
at such time he knows not,
he sees not
in very truth
the profit both of himself and of others.

Then it is that chants learned by heart
even for a long time
recur not,
not to speak of those not so learned.

■

Then again, brahmin,
when one dwells with heart possessed by sloth and torpor,
overwhelmed by sloth and torpor,
and knows not in very truth
any refuge from sloth and torpor that has arisen, -
at such time
he neither knows nor sees
in very truth

his own profit;
he neither knows nor sees
in very truth
the profit of others:
at such time he knows not,
he sees not
in very truth
the profit both of himself and of others.

Then it is that chants learned by heart
even for a long time
recur not,
not to speak of those not so learned.

■

Suppose, brahmm, a bowl of water
overspread with mossy **[104]** water-plants,[5]
and suppose a man with good eyesight
should look closely therein
for the reflection of bis own face.

He would not know it,
would not see it
as it really is.

■

Just so, brahmin,
when one dwells with heart possessed by sloth and torpor,
overwhelmed by sloth and torpor,
and knows not in very truth
any refuge from sloth and torpor that has arisen, -
at such time
he neither knows nor sees
in very truth

his own profit;
he neither knows nor sees
in very truth
the profit of others:
at such time he knows not,
he sees not
in very truth
the profit both of himself and of others.

Then it is that chants learned by heart
even for a long time
recur not,
not to speak of those not so learned.

■

Again, brahmin,
when one dwells with heart possessed by excitement and flurry,
overwhelmed by excitement and flurry,
and knows not in very truth
any refuge from excitement and flurry that has arisen, -
at such time
he neither knows nor sees
in very truth
his own profit;
he neither knows nor sees
in very truth
the profit of others:
at such time he knows not,
he sees not
in very truth
the profit both of himself and of others.

Then it is that chants learned by heart
even for a long time

recur not,
not to speak of those not so learned.

■

Suppose, brahmin, a bowl of water
ruffled by the wind,
stirred up,
whirlmg round
and rippling with waves:
and suppose a man with good eyesight
should look closely therein
for the reflection of his own face.

He would not know it,
would not see it
as it really is.

■

Just so, brahmin,
when one dwells with heart possessed by excitement and flurry,
overwhelmed by excitement and flurry,
and knows not in very truth
any refuge from excitement and flurry that has arisen, -
at such time
he neither knows nor sees
in very truth
his own profit;
he neither knows nor sees
in very truth
the profit of others:
at such time he knows not,
he sees not
in very truth
the profit both of himself and of others.

Then it is that chants learned by heart
even for a long time
recur not,
not to speak of those not so learned.

■

Once more, brahmin,
when one dwells with heart possessed by doubt and wavering,
overwhelmed by doubt and wavering,
and knows not in very truth
any refuge from doubt and wavering that has arisen, -
at such time
he neither knows nor sees
in very truth
his own profit;
he neither knows nor sees
in very truth
the profit of others:
at such time he knows not,
he sees not
in very truth
the profit both of himself and of others.

Then it is that chants learned by heart
even for a long time
recur not,
not to speak of those not so learned.

■

Suppose, brahmin, a bowl of water
stirred up,
troubled
and muddied,
set in the dark:

and suppose a man with good eyesight
should look closely therein
for the reflection of his own face.

He would not know it,
would not see it
as it really is.

■

Even so, brahmin,
when one dwells with heart possessed by doubt and wavering,
overwhelmed by doubt and wavering,
and knows not in very truth
any refuge from doubt and wavering that has arisen, -
at such time
he neither knows nor sees
in very truth
his own profit;
he neither knows nor sees
in very truth
the profit of others:
at such time he knows not,
he sees not
in very truth
the profit both of himself and of others.

Then it is that chants learned by heart
even for a long time
recur not,
not to speak of those not so learned.

■

[105] This, brahmin, is the reason,
this is the cause
why chants even learned by heart for many a day

do not recur,
not to speak of chants not so learned.

§

II[6]

"But, brahmin, when one dwells with heart not possessed by sensual lust,
not overwhelmed by sensual lust,
and knows in very truth
the refuge from sensual lust that has arisen, -
at such time
he knows and sees
in very truth
his own profit;
he knows and sees
in very truth
the profit of others:
at such time he knows,
he sees
in very truth
the profit both of himself and of others.

Then it is that chants not long learned by heart
do recur,
not to speak of those long learned by heart.

■

Suppose, brahmin, a bowl of water
unmixed with lac
or turmeric
or blue

or yellow dye,
and suppose a man with good sight
should look closely therein
for the reflection of his own face.

He would know it,
would see it
as it really is.

■

Just so, brahmin, when one dwells with heart not possessed by sensual lust,
not overwhelmed by sensual lust,
and knows in very truth
the refuge from sensual lust that has arisen, -
at such time
he knows and sees
in very truth
his own profit;
he knows and sees
in very truth
the profit of others:
at such time he knows,
he sees
in very truth
the profit both of himself and of others.

Then it is that chants not long learned by heart
do recur,
not to speak of those long learned by heart.

■

"Then again, brahmin, when one dwells with heart not possessed by malevolence,
not overwhelmed by malevolence,
and knows in very truth

the refuge from malevolence that has arisen, -
at such time
he knows and sees
in very truth
his own profit;
he knows and sees
in very truth
the profit of others:
at such time he knows,
he sees
in very truth
the profit both of himself and of others.

Then it is that chants not long learned by heart
do recur,
not to speak of those long learned by heart.

■

Suppose, brahmin, a bowl of water not heated on the fire,
not boiling up,
not bubbling over:
and suppose a man with good eyesight
should look closely therein
for the reflection of his own face.

He would know it,
would see it
as it really is.

■

Just so, brahmin, when one dwells with heart not possessed by
malevolence,
not overwhelmed by malevolence,
and knows in very truth
the refuge from malevolence that has arisen, -

at such time
he knows and sees
in very truth
his own profit;
he knows and sees
in very truth
the profit of others:
at such time he knows,
he sees
in very truth
the profit both of himself and of others.

Then it is that chants not long learned by heart
do recur,
not to speak of those long learned by heart.

■

Then again, brahmin, when one dwells with heart not possessed by sloth and torpor,
not overwhelmed by sloth and torpor,
and knows in very truth
the refuge from sloth and torpor that has arisen, -
at such time
he knows and sees
in very truth
his own profit;
he knows and sees
in very truth
the profit of others:
at such time he knows,
he sees
in very truth
the profit both of himself and of others.

Then it is that chants not long learned by heart
do recur,
not to speak of those long learned by heart.

■

Suppose, brahmm, a bowl of water
not overspread with mossy water-plants,
and suppose a man with good eyesight
should look closely therein
for the reflection of bis own face.

He would know it,
would see it
as it really is.

■

Just so, brahmin, when one dwells with heart not possessed by sloth and torpor,
[106] not overwhelmed by sloth and torpor,
and knows in very truth
the refuge from sloth and torpor that has arisen, -
at such time
he knows and sees
in very truth
his own profit;
he knows and sees
in very truth
the profit of others:
at such time he knows,
he sees
in very truth
the profit both of himself and of others.

Then it is that chants not long learned by heart
do recur,

not to speak of those long learned by heart.

■

Again, brahmin, when one dwells with heart not possessed by excitement and flurry,
not overwhelmed by excitement and flurry,
and knows in very truth
the refuge from excitement and flurry that has arisen, -
at such time
he knows and sees
in very truth
his own profit;
he knows and sees
in very truth
the profit of others:
at such time he knows,
he sees
in very truth
the profit both of himself and of others.

Then it is that chants not long learned by heart
do recur,
not to speak of those long learned by heart.

■

Suppose, brahmin, a bowl of water
not ruffled by the wind,
not stirred up,
not whirlmg round
not rippling with waves:
and suppose a man with good eyesight
should look closely therein
for the reflection of his own face.

He would know it,
would see it
as it really is.

■

Just so, brahmin, when one dwells with heart not possessed by excitement and flurry,
not overwhelmed by excitement and flurry,
and knows in very truth
the refuge from excitement and flurry that has arisen, -
at such time
he knows and sees
in very truth
his own profit;
he knows and sees
in very truth
the profit of others:
at such time he knows,
he sees
in very truth
the profit both of himself and of others.

Then it is that chants not long learned by heart
do recur,
not to speak of those long learned by heart.

■

Once more, brahmin, when one dwells with heart not possessed by doubt and wavering,
not overwhelmed by doubt and wavering,
and knows in very truth
the refuge from doubt and wavering that has arisen, -
at such time
he knows and sees

in very truth
his own profit;
he knows and sees
in very truth
the profit of others:
at such time he knows,
he sees
in very truth
the profit both of himself and of others.

Then it is that chants not long learned by heart
do recur,
not to speak of those long learned by heart.

■

Suppose, brahmin, a bowl of water
translucent,
and untroubled
not muddied,
but set forth in the light:
and suppose a man with good eyesight
should look closely therein
for the reflection of his own face.

He would know it,
would see it
as it really is.[7]

■

Even so, brahmin, when one dwells with heart not possessed by doubt and wavering,
not overwhelmed by doubt and wavering,
and knows in very truth
the refuge from doubt and wavering that has arisen, -

at such time
he knows and sees
in very truth
his own profit;
he knows and sees
in very truth
the profit of others:
at such time he knows,
he sees
in very truth
the profit both of himself and of others.

Then it is that chants not long learned by heart
do recur,
not to speak of those long learned by heart.

This, brahmin, is the reason,
this is the cause
why even **[107]** chants not long learned by heart
do recur,
not to speak of those long learned by heart.

§

Brahmin, there are these seven limbs of wisdom,
which are without let or hindrance,
without corruption of the heart,
which, if cultivated and made much of,
conduce to realizing the fruits
of release by knowledge.

What seven?

They are, brahmin, the limb of wisdom that is mindfulness,
which is without let or hindrance,
without corruption of the heart,
which, if cultivated and made much of,
conduces to realizing the fruits
of release by knowledge;

the limb of wisdom that is Norm investigation,
which is without let or hindrance,
without corruption of the heart,
which, if cultivated and made much of,
conduces to realizing the fruits
of release by knowledge;

the limb of wisdom that is energy,
which is without let or hindrance,
without corruption of the heart,
which, if cultivated and made much of,
conduces to realizing the fruits
of release by knowledge;

the limb of wisdom that is zest,
which is without let or hindrance,
without corruption of the heart,
which, if cultivated and made much of,
conduces to realizing the fruits
of release by knowledge;

the limb of wisdom that is tranquillity,
which is without let or hindrance,
without corruption of the heart,
which, if cultivated and made much of,
conduces to realizing the fruits
of release by knowledge;

the limb of wisdom that is concentration,
which is without let or hindrance,
without corruption of the heart,
which, if cultivated and made much of,
conduces to realizing the fruits
of release by knowledge;

the limb of wisdom that is equinimity,
which is without let or hindrance,
without corruption of the heart,
which, if cultivated and made much of,
conduces to realizing the fruits
of release by knowledge."

These seven limbs of wisdom,
which are without let or hindrance,
without corruption of the heart,
which, if cultivated and made much of,
conduce to realizing the fruits
of release by knowledge."

At these words Saṇgārava the brahmin said to the Exalted One:

"Wonderful, Master Gotama!

Marvellous, Master Gotama!

Just as if one should lift up the fallen,
discover the hidden,
point out the way to the bewildered,
show a light in the gloom, saying:

'Now they that have eyes to see
can see objects,' -

even so in divers ways
has the Exalted One expounded the truth.

I, even I, lord,
do go for refuge to the Exalted One,
to the Norm
and to the Order of monks.

Let the worthy Gotama accept me as a disciple,
as one who from this day forth,
so long as life shall last,
has gone to him for refuge."

---

[1] *Cf*. *S*. i, 182; *K.S*. i, 231. He was a 'Purity-by-water' man, had a large following, and was converted by the Master at *S*. i *loc*. *cit*.

[2] The same occurs at *A*. iii, 230 *ff*.

[3] *Nissaraṇaṇ, i.e*. 'shaking up and rooting out.' Comy.

[4] *Attatthaṇ*. For parables of a mirror *cf*. *D*. i, 80; *M*. i, 100; *A*. v, 92, etc.

[5] *Cf*. *VM*. i, 261.

[6] The editor of text, Leon Feer, remarks that this section occurs in full only in Burmese *MSS*.

[7] At Milinda 35 *saddā* is called 'the water-clearing gem.'

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
6. Bojj'Anga-Sākacca Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

6. Perseverance in the Limbs of Wisdom

Sutta 56

Abhaya Suttaṃ

Abhaya

---

[107]

Thus have I heard:

Once the Exalted One was staying near Rājagaha, on the hill Vulture's Peak.

Then Prince Abhaya[1] came to visit the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated, Prince Abhava said this to the Exalted One:

"Lord, Pūraṇa Kassapa[2] says this:

"There is no condition,
there is no cause
of not knowing and not seeing.

Not knowing
and not seeing
are without condition,
without cause.

There is no condition,
there is no cause
of knowing and seeing.

Knowing and seeing
are without condition,
without cause."

Herein what says the Exalted One?"

■

"There is condition, prince,
there is cause
of not knowing,
of not seeing.

Not knowing
and not seeing
have a condition,
have a cause.

There is indeed a condition, prince,
there is indeed a cause
of knowing
of seeing.

Knowing and seeing
have a condition,
have a cause."

§

[108] "But, lord, what is the condition,
what the cause
of not knowing
and not seeing?

How do not knowing
and not seeing
have a condition and cause?"

■

"At such time, prince,
as one dwells with heart
possessed and overwhelmed
by sensual lust,
and knows not,
sees not
in very truth
any refuge from sensual lust that has arisen, -
this, prince, is the cause
of not knowing,
of not seeing.

Thus not knowing,
not seeing
have a condition,
a cause.

■

Then again, prince, at such time,
as one dwells with heart
possessed and overwhelmed
by malevolence,
and knows not,
sees not
in very truth
any refuge from malevolence that has arisen, -
this, prince, is the cause
of not knowing,
of not seeing.

Thus not knowing,
not seeing
have a condition,
a cause.

■

Then again, prince, at such time,
as one dwells with heart
possessed and overwhelmed
by sloth and torpor,
and knows not,
sees not
in very truth
any refuge from sloth and torpor that has arisen, -
this, prince, is the cause
of not knowing,
of not seeing.

Thus not knowing,
not seeing

have a condition,
a cause.

■

Then again, prince, at such time,
as one dwells with heart
possessed and overwhelmed
by excitement and flurry,
and knows not,
sees not
in very truth
any refuge from excitement and flurry that has arisen, -
this, prince, is the cause
of not knowing,
of not seeing.

Thus not knowing,
not seeing
have a condition,
a cause.

■

Then again, prince, at such time,
as one dwells with heart
possessed and overwhelmed
by doubt and wavering,
and knows not,
sees not
in very truth
any refuge from doubt and wavering that has arisen, -
this, prince, is the cause
of not knowing,
of not seeing.

Thus not knowing,
not seeing
have a condition,
a cause."

■

"What, lord, is this method of teaching called"

"These, prince, are called 'the hindrances.'"

"Verily are they hindrances, Exalted One!

Verily are they hindrances, O Happy One!

Why, lord, if overpowered
even by one single hindrance,
one could not know,
one could not see
in very truth, -
not to speak of being overpowered
by five hindrances."

§

II

"But, lord, what is the condition,
what the cause
of knowing and seeing?

How do knowing and seeing
have condition
and cause?"

"Herein, prince, a monk cultivates the limb of wisdom that is mindfulness,
that is based on seclusion,
on dispassion,
on cessation,
that ends in self-surrender.

With mind that is cultivated
he knows,
he sees
as it really is
the limb of wisdom that is mindfulness.

This, prince, is the condition,
this is the cause
of knowing and seeing.

Thus, knowing and seeing
have a condition,
have a cause.

■

"He cultivates the limb of wisdom that is investigation of the Norm,
that is based on seclusion,
on dispassion,
on cessation,
that ends in self-surrender.

With mind that is cultivated
he knows,
he sees
as it really is
the limb of wisdom that is investigation of the Norm.

This, prince, is the condition,
this is the cause
of knowing and seeing.

Thus, knowing and seeing
have a condition,
have a cause.

■

"He cultivates the limb of wisdom that is energy,
that is based on seclusion,
on dispassion,
on cessation,
that ends in self-surrender.

With mind that is cultivated
he knows,
he sees
as it really is
the limb of wisdom that is energy.

This, prince, is the condition,
this is the cause
of knowing and seeing.

Thus, knowing and seeing
have a condition,
have a cause.

■

"He cultivates the limb of wisdom that is zest,
that is based on seclusion,
on dispassion,
on cessation,
that ends in self-surrender.

With mind that is cultivated
he knows,
he sees

as it really is
the limb of wisdom that is zest.

This, prince, is the condition,
this is the cause
of knowing and seeing.

Thus, knowing and seeing
have a condition,
have a cause.

■

"He cultivates the limb of wisdom that is tranquility,
that is based on seclusion,
on dispassion,
on cessation,
that ends in self-surrender.

With mind that is cultivated
he knows,
he sees
as it really is
the limb of wisdom that is tranquility.

This, prince, is the condition,
this is the cause
of knowing and seeing.

Thus, knowing and seeing
have a condition,
have a cause.

■

"He cultivates the limb of wisdom that is concentration,
that is based on seclusion,

on dispassion,
on cessation,
that ends in self-surrender.

With mind that is cultivated
he knows,
he sees
as it really is
the limb of wisdom that is concentration.

This, prince, is the condition,
this is the cause
of knowing and seeing.

Thus, knowing and seeing
have a condition,
have a cause.

■

"He cultivates the limb of wisdom that is equanimity,
that is based on seclusion,
on dispassion,
on cessation,
that ends **[109]** in self-surrender.

With mind that is cultivated
he knows,
he sees
as it really is
the limb of wisdom that is equinimity.

This, prince, is the condition,
this is the cause
of knowing and seeing.

Thus, knowing and seeing
have a condition,
have a cause.

This, prince, is the condition,
this is the cause
of knowing and seeing.

Thus knowing and seeing
have condition,
have cause."

"What, lord, is this method of teaching called?"

"These, prince, are called 'the limbs of wisdom.'"

"Verily, lord, they are limbs of wisdom!

Verily are they limbs of wisdom, O Happy One!

Why, lord, possessed only of one limb of wisdom,
one might both know and see, -
not to speak of being possessed
of all seven limbs of wisdom.

Lord, the fatigue of body and mind that I had
in climbing up the hill Vulture's Peak
is all allayed,
and I have fully grasped the Norm."[3]

---

[1] *A* i, 220, ii, 200. One of the Licchavi. At *M*. 1, 392 he is sent by Nāta's son, the Unclothed, to confute the Buddha.

[2] He taught that deeds have no result. *Cf*. *K.S*. i, 90 *n*., iii, 61 iv, 279. He is *ahetu-vado*.

[3] *Dhammo ca me abhisameto*.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
7. Ānāpāna Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

7. In-Breathing and Out-Breathing

Sutta 57

Aṭṭhika Suttaṃ

The Skeleton[1]

---

[109]

I. Great the Fruit and Great the Profit

Thus have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the idea of the skeleton,
if cultivated and made much of,
is of great fruit and great profit.

■

And how cultivated and made much of
is the idea of the skeleton
of great fruit and great profit?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the skeleton,
that is based **[110]** on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the skeleton
is of great fruit and great profit."

§

II. Realization or No Return

Monks, from the cultivation and making much of the idea of the skeleton,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,[2]
or, if there be any substrate left,
the state of non-return.

■

How should it be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the skeleton,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

If the idea of the skeleton
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

§

III. Great Benefit

Monks, the idea of the skeleton,
if cultivated and made much of,
conduces to great benefit.

From the cultivation and making much of
the idea of the skeleton,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

■

How should the idea of the skeleton,
be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

If the idea of the skeleton
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

§

IV. Great Peace from Bondage

"Monks, the idea of the skeleton,
if cultivated and made much of,
conduces to great peace from bondage.[3]

■

And how cultivated and made much of
does the idea of the skeleton
conduce to great peace from bondage?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the skeleton,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the skeleton
conduces to great peace from bondage."

§

[111]

V. A Great Thrill

Monks, the idea of the skeleton,
if cultivated and made much of,
conduces to a great thrill.

■

And how cultivated and made much of
does the idea of the skeleton
conduce to a great thrill?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the skeleton
conduces to a great thrill."

§

VI. Great Pleasantness of Living

Monks, the idea of the skeleton,
if cultivated and made much of,
conduces to great pleasantness of living.

■

And how cultivated and made much of
does the idea of the skeleton
conduce to great pleasantness of living?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the skeleton,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the skeleton
conduces great pleasantness of living."

---

[1] For these methods of concentration see *Manual of a Mystic,* p. 70, etc.; *A*. i, 42; *VM*. i, 112; Warren, *Buddhism in Translations,* 353; *Buddh*. *Psych*. *Eth*. 69-70 (*the jhāna of foul things*). This procedure was 'prescribed for such as were proved to be passionately affected by the beauty of the body' ... 'the essential procedure lay in gettmg a clear and courageous grasp of the transience of any living organism.' *Comy*. refers to *Vis*. *Magg*., *loc*. *cit*., quoted at *Expos*. i, 92. 'Here *sahagata* should be understood as "dependence." The meaning is: "depending on the notion of the skeleton and developing the idea of mindfulness as a factor of wisdom has been obtained."'

[2] *Aññā, sati vā upādisese anāgāmitā* (*aññā* =arahantship).

[3] *Yoga-kkhema*.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
7. Ānāpāna Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

7. In-Breathing and Out-Breathing

Sutta 58

Puḷavaka Suttaṃ

Worm-Eaten

---

[111]

I. Great the Fruit and Great the Profit

Thus have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the idea of the worm-eaten corpse,
if cultivated and made much of,
is of great fruit and great profit.

And how cultivated and made much of
is the idea of the worm-eaten corpse
of great fruit and great profit?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the worm-eaten corpse,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the worm-eaten corpse
is of great fruit and great profit."

§

II. Realization or No Return

Monks, from the cultivation and making much of the idea of the worm-eaten corpse,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should it be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

If the idea of the worm-eaten corpse
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

§

III. Great Benefit

Monks, the idea of the worm-eaten corpse,
if cultivated and made much of,
conduces to great benefit.

From the cultivation and making much of
the idea of the worm-eaten corpse,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,

or, if there be any substrate left,
the state of non-return.

How should the idea of the worm-eaten corpse,
be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

If the idea of the worm-eaten corpse
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

§

IV. Great Peace from Bondage

"Monks, the idea of the worm-eaten corpse,
if cultivated and made much of,
conduces to great peace from bondage.

And how cultivated and made much of
does the idea of the worm-eaten corpse
conduce to great peace from bondage?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the worm-eaten corpse,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the worm-eaten corpse
conduces to great peace from bondage."

§

V. A Great Thrill

Monks, the idea of the worm-eaten corpse,
if cultivated and made much of,
conduces to a great thrill.

And how cultivated and made much of
does the idea of the worm-eaten corpse
conduce to a great thrill?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the worm-eaten corpse
conduces to a great thrill."

§

VI. Great Pleasantness of Living

Monks, the idea of the worm-eaten corpse,
if cultivated and made much of,
conduces to great pleasantness of living.

And how cultivated and made much of
does the idea of the worm-eaten corpse
conduce to great pleasantness of living?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the worm-eaten corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the worm-eaten corpse
conduces great pleasantness of living."

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
7. Ānāpāna Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

7. In-Breathing and Out-Breathing

Sutta 59

Vinīḷaka Suttaṃ

Discoloured

---

[111]

I. Great the Fruit and Great the Profit

Thus have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the idea of the discoloured[1] corpse,
if cultivated and made much of,
is of great fruit and great profit.

And how cultivated and made much of
is the idea of the discoloured corpse
of great fruit and great profit?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,

accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the discoloured corpse
is of great fruit and great profit."

II. Realization or No Return

Monks, from the cultivation and making much of the idea of the
discoloured corpse,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should it be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

If the idea of the discoloured corpse
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

III. Great Benefit

Monks, the idea of the discoloured corpse,
if cultivated and made much of,
conduces to great benefit.

From the cultivation and making much of
the idea of the discoloured corpse,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should the idea of the discoloured corpse,
be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,

to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

If the idea of the discoloured corpse
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

IV. Great Peace from Bondage

"Monks, the idea of the discoloured corpse,
if cultivated and made much of,
conduces to great peace from bondage.

And how cultivated and made much of
does the idea of the discoloured corpse
conduce to great peace from bondage?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the discoloured corpse
conduces to great peace from bondage."

V. A Great Thrill

Monks, the idea of the discoloured corpse,
if cultivated and made much of,

conduces to a great thrill.

And how cultivated and made much of
does the idea of the discoloured corpse
conduce to a great thrill?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the discoloured corpse
conduces to a great thrill."

VI. Great Pleasantness of Living

Monks, the idea of the discoloured corpse,
if cultivated and made much of,
conduces to great pleasantness of living.

And how cultivated and made much of
does the idea of the discoloured corpse
conduce to great pleasantness of living?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the discoloured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the discoloured corpse
conduces great pleasantness of living."

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[1] *Vinīḷaka,* 'turned bluish.'

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
7. Ānāpāna Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

7. In-Breathing and Out-Breathing

Sutta 60

Vicchiddaka Suttaṃ

The Fissured

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[111]

I. Great the Fruit and Great the Profit

Thus have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the idea of the fissured[1] corpse,
if cultivated and made much of,
is of great fruit and great profit.

And how cultivated and made much of
is the idea of the fissured corpse
of great fruit and great profit?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,

accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the fissured corpse
is of great fruit and great profit."

II. Realization or No Return

Monks, from the cultivation and making much of the idea of the fissured corpse,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should it be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the fissured corpse,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

If the idea of the fissured corpse
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

III. Great Benefit

Monks, the idea of the fissured corpse,
if cultivated and made much of,
conduces to great benefit.

From the cultivation and making much of
the idea of the fissured corpse,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should the idea of the fissured corpse,
be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,

to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

If the idea of the fissured corpse
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

IV. Great Peace from Bondage

"Monks, the idea of the fissured corpse,
if cultivated and made much of,
conduces to great peace from bondage.

And how cultivated and made much of
does the idea of the fissured corpse
conduce to great peace from bondage?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the fissured corpse,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the fissured corpse
conduces to great peace from bondage."

V. A Great Thrill

Monks, the idea of the fissured corpse,
if cultivated and made much of,

conduces to a great thrill.

And how cultivated and made much of
does the idea of the fissured corpse
conduce to a great thrill?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the fissured corpse
conduces to a great thrill."

VI. Great Pleasantness of Living

Monks, the idea of the fissured corpse,
if cultivated and made much of,
conduces to great pleasantness of living.

And how cultivated and made much of
does the idea of the fissured corpse
conduce to great pleasantness of living?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the fissured corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the fissured corpse
conduces great pleasantness of living."

---

[1] *Vicchiddaka*.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
7. Ānāpāna Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

7. In-Breathing and Out-Breathing

Sutta 61

Uddhumātaka Suttaṃ

The Inflated

---

[111]

I. Great the Fruit and Great the Profit

Thus have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the idea of the inflated[1] corpse,
if cultivated and made much of,
is of great fruit and great profit.

And how cultivated and made much of
is the idea of the inflated corpse
of great fruit and great profit?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,

accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the inflated corpse
is of great fruit and great profit."

II. Realization or No Return

Monks, from the cultivation and making much of the idea of the inflated corpse,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should it be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the inflated corpse,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

If the idea of the inflated corpse
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

III. Great Benefit

Monks, the idea of the inflated corpse,
if cultivated and made much of,
conduces to great benefit.

From the cultivation and making much of
the idea of the inflated corpse,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should the idea of the inflated corpse,
be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,

to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

If the idea of the inflated corpse
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

IV. Great Peace from Bondage

"Monks, the idea of the inflated corpse,
if cultivated and made much of,
conduces to great peace from bondage.

And how cultivated and made much of
does the idea of the inflated corpse
conduce to great peace from bondage?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the inflated corpse,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the inflated corpse
conduces to great peace from bondage."

V. A Great Thrill

Monks, the idea of the inflated corpse,
if cultivated and made much of,

conduces to a great thrill.

And how cultivated and made much of
does the idea of the inflated corpse
conduce to a great thrill?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the inflated corpse
conduces to a great thrill."

VI. Great Pleasantness of Living

Monks, the idea of the inflated corpse,
if cultivated and made much of,
conduces to great pleasantness of living.

And how cultivated and made much of
does the idea of the inflated corpse
conduce to great pleasantness of living?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of the inflated corpse,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the inflated corpse
conduces great pleasantness of living."

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[1] *Uddhumātaka*. *Cf*. *uddhumāyiko, M*. i, 23 (like 'a bladder'). The usual number of these *asubhas,* 'foul things,' contemplated is ten.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
7. Ānāpāna Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

7. In-Breathing and Out-Breathing

Sutta 62

Mettā Suttaṃ

Goodwill

---

[112]

I. Great the Fruit and Great the Profit

Thus have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the idea of goodwill,
if cultivated and made much of,
is of great fruit and great profit.

And how cultivated and made much of
is the idea of goodwill
of great fruit and great profit?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of goodwill,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of goodwill
is of great fruit and great profit."

II. Realization or No Return

Monks, from the cultivation and making much of the idea of goodwill,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should it be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of goodwill,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

If the idea of goodwill
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

III. Great Benefit

Monks, the idea of goodwill,
if cultivated and made much of,
conduces to great benefit.

From the cultivation and making much of
the idea of goodwill,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should the idea of goodwill,
be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,

to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

If the idea of goodwill
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

IV. Great Peace from Bondage

"Monks, the idea of goodwill,
if cultivated and made much of,
conduces to great peace from bondage.

And how cultivated and made much of
does the idea of goodwill
conduce to great peace from bondage?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of goodwill,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of goodwill
conduces to great peace from bondage."

V. A Great Thrill

Monks, the idea of goodwill,
if cultivated and made much of,

conduces to a great thrill.

And how cultivated and made much of
does the idea of goodwill
conduce to a great thrill?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of goodwill
conduces to a great thrill."

VI. Great Pleasantness of Living

Monks, the idea of goodwill,
if cultivated and made much of,
conduces to great pleasantness of living.

And how cultivated and made much of
does the idea of goodwill
conduce to great pleasantness of living?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of goodwill,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of goodwill
conduces great pleasantness of living."

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
7. Ānāpāna Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

7. In-Breathing and Out-Breathing

Sutta 63

Karuṇā Suttaṃ

Compassion

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[112]

I. Great the Fruit and Great the Profit

Thus have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the idea of compassion,
if cultivated and made much of,
is of great fruit and great profit.

And how cultivated and made much of
is the idea of compassion
of great fruit and great profit?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of compassion,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of compassion
is of great fruit and great profit."

II. Realization or No Return

Monks, from the cultivation and making much of the idea of compassion,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should it be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of compassion,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

If the idea of compassion
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

III. Great Benefit

Monks, the idea of compassion,
if cultivated and made much of,
conduces to great benefit.

From the cultivation and making much of
the idea of compassion,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should the idea of compassion,
be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,

to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

If the idea of compassion
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

IV. Great Peace from Bondage

"Monks, the idea of compassion,
if cultivated and made much of,
conduces to great peace from bondage.

And how cultivated and made much of
does the idea of compassion
conduce to great peace from bondage?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of compassion,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of compassion
conduces to great peace from bondage."

V. A Great Thrill

Monks, the idea of compassion,
if cultivated and made much of,

conduces to a great thrill.

And how cultivated and made much of
does the idea of compassion
conduce to a great thrill?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of compassion
conduces to a great thrill."

VI. Great Pleasantness of Living

Monks, the idea of compassion,
if cultivated and made much of,
conduces to great pleasantness of living.

And how cultivated and made much of
does the idea of compassion
conduce to great pleasantness of living?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of compassion,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of compassion
conduces great pleasantness of living."

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
7. Ānāpāna Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

7. In-Breathing and Out-Breathing

Sutta 64

Muditā Suttaṃ

Sympathy

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[112]

I. Great the Fruit and Great the Profit

Thus have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the idea of sympathy,
if cultivated and made much of,
is of great fruit and great profit.

And how cultivated and made much of
is the idea of sympathy
of great fruit and great profit?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of sympathy,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of sympathy
is of great fruit and great profit."

II. Realization or No Return

Monks, from the cultivation and making much of the idea of sympathy,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should it be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of sympathy,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

If the idea of sympathy
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

III. Great Benefit

Monks, the idea of sympathy,
if cultivated and made much of,
conduces to great benefit.

From the cultivation and making much of
the idea of sympathy,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should the idea of sympathy,
be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,

to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

If the idea of sympathy
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

IV. Great Peace from Bondage

"Monks, the idea of sympathy,
if cultivated and made much of,
conduces to great peace from bondage.

And how cultivated and made much of
does the idea of sympathy
conduce to great peace from bondage?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of sympathy,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of sympathy
conduces to great peace from bondage."

V. A Great Thrill

Monks, the idea of sympathy,
if cultivated and made much of,

conduces to a great thrill.

And how cultivated and made much of
does the idea of sympathy
conduce to a great thrill?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of sympathy
conduces to a great thrill."

VI. Great Pleasantness of Living

Monks, the idea of sympathy,
if cultivated and made much of,
conduces to great pleasantness of living.

And how cultivated and made much of
does the idea of sympathy
conduce to great pleasantness of living?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of sympathy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of sympathy
conduces great pleasantness of living."

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
7. Ānāpāna Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

7. In-Breathing and Out-Breathing

Sutta 65

Upekhā Suttaṃ

Equanimity

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[112]

I. Great the Fruit and Great the Profit

Thus have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the idea of equanimity,
if cultivated and made much of,
is of great fruit and great profit.

And how cultivated and made much of
is the idea of equanimity
of great fruit and great profit?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of equanimity,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of equanimity
is of great fruit and great profit."

II. Realization or No Return

Monks, from the cultivation and making much of the idea of equanimity,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should it be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of equanimity,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

If the idea of equanimity
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

III. Great Benefit

Monks, the idea of equanimity,
if cultivated and made much of,
conduces to great benefit.

From the cultivation and making much of
the idea of equanimity,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should the idea of equanimity,
be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,

to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

If the idea of equanimity
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

IV. Great Peace from Bondage

"Monks, the idea of equanimity,
if cultivated and made much of,
conduces to great peace from bondage.

And how cultivated and made much of
does the idea of equanimity
conduce to great peace from bondage?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of equanimity,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of equanimity
conduces to great peace from bondage."

V. A Great Thrill

Monks, the idea of equanimity,
if cultivated and made much of,

conduces to a great thrill.

And how cultivated and made much of
does the idea of equanimity
conduce to a great thrill?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of equanimity
conduces to a great thrill."

VI. Great Pleasantness of Living

Monks, the idea of equanimity,
if cultivated and made much of,
conduces to great pleasantness of living.

And how cultivated and made much of
does the idea of equanimity
conduce to great pleasantness of living?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
accompanied by the idea of equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of equanimity
conduces great pleasantness of living."

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
7. Ānāpāna Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

7. In-Breathing and Out-Breathing

Sutta 66

Ānāpāna Suttaṃ

Inbreathing and Outbreathing

---

[112]

I. Great the Fruit and Great the Profit

Thus have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the idea of inbreathing and outbreathing,
if cultivated and made much of,
is of great fruit and great profit.

And how cultivated and made much of
is the idea of inbreathing and outbreathing
of great fruit and great profit?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of inbreathing and outbreathing,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is inbreathing and outbreathing,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of inbreathing and outbreathing
is of great fruit and great profit."

II. Realization or No Return

Monks, from the cultivation and making much of the idea of inbreathing
and outbreathing,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should it be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is inbreathing and outbreathing,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

If the idea of inbreathing and outbreathing
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

III. Great Benefit

Monks, the idea of inbreathing and outbreathing,
if cultivated and made much of,
conduces to great benefit.

From the cultivation and making much of
the idea of inbreathing and outbreathing,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should the idea of inbreathing and outbreathing,
be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,

to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is inbreathing and outbreathing,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

If the idea of inbreathing and outbreathing
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

IV. Great Peace from Bondage

"Monks, the idea of inbreathing and outbreathing,
if cultivated and made much of,
conduces to great peace from bondage.

And how cultivated and made much of
does the idea of inbreathing and outbreathing
conduce to great peace from bondage?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is inbreathing and outbreathing,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of inbreathing and outbreathing
conduces to great peace from bondage."

V. A Great Thrill

Monks, the idea of inbreathing and outbreathing,
if cultivated and made much of,

conduces to a great thrill.

And how cultivated and made much of
does the idea of inbreathing and outbreathing
conduce to a great thrill?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is inbreathing and outbreathing,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of inbreathing and outbreathing
conduces to a great thrill."

VI. Great Pleasantness of Living

Monks, the idea of inbreathing and outbreathing,
if cultivated and made much of,
conduces to great pleasantness of living.

And how cultivated and made much of
does the idea of inbreathing and outbreathing
conduce to great pleasantness of living?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is inbreathing and outbreathing,
accompanied by the idea of inbreathing and outbreathing,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of inbreathing and outbreathing
conduces great pleasantness of living."

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
8. Nirodha Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

8. Cessation[1]

Sutta 67

Asubha Suttaṃ

The Foul

---

[112]

I. Great the Fruit and Great the Profit

Thus have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the idea of the foul,
if cultivated and made much of,
is of great fruit and great profit.

And how cultivated and made much of
is the idea of the foul
of great fruit and great profit?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the foul,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is the foul,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the foul
is of great fruit and great profit."

§

II. Realization or No Return

Monks, from the cultivation and making much of the idea of the foul,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should it be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is the foul,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

If the idea of the foul
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

§

III. Great Benefit

Monks, the idea of the foul,
if cultivated and made much of,
conduces to great benefit.

From the cultivation and making much of
the idea of the foul,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,

or, if there be any substrate left,
the state of non-return.

How should the idea of the foul,
be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is the foul,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

If the idea of the foul
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

§

IV. Great Peace from Bondage

"Monks, the idea of the foul,
if cultivated and made much of,
conduces to great peace from bondage.

And how cultivated and made much of
does the idea of the foul
conduce to great peace from bondage?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the foul,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is the foul,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the foul
conduces to great peace from bondage."

§

V. A Great Thrill

Monks, the idea of the foul,
if cultivated and made much of,
conduces to a great thrill.

And how cultivated and made much of
does the idea of the foul
conduce to a great thrill?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the foul,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is the foul,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the foul
conduces to a great thrill."

§

VI. Great Pleasantness of Living

Monks, the idea of the foul,
if cultivated and made much of,
conduces to great pleasantness of living.

And how cultivated and made much of
does the idea of the foul
conduce to great pleasantness of living?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the foul,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is the foul,
accompanied by the idea of the foul,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the foul
conduces great pleasantness of living."

---

[1] Lit. stopping, making to cease *(nirodha)*.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
8. Nirodha Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

8. Cessation

Sutta 68

Maraṇa Suttaṃ

Death

---

[112]

I. Great the Fruit and Great the Profit

Thus have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the idea of death,[1]
if cultivated and made much of,
is of great fruit and great profit.

And how cultivated and made much of
is the idea of death
of great fruit and great profit?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,

accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is death,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of death
is of great fruit and great profit."

II. Realization or No Return

Monks, from the cultivation and making much of the idea of death,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should it be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is death,
accompanied by the idea of death,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

If the idea of death
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

III. Great Benefit

Monks, the idea of death,
if cultivated and made much of,
conduces to great benefit.

From the cultivation and making much of
the idea of death,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should the idea of death,
be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,

to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is death,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

If the idea of death
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

IV. Great Peace from Bondage

"Monks, the idea of death,
if cultivated and made much of,
conduces to great peace from bondage.

And how cultivated and made much of
does the idea of death
conduce to great peace from bondage?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of death,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is death,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of death
conduces to great peace from bondage."

V. A Great Thrill

Monks, the idea of death,
if cultivated and made much of,

conduces to a great thrill.

And how cultivated and made much of
does the idea of death
conduce to a great thrill?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is death,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of death
conduces to a great thrill."

VI. Great Pleasantness of Living

Monks, the idea of death,
if cultivated and made much of,
conduces to great pleasantness of living.

And how cultivated and made much of
does the idea of death
conduce to great pleasantness of living?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is death,
accompanied by the idea of death,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of death
conduces great pleasantness of living."

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[1] *Comy*. 'By thinking: Surely my life must end, my life is bound to death.'

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
8. Nirodha Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

8. Cessation

Sutta 69

Patikkūla Suttaṃ

The Repulsive

---

[113]

I. Great the Fruit and Great the Profit

Thus have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the idea of the repulsiveness of food,[1]
if cultivated and made much of,
is of great fruit and great profit.

And how cultivated and made much of
is the idea of the repulsiveness of food
of great fruit and great profit?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,

accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is the repulsiveness of food,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the repulsiveness of food
is of great fruit and great profit."

II. Realization or No Return

Monks, from the cultivation and making much of the idea of the
repulsiveness of food,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should it be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is the repulsiveness of food,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

If the idea of the repulsiveness of food
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

III. Great Benefit

Monks, the idea of the repulsiveness of food,
if cultivated and made much of,
conduces to great benefit.

From the cultivation and making much of
the idea of the repulsiveness of food,
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should the idea of the repulsiveness of food,
be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,

to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is the repulsiveness of food,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

If the idea of the repulsiveness of food
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

IV. Great Peace from Bondage

"Monks, the idea of the repulsiveness of food,
if cultivated and made much of,
conduces to great peace from bondage.

And how cultivated and made much of
does the idea of the repulsiveness of food
conduce to great peace from bondage?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is the repulsiveness of food,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the repulsiveness of food
conduces to great peace from bondage."

V. A Great Thrill

Monks, the idea of the repulsiveness of food,
if cultivated and made much of,

conduces to a great thrill.

And how cultivated and made much of
does the idea of the repulsiveness of food
conduce to a great thrill?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is the repulsiveness of food,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the repulsiveness of food
conduces to a great thrill."

VI. Great Pleasantness of Living

Monks, the idea of the repulsiveness of food,
if cultivated and made much of,
conduces to great pleasantness of living.

And how cultivated and made much of
does the idea of the repulsiveness of food
conduce to great pleasantness of living?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is the repulsiveness of food,
accompanied by the idea of the repulsiveness of food,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the repulsiveness of food
conduces great pleasantness of living."

---

[1] *Comy*. 'the absorption of rice and gruel, etc.'

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
8. Nirodha Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

8. Cessation

Sutta 70

Anabhirati (or Sabba-Loke) Suttaṃ

Distaste or All the World

---

[113]

I. Great the Fruit and Great the Profit

Thus have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the idea of distaste for all the world[1]
if cultivated and made much of,
is of great fruit and great profit.

And how cultivated and made much of
is the idea of distaste for all the world
of great fruit and great profit?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,

accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is distaste for all the world
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of distaste for all the world
is of great fruit and great profit."

II. Realization or No Return

Monks, from the cultivation and making much of the idea of distaste for all the world
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should it be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is distaste for all the world
accompanied by the idea of distaste for all the world
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

If the idea of distaste for all the world
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

III. Great Benefit

Monks, the idea of distaste for all the world
if cultivated and made much of,
conduces to great benefit.

From the cultivation and making much of
the idea of distaste for all the world
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should the idea of distaste for all the world
be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,

to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is distaste for all the world
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

If the idea of distaste for all the world
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

IV. Great Peace from Bondage

"Monks, the idea of distaste for all the world
if cultivated and made much of,
conduces to great peace from bondage.

And how cultivated and made much of
does the idea of distaste for all the world
conduce to great peace from bondage?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of distaste for all the world
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is distaste for all the world
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of distaste for all the world
conduces to great peace from bondage."

V. A Great Thrill

Monks, the idea of distaste for all the world
if cultivated and made much of,

conduces to a great thrill.

And how cultivated and made much of
does the idea of distaste for all the world
conduce to a great thrill?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is distaste for all the world
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of distaste for all the world
conduces to a great thrill."

VI. Great Pleasantness of Living

Monks, the idea of distaste for all the world
if cultivated and made much of,
conduces to great pleasantness of living.

And how cultivated and made much of
does the idea of distaste for all the world
conduce to great pleasantness of living?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is distaste for all the world
accompanied by the idea of distaste for all the world
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of distaste for all the world
conduces great pleasantness of living."

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[1] *Comy*. 'The idea that arises in one who conceives distaste for all the world.'

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
8. Nirodha Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

8. Cessation

Sutta 71

Anicca Suttaṃ

Impermanent

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[113]

I. Great the Fruit and Great the Profit

Thus have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the idea of impermanence
if cultivated and made much of,
is of great fruit and great profit.

And how cultivated and made much of
is the idea of the idea of impermanence
of great fruit and great profit?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of impermanence

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is impermanence
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the idea of impermanence
is of great fruit and great profit."

II. Realization or No Return

Monks, from the cultivation and making much of the idea of impermanence
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should it be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is impermanence
accompanied by the idea of impermanence
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

If the idea of the idea of impermanence
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

III. Great Benefit

Monks, the idea of impermanence
if cultivated and made much of,
conduces to great benefit.

From the cultivation and making much of
the idea of impermanence
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should the idea of impermanence
be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,

to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is impermanence
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

If the idea of the idea of impermanence
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

IV. Great Peace from Bondage

"Monks, the idea of impermanence
if cultivated and made much of,
conduces to great peace from bondage.

And how cultivated and made much of
does the idea of the idea of impermanence
conduce to great peace from bondage?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of impermanence
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is impermanence
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the idea of impermanence
conduces to great peace from bondage."

V. A Great Thrill

Monks, the idea of impermanence
if cultivated and made much of,

conduces to a great thrill.

And how cultivated and made much of
does the idea of the idea of impermanence
conduce to a great thrill?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is impermanence
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the idea of impermanence
conduces to a great thrill."

VI. Great Pleasantness of Living

Monks, the idea of impermanence
if cultivated and made much of,
conduces to great pleasantness of living.

And how cultivated and made much of
does the idea of the idea of impermanence
conduce to great pleasantness of living?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is impermanence
accompanied by the idea of impermanence
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the idea of impermanence
conduces great pleasantness of living."

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
8. Nirodha Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

8. Cessation

Sutta 72

Dukkha Suttaṃ

Ill

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[113]

I. Great the Fruit and Great the Profit

Thus have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the idea of Ill
if cultivated and made much of,
is of great fruit and great profit.

And how cultivated and made much of
is the idea of the idea of Ill
of great fruit and great profit?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of Ill

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is Ill
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the idea of Ill
is of great fruit and great profit."

II. Realization or No Return

Monks, from the cultivation and making much of the idea of Ill
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should it be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is Ill
accompanied by the idea of Ill
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

If the idea of the idea of Ill
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

III. Great Benefit

Monks, the idea of Ill
if cultivated and made much of,
conduces to great benefit.

From the cultivation and making much of
the idea of Ill
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should the idea of Ill
be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,

to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is Ill
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

If the idea of the idea of Ill
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

IV. Great Peace from Bondage

"Monks, the idea of Ill
if cultivated and made much of,
conduces to great peace from bondage.

And how cultivated and made much of
does the idea of the idea of Ill
conduce to great peace from bondage?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of Ill
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is Ill
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the idea of Ill
conduces to great peace from bondage."

V. A Great Thrill

Monks, the idea of Ill
if cultivated and made much of,

conduces to a great thrill.

And how cultivated and made much of
does the idea of the idea of Ill
conduce to a great thrill?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is Ill
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the idea of Ill
conduces to a great thrill."

VI. Great Pleasantness of Living

Monks, the idea of Ill
if cultivated and made much of,
conduces to great pleasantness of living.

And how cultivated and made much of
does the idea of the idea of Ill
conduce to great pleasantness of living?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is Ill
accompanied by the idea of Ill
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the idea of Ill
conduces great pleasantness of living."

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
8. Nirodha Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

8. Cessation

Sutta 73

Anatta Suttaṃ

Not Self

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[113]

I. Great the Fruit and Great the Profit

Thus have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the idea of not self
if cultivated and made much of,
is of great fruit and great profit.

And how cultivated and made much of
is the idea of the idea of not self
of great fruit and great profit?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of not self

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is not self
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the idea of not self
is of great fruit and great profit."

II. Realization or No Return

Monks, from the cultivation and making much of the idea of not self
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should it be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is not self
accompanied by the idea of not self
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

If the idea of the idea of not self
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

III. Great Benefit

Monks, the idea of not self
if cultivated and made much of,
conduces to great benefit.

From the cultivation and making much of
the idea of not self
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should the idea of not self
be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,

to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is not self
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

If the idea of the idea of not self
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

IV. Great Peace from Bondage

"Monks, the idea of not self
if cultivated and made much of,
conduces to great peace from bondage.

And how cultivated and made much of
does the idea of the idea of not self
conduce to great peace from bondage?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of not self
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is not self
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the idea of not self
conduces to great peace from bondage."

V. A Great Thrill

Monks, the idea of not self
if cultivated and made much of,

conduces to a great thrill.

And how cultivated and made much of
does the idea of the idea of not self
conduce to a great thrill?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is not self
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the idea of not self
conduces to a great thrill."

VI. Great Pleasantness of Living

Monks, the idea of not self
if cultivated and made much of,
conduces to great pleasantness of living.

And how cultivated and made much of
does the idea of the idea of not self
conduce to great pleasantness of living?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is not self
accompanied by the idea of not self
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the idea of not self
conduces great pleasantness of living."

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
8. Nirodha Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

8. Cessation

Sutta 74

Pahāna Suttaṃ

Abandoning

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[113]

I. Great the Fruit and Great the Profit

Thus have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the idea of abandoning
if cultivated and made much of,
is of great fruit and great profit.

And how cultivated and made much of
is the idea of the idea of abandoning
of great fruit and great profit?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of abandoning

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is abandoning
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the idea of abandoning
is of great fruit and great profit."

II. Realization or No Return

Monks, from the cultivation and making much of the idea of abandoning
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should it be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is abandoning
accompanied by the idea of abandoning
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

If the idea of the idea of abandoning
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

III. Great Benefit

Monks, the idea of abandoning
if cultivated and made much of,
conduces to great benefit.

From the cultivation and making much of
the idea of abandoning
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should the idea of abandoning
be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,

to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is abandoning
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

If the idea of the idea of abandoning
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

IV. Great Peace from Bondage

"Monks, the idea of abandoning
if cultivated and made much of,
conduces to great peace from bondage.

And how cultivated and made much of
does the idea of the idea of abandoning
conduce to great peace from bondage?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of abandoning
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is abandoning
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the idea of abandoning
conduces to great peace from bondage."

V. A Great Thrill

Monks, the idea of abandoning
if cultivated and made much of,

conduces to a great thrill.

And how cultivated and made much of
does the idea of the idea of abandoning
conduce to a great thrill?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is abandoning
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the idea of abandoning
conduces to a great thrill."

VI. Great Pleasantness of Living

Monks, the idea of abandoning
if cultivated and made much of,
conduces to great pleasantness of living.

And how cultivated and made much of
does the idea of the idea of abandoning
conduce to great pleasantness of living?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is abandoning
accompanied by the idea of abandoning
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the idea of abandoning
conduces great pleasantness of living."

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
8. Nirodha Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

8. Cessation

Sutta 75

Virāga Suttaṃ

Dispassion

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[113]

I. Great the Fruit and Great the Profit

Thus have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the idea of dispassion
if cultivated and made much of,
is of great fruit and great profit.

And how cultivated and made much of
is the idea of the idea of dispassion
of great fruit and great profit?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of dispassion

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is dispassion
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the idea of dispassion
is of great fruit and great profit."

II. Realization or No Return

Monks, from the cultivation and making much of the idea of dispassion
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should it be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is dispassion
accompanied by the idea of dispassion
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

If the idea of the idea of dispassion
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

III. Great Benefit

Monks, the idea of dispassion
if cultivated and made much of,
conduces to great benefit.

From the cultivation and making much of
the idea of dispassion
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should the idea of dispassion
be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,

to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is dispassion
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

If the idea of the idea of dispassion
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

IV. Great Peace from Bondage

"Monks, the idea of dispassion
if cultivated and made much of,
conduces to great peace from bondage.

And how cultivated and made much of
does the idea of the idea of dispassion
conduce to great peace from bondage?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of dispassion
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is dispassion
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the idea of dispassion
conduces to great peace from bondage."

V. A Great Thrill

Monks, the idea of dispassion
if cultivated and made much of,

conduces to a great thrill.

And how cultivated and made much of
does the idea of the idea of dispassion
conduce to a great thrill?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is dispassion
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the idea of dispassion
conduces to a great thrill."

VI. Great Pleasantness of Living

Monks, the idea of dispassion
if cultivated and made much of,
conduces to great pleasantness of living.

And how cultivated and made much of
does the idea of the idea of dispassion
conduce to great pleasantness of living?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is dispassion
accompanied by the idea of dispassion
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the idea of dispassion
conduces great pleasantness of living."

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
8. Nirodha Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

8. Cessation

Sutta 76

Nirodha Suttaṃ

Cessation

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[113]

I. Great the Fruit and Great the Profit

Thus have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the idea of cessation[1]
if cultivated and made much of,
is of great fruit and great profit.

And how cultivated and made much of
is the idea of the idea of cessation
of great fruit and great profit?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,

accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is cessation
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the idea of cessation
is of great fruit and great profit."

II. Realization or No Return

Monks, from the cultivation and making much of the idea of cessation
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should it be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is cessation
accompanied by the idea of cessation
which is based on seclusion,

on cessation,
on cessation,
which ends in self-surrender.

If the idea of the idea of cessation
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

III. Great Benefit

Monks, the idea of cessation
if cultivated and made much of,
conduces to great benefit.

From the cultivation and making much of
the idea of cessation
of two fruits
one may be looked for
even in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return.

How should the idea of cessation
be cultivated, monks,
how should it be made much of
that of two fruits
one may be looked for
even in this very life,

to wit:
realization,
or, if there be any substrate left,
the state of non-return?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is cessation
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

If the idea of the idea of cessation
be thus cultivated,
thus made much of,
one may look for one of two fruits
even in this very life,
to wit:
realization,
or, if there be any substrate left,
at any rate the state of non-return.

IV. Great Peace from Bondage

"Monks, the idea of cessation
if cultivated and made much of,
conduces to great peace from bondage.

And how cultivated and made much of
does the idea of the idea of cessation
conduce to great peace from bondage?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of cessation
which is based on seclusion,

on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is cessation
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the idea of cessation
conduces to great peace from bondage."

V. A Great Thrill

Monks, the idea of cessation
if cultivated and made much of,

conduces to a great thrill.

And how cultivated and made much of
does the idea of the idea of cessation
conduce to a great thrill?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is cessation
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the idea of cessation
conduces to a great thrill."

VI. Great Pleasantness of Living

Monks, the idea of cessation
if cultivated and made much of,
conduces to great pleasantness of living.

And how cultivated and made much of
does the idea of the idea of cessation
conduce to great pleasantness of living?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is cessation
accompanied by the idea of cessation
which is based on seclusion,
on cessation,
on cessation,
which ends in self-surrender.

Thus cultivated, monks,
thus made much of,
the idea of the idea of cessation
conduces great pleasantness of living."

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[1] In the sense of 'stopping, making to cease.'

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
9. Gaṇgā-Peyyāla

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

9. Gaṇgā Repetition[1]

Suttas 77-88

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[114]

Sutta 77

Paṭhama Pācīna Suttaṃ

Eastward (a)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Ganges
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the seven limbs of wisdom
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the seven limbs of wisdom
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
[115] which ends in self-surrender.

Thus cultivating,
thus making much of
the seven limbs of wisdom

a monk flows,
slides
and tends to Nibbāna.

Sutta 78

Dutiya Pācīna Suttaṃ

Eastward (b.1)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Yamunā
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the seven limbs of wisdom
flows,

slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the seven limbs of wisdom
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the seven limbs of wisdom
a monk flows,
slides
and tends to Nibbāna.

Sutta 79

Tatiya Pācīna Suttaṃ

Eastward (b.2)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Acīravatī
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the seven limbs of wisdom
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the seven limbs of wisdom
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the seven limbs of wisdom
a monk flows,
slides
and tends to Nibbāna.

Sutta 80

Catuttha Pācīna Suttaṃ

Eastward (b.3)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Sarabhū
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the seven limbs of wisdom
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the seven limbs of wisdom
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the seven limbs of wisdom
a monk flows,
slides
and tends to Nibbāna.

Sutta 81

Pañcama Pācīna Suttaṃ

Eastward (b.4)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Mahī
flows,

slides
and tends to the East,
even so a monk who cultivates
and makes much of
the seven limbs of wisdom
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the seven limbs of wisdom
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the seven limbs of wisdom
a monk flows,
slides
and tends to Nibbāna.

Sutta 82

Chaṭṭha Pācīna Suttaṃ

Eastward (c)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, whatsoever great rivers there be,
such as the Ganges,
Yamunā,
Acīravatī,
Sarabhū
and Mahī,
all of them flow,
slide
and tend to the East,
even so a monk who cultivates
and makes much of
the seven limbs of wisdom
flows,

slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the seven limbs of wisdom
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the seven limbs of wisdom
a monk flows,
slides
and tends to Nibbāna.

§

Sutta 83

Paṭhama Samudda Suttaṃ

Ocean (a)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Ganges
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the seven limbs of wisdom
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the seven limbs of wisdom
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the seven limbs of wisdom
a monk flows,
slides
and tends to Nibbāna.

Sutta 84

Dutiya Samudda Suttaṃ

Ocean (b.1)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Yamunā
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the seven limbs of wisdom
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the seven limbs of wisdom
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the seven limbs of wisdom
a monk flows,
slides
and tends to Nibbāna.

Sutta 85

Tatiya Samudda Suttaṃ

Ocean (b.2)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Acīravatī
flows,

slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the seven limbs of wisdom
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the seven limbs of wisdom
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the seven limbs of wisdom
a monk flows,
slides
and tends to Nibbāna.

Sutta 86

Catuttha Samudda Suttaṃ

Ocean (b.3)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Sarabhū
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the seven limbs of wisdom
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the seven limbs of wisdom

does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the seven limbs of wisdom
a monk flows,
slides
and tends to Nibbāna.

Sutta 87

Pañcama Samudda Suttaṃ

Ocean (b.4)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, the river Mahī
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the seven limbs of wisdom
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the seven limbs of wisdom
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the seven limbs of wisdom
a monk flows,
slides
and tends to Nibbāna.

Sutta 88

Chaṭṭha Samudda Suttaṃ

Ocean (c)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, whatsoever great rivers there be,
such as the Ganges,
Yamunā,
Acīravatī,
Sarabhū
and Mahī,
all of them flow,
slide
and tend to the East,
even so a monk who cultivates
and makes much of
the seven limbs of wisdom
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the seven limbs of wisdom
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the seven limbs of wisdom
a monk flows,
slides
and tends to Nibbāna.

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[1] *Cf*. text, p. 38

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
10. Appamāda Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

10. Earnestness

Suttas 89-98

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[115]

Sutta 89

Tathāgata

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all creatures,
whether footless or having two,
four,
or many feet;
whether having forms or formless;
whether conscious or unconscious,
or neither conscious nor unconscious, —
of these the Tathāgata,
the Arahant,
the fully Enlightened One,
is reckoned chief; —
even so, monks,
of all profitable conditions which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

§

ii. Ending in Restraint of Passion

Just as, monks, of all creatures,
whether footless or having two,
four,
or many feet;
whether having forms or formless;
whether conscious or unconscious,
or neither conscious nor unconscious, —
of these the Tathāgata,
the Arahant,
the fully Enlightened One,
is reckoned chief; —
even so, monks,
of all profitable conditions which are rooted in earnestness,

which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

§

iii. Ending in the Deathless

Just as, monks, of all creatures,
whether footless or having two,

four,
or many feet;
whether having forms or formless;
whether conscious or unconscious,
or neither conscious nor unconscious, —
of these the Tathāgata,
the Arahant,
the fully Enlightened One,
is reckoned chief; —
even so, monks,
of all profitable conditions which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

§

iv. Ending in Nibbāna

Just as, monks, of all creatures,
whether footless or having two,
four,
or many feet;
whether having forms or formless;
whether conscious or unconscious,
or neither conscious nor unconscious, —
of these the Tathāgata,
the Arahant,
the fully Enlightened One,
is reckoned chief; —
even so, monks,
of all profitable conditions which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

Sutta 90

The Foot

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, of all the foot-characteristics
of such creatures as roam about
are joined together in the foot of the elephant,
and as the elephant's foot
in size
is reckoned chief,
even so, monks, of all profitable conditions
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

§

ii. Ending in Restraint of Passion

Just as, monks, of all the foot-characteristics
of such creatures as roam about
are joined together in the foot of the elephant,
and as the elephant's foot
in size
is reckoned chief,
even so, monks, of all profitable conditions
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest

cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion;

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion;

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion;

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion;

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion;

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion;

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion;

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

§

iii. Ending in the Deathless

Just as, monks, of all the foot-characteristics
of such creatures as roam about
are joined together in the foot of the elephant,
and as the elephant's foot
in size
is reckoned chief,
even so, monks, of all profitable conditions
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected

that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He cultivatesthe limb of wisdom
that is investigation of the Norm
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

Thus, monks, a monk who is earnest cultivates and makes much of the seven limbs of wisdom.

§

iv. Ending in Nibbāna

Just as, monks, of all the foot-characteristics
of such creatures as roam about
are joined together in the foot of the elephant,
and as the elephant's foot
in size

is reckoned chief,
even so, monks, of all profitable conditions
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

Sutta 91

The Roof-peak

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, in a peaked house
all the rafters whatsoever
go together to the roof-peak,
slope to the roof-peak,
are joined together in the roof-peak,
and of them
the peak is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

§

ii. Ending in Restraint of Passion

Just as, monks, in a peaked house
all the rafters whatsoever
go together to the roof-peak,
slope to the roof-peak,

are joined together in the roof-peak,
and of them
the peak is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

§

iii. Ending in the Deathless

Just as, monks, in a peaked house
all the rafters whatsoever
go together to the roof-peak,
slope to the roof-peak,
are joined together in the roof-peak,
and of them
the peak is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

Thus, monks, a monk who is earnest cultivates and makes much of the seven limbs of wisdom.

§

iv. Ending in Nibbāna

Just as, monks, in a peaked house
all the rafters whatsoever
go together to the roof-peak,
slope to the roof-peak,
are joined together in the roof-peak,
and of them
the peak is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

Sutta 92

Wood

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, of all scented woods whatsoever
the dark sandal-wood is reckoned chief, —
even so of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates

and makes much of
the seven limbs of wisdom.

§

ii. Ending in Restraint of Passion

Just as, monks, of all scented woods whatsoever
the dark sandal-wood is reckoned chief, —
even so of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

§

iii. Ending in the Deathless

Just as, monks, of all scented woods whatsoever
the dark sandal-wood is reckoned chief, —
even so of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

Thus, monks, a monk who is earnest cultivates and makes much of the seven limbs of wisdom.

§

iv. Ending in Nibbāna

Just as, monks, of all scented woods whatsoever
the dark sandal-wood is reckoned chief, —
even so of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate

and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

Sutta 93

Heart-wood

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, of all scented heart-woods whatsoever
the red saldal-wood is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

§

ii. Ending in Restraint of Passion

Just as, monks, of all scented heart-woods whatsoever
the red saldal-wood is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

§

iii. Ending in the Deathless

Just as, monks, of all scented heart-woods whatsoever
the red saldal-wood is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

Thus, monks, a monk who is earnest cultivates and makes much of the seven limbs of wisdom.

§

iv. Ending in Nibbāna

Just as, monks, of all scented heart-woods whatsoever
the red saldal-wood is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

Sutta 94

Jasmine

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, of all scented flowers whatsoever
the jasmine is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

§

ii. Ending in Restraint of Passion

Just as, monks, of all scented flowers whatsoever
the jasmine is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

§

iii. Ending in the Deathless

Just as, monks, of all scented flowers whatsoever
the jasmine is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

Thus, monks, a monk who is earnest cultivates and makes much of the seven limbs of wisdom.

§

iv. Ending in Nibbāna

Just as, monks, of all scented flowers whatsoever
the jasmine is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

Sutta 95

Prince

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, all petty princes whatsoever
follow in the train of the universal monarch,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

§

ii. Ending in Restraint of Passion

Just as, monks, all petty princes whatsoever
follow in the train of the universal monarch,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

§

iii. Ending in the Deathless

Just as, monks, all petty princes whatsoever
follow in the train of the universal monarch,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

Thus, monks, a monk who is earnest cultivates and makes much of the seven limbs of wisdom.

§

iv. Ending in Nibbāna

Just as, monks, all petty princes whatsoever
follow in the train of the universal monarch,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

Sutta 96

Moon

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, of all starry bodies whatsoever
the radiance does not equal one-sixteenth part
of the radiance of the moon;
just as the moon is reckoned chief of them,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

§

ii. Ending in Restraint of Passion

Just as, monks, of all starry bodies whatsoever
the radiance does not equal one-sixteenth part
of the radiance of the moon;
just as the moon is reckoned chief of them,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate

and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

§

iii. Ending in the Deathless

Just as, monks, of all starry bodies whatsoever
the radiance does not equal one-sixteenth part
of the radiance of the moon;
just as the moon is reckoned chief of them,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,

that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

Thus, monks, a monk who is earnest cultivates and makes much of the seven limbs of wisdom.

§

iv. Ending in Nibbāna

Just as, monks, of all starry bodies whatsoever
the radiance does not equal one-sixteenth part
of the radiance of the moon;
just as the moon is reckoned chief of them,
even so, monks, of all profitable conditions,

which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,

which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

Sutta 97

Sun

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, in the autumn season,
when the sky is opened up
and cleared of clouds,
the sun,
leaping up into the firmament,
drives away all darkness,
and shines
and burns
and flashes forth,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

§

ii. Ending in Restraint of Passion

Just as, monks, in the autumn season,
when the sky is opened up
and cleared of clouds,
the sun,

leaping up into the firmament,
drives away all darkness,
and shines
and burns
and flashes forth,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

§

iii. Ending in the Deathless

Just as, monks, in the autumn season,
when the sky is opened up
and cleared of clouds,
the sun,
leaping up into the firmament,
drives away all darkness,
and shines
and burns
and flashes forth,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

Thus, monks, a monk who is earnest cultivates and makes much of the seven limbs of wisdom.

§

iv. Ending in Nibbāna

Just as, monks, in the autumn season,
when the sky is opened up
and cleared of clouds,
the sun,
leaping up into the firmament,
drives away all darkness,
and shines
and burns
and flashes forth,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected

that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

Sutta 98

Cloth

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, of all woven cloths whatsoever
the cloth of Benares is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

§

ii. Ending in Restraint of Passion

Just as, monks, of all woven cloths whatsoever
the cloth of Benares is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest

cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

§

iii. Ending in the Deathless

Just as, monks, of all woven cloths whatsoever
the cloth of Benares is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

Thus, monks, a monk who is earnest cultivates and makes much of the seven limbs of wisdom.

§

iv. Ending in Nibbāna

Just as, monks, of all woven cloths whatsoever
the cloth of Benares is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the seven limbs of wisdom.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the seven limbs of wisdom.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
11. Bala-Karaṇīya Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

11. Deeds Requiring Strength

Suttas 99-110

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[115]

Sutta 99

Strength

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, whatsoever deeds requiring strength
are done,
all of them are done
in dependence on the earth,
with the earth for their support,
even so a monk,
depending on virtue,
supported by virtue,
cultivates the seven limbs of wisdom,
makes much,
of the seven limbs of wisdom.

And how does a monk,
depending on virtue,
supported by virtue,
cultivate the seven limbs of wisdom,
make much,
of the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk
depending on virtue,
supported by virtue,
cultivates the seven limbs of wisdom,
makes much,
of the seven limbs of wisdom."

§

ii. Ending in Restraint of Passion

"Just as, monks, whatsoever deeds requiring strength
are done,
all of them are done
in dependence on the earth,
with the earth for their support,
even so a monk,
depending on virtue,
supported by virtue,
cultivates the seven limbs of wisdom,
makes much,
of the seven limbs of wisdom.

And how does a monk,
depending on virtue,
supported by virtue,
cultivate the seven limbs of wisdom,
make much,
of the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,

which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk
depending on virtue,
supported by virtue,
cultivates the seven limbs of wisdom,
makes much,
of the seven limbs of wisdom."

§

iii. Ending in the Deathless

"Just as, monks, whatsoever deeds requiring strength
are done,
all of them are done
in dependence on the earth,
with the earth for their support,
even so a monk,
depending on virtue,
supported by virtue,
cultivates the seven limbs of wisdom,
makes much,
of the seven limbs of wisdom.

And how does a monk,
depending on virtue,
supported by virtue,
cultivate the seven limbs of wisdom,
make much,
of the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk
depending on virtue,
supported by virtue,
cultivates the seven limbs of wisdom,
makes much,
of the seven limbs of wisdom."

§

iv. Ending in Nibbāna

"Just as, monks, whatsoever deeds requiring strength
are done,
all of them are done
in dependence on the earth,
with the earth for their support,
even so a monk,
depending on virtue,
supported by virtue,
cultivates the seven limbs of wisdom,
makes much,
of the seven limbs of wisdom.

And how does a monk,
depending on virtue,
supported by virtue,

cultivate the seven limbs of wisdom,
make much,
of the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk
depending on virtue,
supported by virtue,
cultivates the seven limbs of wisdom,
makes much,
of the seven limbs of wisdom."

Sutta 100

Seed

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, whatsoever species
of seed and vegetation
come to growth,
increase
and maturity,
all of them depend on the earth,
are supported by the earth;
even so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the seven limbs of wisdom,
attains growth,
increase
and maturity of conditions.

And how does a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the seven limbs of wisdom,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the seven limbs of wisdom,
attains growth,
increase
and maturity of conditions.

§

ii. Ending in Restraint of Passion

"Just as, monks, whatsoever species
of seed and vegetation
come to growth,
increase
and maturity,
all of them depend on the earth,
are supported by the earth;
even so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the seven limbs of wisdom,

attains growth,
increase
and maturity of conditions.

And how does a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the seven limbs of wisdom,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the seven limbs of wisdom,
attains growth,
increase
and maturity of conditions.

§

iii. Ending in the Deathless

"Just as, monks, whatsoever species
of seed and vegetation
come to growth,
increase
and maturity,
all of them depend on the earth,
are supported by the earth;
even so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the seven limbs of wisdom,
attains growth,
increase
and maturity of conditions.

And how does a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the seven limbs of wisdom,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the seven limbs of wisdom,
attains growth,

increase
and maturity of conditions.

§

iv. Ending in Nibbāna

"Just as, monks, whatsoever species
of seed and vegetation
come to growth,
increase
and maturity,
all of them depend on the earth,
are supported by the earth;
even so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the seven limbs of wisdom,
attains growth,
increase
and maturity of conditions.

And how does a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the seven limbs of wisdom,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the seven limbs of wisdom,
attains growth,
increase
and maturity of conditions.

Sutta 101

The Snake

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Supported, monks, by Himalaya,
lord of mountains,
snakes grow a body
and get strength.

When they have grown a body
and got strength there,
they go down to the tarns.

From the tarns
they go down to the lakes,

From the lakes
they go down to the small rivers,

From the small rivers
they go down to the great rivers,

From the great rivers
they go down to the sea,
the mighty ocean.

There they get great size and growth of body.

Just so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the seven limbs of wisdom,
attains growth,
increase
and maturity of conditions.

And how, monks, does a monk,
depending on virtue,

supported by virtue,
cultivates and makes much of
the seven limbs of wisdom,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the seven limbs of wisdom,
attains growth,
increase
and maturity of conditions."

§

ii. Ending in Restraint of Passion

"Supported, monks, by Himalaya,
lord of mountains,
snakes grow a body
and get strength.

When they have grown a body
and got strength there,
they go down to the tarns.

From the tarns
they go down to the lakes,

From the lakes
they go down to the small rivers,

From the small rivers
they go down to the great rivers,

From the great rivers
they go down to the sea,
the mighty ocean.

There they get great size and growth of body.

Just so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the seven limbs of wisdom,
attains growth,
increase
and maturity of conditions.

And how, monks, does a monk,
depending on virtue,

supported by virtue,
cultivates and makes much of
the seven limbs of wisdom,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the seven limbs of wisdom,
attains growth,
increase
and maturity of conditions."

§

iii. Ending in the Deathless

"Supported, monks, by Himalaya,
lord of mountains,
snakes grow a body
and get strength.

When they have grown a body
and got strength there,

they go down to the tarns.

From the tarns
they go down to the lakes,

From the lakes
they go down to the small rivers,

From the small rivers
they go down to the great rivers,

From the great rivers
they go down to the sea,
the mighty ocean.

There they get great size and growth of body.

Just so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the seven limbs of wisdom,
attains growth,
increase
and maturity of conditions.

And how, monks, does a monk,
depending on virtue,
supported by virtue,
cultivates and makes much of
the seven limbs of wisdom,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates the limb of wisdom
that is mindfulness,

which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the seven limbs of wisdom,
attains growth,
increase
and maturity of conditions."

§

iv. Ending in Nibbāna

"Supported, monks, by Himalaya,
lord of mountains,
snakes grow a body
and get strength.

When they have grown a body
and got strength there,
they go down to the tarns.

From the tarns
they go down to the lakes,

From the lakes
they go down to the small rivers,

From the small rivers
they go down to the great rivers,

From the great rivers
they go down to the sea,
the mighty ocean.

There they get great size and growth of body.

Just so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the seven limbs of wisdom,
attains growth,
increase
and maturity of conditions.

And how, monks, does a monk,
depending on virtue,
supported by virtue,
cultivates and makes much of
the seven limbs of wisdom,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the seven limbs of wisdom,
attains growth,

increase
and maturity of conditions."

Sutta 102

The Tree

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose a tree, monks,
that inclines to the east,
slopes to the east,
tends to the east.

When cut down at the root,
in what direction would it fall?"

"As it slopes,
as it inclines,
as it tends, lord."

"Well, monks, even so
a monk, cultivating and makng much of
the seven limbs of wisdom,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna,.

And how does a monk,
cultivating and makng much of
the seven limbs of wisdom,
incline to Nibbāna,
slope to Nibbāna,
tend to Nibbāna,?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk,
cultivating and makng much of
the seven limbs of wisdom,
inclines to Nibbāna,

slopes to Nibbāna,
tends to Nibbāna,.

§

ii. Ending in Restraint of Passion

"Suppose a tree, monks,
that inclines to the east,
slopes to the east,
tends to the east.

When cut down at the root,
in what direction would it fall?"

"As it slopes,
as it inclines,
as it tends, lord."

"Well, monks, even so
a monk, cultivating and makng much of
the seven limbs of wisdom,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna,.

And how does a monk,
cultivating and makng much of
the seven limbs of wisdom,
incline to Nibbāna,
slope to Nibbāna,
tend to Nibbāna,?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk,
cultivating and makng much of
the seven limbs of wisdom,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna,.

§

iii. Ending in the Deathless

"Suppose a tree, monks,
that inclines to the east,
slopes to the east,
tends to the east.

When cut down at the root,
in what direction would it fall?"

"As it slopes,
as it inclines,
as it tends, lord."

"Well, monks, even so
a monk, cultivating and makng much of
the seven limbs of wisdom,

inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna,.

And how does a monk,
cultivating and makng much of
the seven limbs of wisdom,
incline to Nibbāna,
slope to Nibbāna,
tend to Nibbāna,?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,

which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk,
cultivating and makng much of
the seven limbs of wisdom,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna,.

§

iv. Ending in Nibbāna

"Suppose a tree, monks,
that inclines to the east,
slopes to the east,
tends to the east.

When cut down at the root,
in what direction would it fall?"

"As it slopes,
as it inclines,
as it tends, lord."

"Well, monks, even so
a monk, cultivating and makng much of
the seven limbs of wisdom,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna,.

And how does a monk,
cultivating and makng much of
the seven limbs of wisdom,
incline to Nibbāna,
slope to Nibbāna,
tend to Nibbāna,?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk,
cultivating and makng much of
the seven limbs of wisdom,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna,.

Sutta 103

The Pot

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as a pot,
if overset,
empties out its water,
and cannot take it in again,
even so a monk
who cultivates and makes much of
the seven limbs of wisdom,
empties out ill, unprofitable states
and cannot take them in again.

And how, monks, can a monk,
by cultivating and makng much of
the seven limbs of wisdom,
empty out ill, unprofitable states
and not take them in again?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk,
cultivating and makng much of
the seven limbs of wisdom
empties out ill, unprofitable states
and not take them in again.

§

ii. Ending in Restraint of Passion

"Just as a pot,
if overset,
empties out its water,
and cannot take it in again,
even so a monk
who cultivates and makes much of
the seven limbs of wisdom,

empties out ill, unprofitable states
and cannot take them in again.

And how, monks, can a monk,
by cultivating and makng much of
the seven limbs of wisdom,
empty out ill, unprofitable states
and not take them in again?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk,
cultivating and makng much of
the seven limbs of wisdom
empties out ill, unprofitable states
and not take them in again.

§

iii. Ending in the Deathless

"Just as a pot,
if overset,
empties out its water,
and cannot take it in again,
even so a monk
who cultivates and makes much of
the seven limbs of wisdom,

empties out ill, unprofitable states
and cannot take them in again.

And how, monks, can a monk,
by cultivating and makng much of
the seven limbs of wisdom,
empty out ill, unprofitable states
and not take them in again?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk,
cultivating and makng much of
the seven limbs of wisdom
empties out ill, unprofitable states
and not take them in again.

§

iv. Ending in Nibbāna

"Just as a pot,
if overset,
empties out its water,
and cannot take it in again,
even so a monk
who cultivates and makes much of
the seven limbs of wisdom,

empties out ill, unprofitable states
and cannot take them in again.

And how, monks, can a monk,
by cultivating and makng much of
the seven limbs of wisdom,
empty out ill, unprofitable states
and not take them in again?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk,
cultivating and makng much of
the seven limbs of wisdom
empties out ill, unprofitable states
and not take them in again.

Sutta 104

Bearded Wheat

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose monks, the spike of bearded wheat
or bearded barley
be well aimed.

When pressed by hand or foot,
it is possible
that it will pierce hand or foot
and draw blood.

Why so?

Because, monks,
the spike is well aimed.

Even so, monks,
owing to the right aim of way-culture
it is possible
that a monk will pierce ignorance,
will draw knowledge,
will realize Nibbāna,.

Why so?

Because, monks,
his view is well aimed.

And how, monks, does a monk
by view well aimed,

by well aimed way-culture
so pierce ignorance,
draw knowledge
and realize Nibbāna?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk,
by view well aimed,
by well aimed way-culture
pierces ignorance,
draws knowledge
and realizes Nibbāna.

§

ii. Ending in Restraint of Passion

"Suppose monks, the spike of bearded wheat
or bearded barley
be well aimed.

When pressed by hand or foot,
it is possible
that it will pierce hand or foot
and draw blood.

Why so?

Because, monks,
the spike is well aimed.

Even so, monks,
owing to the right aim of way-culture
it is possible
that a monk will pierce ignorance,
will draw knowledge,
will realize Nibbāna,.

Why so?

Because, monks,
his view is well aimed.

And how, monks, does a monk
by view well aimed,
by well aimed way-culture
so pierce ignorance,
draw knowledge
and realize Nibbāna?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm

which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk,
by view well aimed,
by well aimed way-culture

pierces ignorance,
draws knowledge
and realizes Nibbāna.

§

iii. Ending in the Deathless

"Suppose monks, the spike of bearded wheat
or bearded barley
be well aimed.

When pressed by hand or foot,
it is possible
that it will pierce hand or foot
and draw blood.

Why so?

Because, monks,
the spike is well aimed.

Even so, monks,
owing to the right aim of way-culture
it is possible
that a monk will pierce ignorance,
will draw knowledge,
will realize Nibbāna,.

Why so?

Because, monks,
his view is well aimed.

And how, monks, does a monk
by view well aimed,
by well aimed way-culture
so pierce ignorance,
draw knowledge
and realize Nibbāna?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk,
by view well aimed,
by well aimed way-culture
pierces ignorance,
draws knowledge
and realizes Nibbāna.

§

iv. Ending in Nibbāna

"Suppose monks, the spike of bearded wheat
or bearded barley
be well aimed.

When pressed by hand or foot,
it is possible
that it will pierce hand or foot
and draw blood.

Why so?

Because, monks,
the spike is well aimed.

Even so, monks,
owing to the right aim of way-culture
it is possible
that a monk will pierce ignorance,
will draw knowledge,
will realize Nibbāna,.

Why so?

Because, monks,
his view is well aimed.

And how, monks, does a monk
by view well aimed,
by well aimed way-culture
so pierce ignorance,
draw knowledge
and realize Nibbāna?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk,
by view well aimed,
by well aimed way-culture
pierces ignorance,
draws knowledge
and realizes Nibbāna.

Sutta 105

The Sky

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, divers winds blow in the sky, -
some winds blow from the east,
some winds blow from the west,
some winds blow from the north,
some winds blow from the south,
some winds are dusty,
some winds are dustless,
some winds are cool
some winds are hot
some winds are soft
some winds are boisterous.

Even so, monks,
when a monk cultivates the seven limbs of wisdom,
makes much of the seven limbs of wisdom,
then in him
the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment.

And how, monks, when a monk cultivates the seven limbs of wisdom,
makes much of the seven limbs of wisdom,
do the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture

reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how monks, when a monk cultivates the seven limbs of wisdom,
makes much of the seven limbs of wisdom,
the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers

by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment in him.

§

ii. Ending in Restraint of Passion

"Just as, monks, divers winds blow in the sky, -
some winds blow from the east,
some winds blow from the west,
some winds blow from the north,
some winds blow from the south,
some winds are dusty,
some winds are dustless,
some winds are cool
some winds are hot
some winds are soft
some winds are boisterous.

Even so, monks,
when a monk cultivates the seven limbs of wisdom,
makes much of the seven limbs of wisdom,
then in him
the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,

the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment.

And how, monks, when a monk cultivates the seven limbs of wisdom,
makes much of the seven limbs of wisdom,
do the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment?

Herein a monk cultivates the limb of wisdom
that is mindfulness,

which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, when a monk cultivates the seven limbs of wisdom,
makes much of the seven limbs of wisdom,
the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment in him.

§

iii. Ending in the Deathless

"Just as, monks, divers winds blow in the sky, -
some winds blow from the east,
some winds blow from the west,
some winds blow from the north,

some winds blow from the south,
some winds are dusty,
some winds are dustless,
some winds are cool
some winds are hot
some winds are soft
some winds are boisterous.

Even so, monks,
when a monk cultivates the seven limbs of wisdom,
makes much of the seven limbs of wisdom,
then in him
the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment.

And how, monks, when a monk cultivates the seven limbs of wisdom,
makes much of the seven limbs of wisdom,
do the four stations of mindfulness
by culture
reach fulfilment,

the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,

which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, when a monk cultivates the seven limbs of wisdom,
makes much of the seven limbs of wisdom,
the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,

the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment in him.

§

iv. Ending in Nibbāna

"Just as, monks, divers winds blow in the sky, -
some winds blow from the east,
some winds blow from the west,
some winds blow from the north,
some winds blow from the south,
some winds are dusty,
some winds are dustless,
some winds are cool
some winds are hot
some winds are soft
some winds are boisterous.

Even so, monks,
when a monk cultivates the seven limbs of wisdom,
makes much of the seven limbs of wisdom,
then in him
the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture

reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment.

And how, monks, when a monk cultivates the seven limbs of wisdom,
makes much of the seven limbs of wisdom,
do the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, when a monk cultivates the seven limbs of wisdom,
makes much of the seven limbs of wisdom,
the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment in him.

Sutta 106

The Rain-Cloud (a)

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in the last month of the hot season
the dust and dirt fly up,
and then out of due season
a great rain-cloud in a moment
lays and makes them vanish, -
even so does a monk
who cultivates and makes much of
the seven limbs of wisdom
lay and cause to vanish
the ill
unprofitable states
that rise from time to time.

And how does a monk
who cultivates and makes much of
the seven limbs of wisdom
lay and cause to vanish
the ill
unprofitable states
that rise from time to time?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how monks, when a monk cultivates the seven limbs of wisdom,
makes much of the seven limbs of wisdom,
a monk lays and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

§

ii. Ending in Restraint of Passion

"Just as, monks, in the last month of the hot season
the dust and dirt fly up,
and then out of due season
a great rain-cloud in a moment
lays and makes them vanish, -
even so does a monk

who cultivates and makes much of
the seven limbs of wisdom
lay and cause to vanish
the ill
unprofitable states
that rise from time to time.

And how does a monk
who cultivates and makes much of
the seven limbs of wisdom
lay and cause to vanish
the ill
unprofitable states
that rise from time to time?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, when a monk cultivates the seven limbs of wisdom,
makes much of the seven limbs of wisdom,
a monk lays and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

§

iii. Ending in the Deathless

"Just as, monks, in the last month of the hot season
the dust and dirt fly up,
and then out of due season
a great rain-cloud in a moment
lays and makes them vanish, -
even so does a monk
who cultivates and makes much of
the seven limbs of wisdom
lay and cause to vanish
the ill
unprofitable states
that rise from time to time.

And how does a monk
who cultivates and makes much of
the seven limbs of wisdom
lay and cause to vanish
the ill
unprofitable states
that rise from time to time?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, when a monk cultivates the seven limbs of wisdom,
makes much of the seven limbs of wisdom,
a monk lays and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

§

iv. Ending in Nibbāna

"Just as, monks, in the last month of the hot season
the dust and dirt fly up,
and then out of due season
a great rain-cloud in a moment
lays and makes them vanish, -
even so does a monk
who cultivates and makes much of
the seven limbs of wisdom
lay and cause to vanish
the ill
unprofitable states
that rise from time to time.

And how does a monk
who cultivates and makes much of
the seven limbs of wisdom
lay and cause to vanish
the ill
unprofitable states
that rise from time to time?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, when a monk cultivates the seven limbs of wisdom,
makes much of the seven limbs of wisdom,
a monk lays and causes to vanish
the ill,

unprofitable states
that rise
and rise again.

Sutta 107

The Rain-Cloud (b)

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, from time to time
a strong wind scatters
and causes to vanish
a great mass of clouds
that has arisen,
even so a monk who cultivates and makes much of
the seven limbs of wisdom
from time to time

scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

And how does a monk who cultivates and makes much of
the seven limbs of wisdom
from time to time
scatter and cause to vanish
the ill,
unprofitable states
that rise
and rise again?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how monks, when a monk cultivates the seven limbs of wisdom,
makes much of the seven limbs of wisdom,
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

§

ii. Ending in Restraint of Passion

"Just as, monks, from time to time
a strong wind scatters
and causes to vanish
a great mass of clouds
that has arisen,
even so a monk who cultivates and makes much of
the seven limbs of wisdom
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

And how does a monk who cultivates and makes much of
the seven limbs of wisdom
from time to time
scatter and cause to vanish
the ill,
unprofitable states
that rise
and rise again?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, when a monk cultivates the seven limbs of wisdom,
makes much of the seven limbs of wisdom,
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

§

iii. Ending in the Deathless

"Just as, monks, from time to time
a strong wind scatters
and causes to vanish
a great mass of clouds
that has arisen,
even so a monk who cultivates and makes much of
the seven limbs of wisdom
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

And how does a monk who cultivates and makes much of
the seven limbs of wisdom
from time to time
scatter and cause to vanish
the ill,

unprofitable states
that rise
and rise again?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, when a monk cultivates the seven limbs of wisdom,
makes much of the seven limbs of wisdom,
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

§

iv. Ending in Nibbāna

"Just as, monks, from time to time
a strong wind scatters
and causes to vanish
a great mass of clouds
that has arisen,
even so a monk who cultivates and makes much of
the seven limbs of wisdom
from time to time
scatters and causes to vanish
the ill,

unprofitable states
that rise
and rise again.

And how does a monk who cultivates and makes much of
the seven limbs of wisdom
from time to time
scatter and cause to vanish
the ill,
unprofitable states
that rise
and rise again?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, when a monk cultivates the seven limbs of wisdom,
makes much of the seven limbs of wisdom,
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

Sutta 108

The Ship

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in the case of a sea-faring vessel
rigged with masts and stays
and stranded on the bank,
for six months it is worn by the water,
while in the dry season
its rigging is spoiled by wind and sun:
then, overstrung by a shower
in the rainy season,
it is easily weakened
and rots away, -
just so, in a monk who cultivates and makes much of
the seven limbs of wisdom
right easily the fetters are weakened
and rot away.

And how, monks, in one so cultivating and making much of
the seven limbs of wisdom
are the fetters weakened
and rot away?

Herein a monk cultivates the limb of wisdom
that is mindfulness,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how monks, in one so cultivating and making much of
the seven limbs of wisdom
the fetters are weakened
and rot away.

§

ii. Ending in Restraint of Passion

"Just as, monks, in the case of a sea-faring vessel
rigged with masts and stays
and stranded on the bank,
for six months it is worn by the water,
while in the dry season
its rigging is spoiled by wind and sun:
then, overstrung by a shower
in the rainy season,
it is easily weakened
and rots away, -
just so, in a monk who cultivates and makes much of
the seven limbs of wisdom

right easily the fetters are weakened
and rot away.

And how, monks, in one so cultivating and making much of
the seven limbs of wisdom
are the fetters weakened
and rot away?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, in one so cultivating and making much of
the seven limbs of wisdom
the fetters are weakened
and rot away.

§

iii. Ending in the Deathless

"Just as, monks, in the case of a sea-faring vessel
rigged with masts and stays
and stranded on the bank,
for six months it is worn by the water,
while in the dry season
its rigging is spoiled by wind and sun:
then, overstrung by a shower
in the rainy season,
it is easily weakened
and rots away, -
just so, in a monk who cultivates and makes much of

the seven limbs of wisdom
right easily the fetters are weakened
and rot away.

And how, monks, in one so cultivating and making much of
the seven limbs of wisdom
are the fetters weakened
and rot away?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, in one so cultivating and making much of
the seven limbs of wisdom
the fetters are weakened
and rot away.

§

iv. Ending in Nibbāna

"Just as, monks, in the case of a sea-faring vessel
rigged with masts and stays
and stranded on the bank,
for six months it is worn by the water,
while in the dry season
its rigging is spoiled by wind and sun:
then, overstrung by a shower
in the rainy season,

it is easily weakened
and rots away, -
just so, in a monk who cultivates and makes much of
the seven limbs of wisdom
right easily the fetters are weakened
and rot away.

And how, monks, in one so cultivating and making much of
the seven limbs of wisdom
are the fetters weakened
and rot away?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, in one so cultivating and making much of
the seven limbs of wisdom
the fetters are weakened
and rot away.

Sutta 109

For All Comers

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, a guest-house.

Thither come folk from the eastern quarter,
who take up residence therein.

Thither come folk from the western quarter,
who take up residence therein.

Thither come folk from the northern quarter,
who take up residence therein.

Thither come folk from the southern quarter,
who take up residence therein.

Noblemen and brahmins,
commoners and serfs.

Even so, monks, a monk who cultivates the seven limbs of wisdom,
who makes much of the seven limbs of wisdom,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood.

Those states that are to be abandoned
by full comprehension,

by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

What, monks, are the states to be realized
by full comprehension?

To that question you must reply:

'It is the five factors
that have to do with grasping.'

What five?

They are these:

The body-factor
that has to do with grasping,
the factor of feeling
that has to do with grasping,
the perception-factor
that has to do with grasping,
the activities-factor
that has to do with grasping,
the consciousness-factor
that has to do with grasping.

And what, monks, are the states
that are to be abandoned
by full comprehension?

They are ignorance,
and lust of becoming.

These are the states to be abandoned
by full comprehension.

And what, monks, are the states
that are to be realized
by full comprehension?

They are knowledge and release.

These are the states
to be realized by full comprehension.

And what, monks, are the states
that are to be cultivated
by full comprehension?

They are calm and insight.

These are the states
to be cultivated by full comprehension.

And how does a monk, cultivating and making much of the seven limbs of wisdom,
realize,
abandon,
fully comprehend
and cultivate (these states)?

Herein a monk cultivates the limb of wisdom
that is mindfulness,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how monks, a monk who cultivates the seven limbs of wisdom,
who makes much of the seven limbs of wisdom,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood;

those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

§

ii. Ending in Restraint of Passion

"Suppose, monks, a guest-house.

Thither come folk from the eastern quarter,
who take up residence therein.

Thither come folk from the western quarter,
who take up residence therein.

Thither come folk from the northern quarter,
who take up residence therein.

Thither come folk from the southern quarter,
who take up residence therein.

Noblemen and brahmins,
commoners and serfs.

Even so, monks, a monk who cultivates the seven limbs of wisdom,
who makes much of the seven limbs of wisdom,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood.

Those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

What, monks, are the states to be realized
by full comprehension?

To that question you must reply:

'It is the five factors
that have to do with grasping.'

What five?

They are these:

The body-factor
that has to do with grasping,
the factor of feeling
that has to do with grasping,
the perception-factor
that has to do with grasping,
the activities-factor
that has to do with grasping,
the consciousness-factor
that has to do with grasping.

And what, monks, are the states
that are to be abandoned
by full comprehension?

They are ignorance,
and lust of becoming.

These are the states to be abandoned
by full comprehension.

And what, monks, are the states
that are to be realized
by full comprehension?

They are knowledge and release.

These are the states
to be realized by full comprehension.

And what, monks, are the states
that are to be cultivated
by full comprehension?

They are calm and insight.

These are the states
to be cultivated by full comprehension.

And how does a monk, cultivating and making much of the seven limbs of wisdom,
realize,
abandon,
fully comprehend
and cultivate (these states)?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, a monk who cultivates the seven limbs of wisdom,
who makes much of the seven limbs of wisdom,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood;

those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

§

iii. Ending in the Deathless

"Suppose, monks, a guest-house.

Thither come folk from the eastern quarter,
who take up residence therein.

Thither come folk from the western quarter,
who take up residence therein.

Thither come folk from the northern quarter,
who take up residence therein.

Thither come folk from the southern quarter,
who take up residence therein.

Noblemen and brahmins,
commoners and serfs.

Even so, monks, a monk who cultivates the seven limbs of wisdom,
who makes much of the seven limbs of wisdom,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood.

Those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

What, monks, are the states to be realized
by full comprehension?

To that question you must reply:

'It is the five factors
that have to do with grasping.'

What five?

They are these:

The body-factor
that has to do with grasping,
the factor of feeling
that has to do with grasping,
the perception-factor
that has to do with grasping,
the activities-factor
that has to do with grasping,
the consciousness-factor
that has to do with grasping.

And what, monks, are the states
that are to be abandoned
by full comprehension?

They are ignorance,
and lust of becoming.

These are the states to be abandoned
by full comprehension.

And what, monks, are the states
that are to be realized
by full comprehension?

They are knowledge and release.

These are the states
to be realized by full comprehension.

And what, monks, are the states
that are to be cultivated
by full comprehension?

They are calm and insight.

These are the states
to be cultivated by full comprehension.

And how does a monk, cultivating and making much of the seven limbs of wisdom,
realize,
abandon,
fully comprehend
and cultivate (these states)?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, a monk who cultivates the seven limbs of wisdom,
who makes much of the seven limbs of wisdom,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood;

those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

§

iv. Ending in Nibbāna

"Suppose, monks, a guest-house.

Thither come folk from the eastern quarter,
who take up residence therein.

Thither come folk from the western quarter,
who take up residence therein.

Thither come folk from the northern quarter,
who take up residence therein.

Thither come folk from the southern quarter,
who take up residence therein.

Noblemen and brahmins,
commoners and serfs.

Even so, monks, a monk who cultivates the seven limbs of wisdom,
who makes much of the seven limbs of wisdom,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood.

Those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

What, monks, are the states to be realized
by full comprehension?

To that question you must reply:

'It is the five factors
that have to do with grasping.'

What five?

They are these:

The body-factor
that has to do with grasping,
the factor of feeling
that has to do with grasping,
the perception-factor
that has to do with grasping,
the activities-factor
that has to do with grasping,
the consciousness-factor
that has to do with grasping.

And what, monks, are the states
that are to be abandoned
by full comprehension?

They are ignorance,
and lust of becoming.

These are the states to be abandoned
by full comprehension.

And what, monks, are the states
that are to be realized
by full comprehension?

They are knowledge and release.

These are the states
to be realized by full comprehension.

And what, monks, are the states
that are to be cultivated
by full comprehension?

They are calm and insight.

These are the states
to be cultivated by full comprehension.

And how does a monk, cultivating and making much of the seven limbs of wisdom,
realize,
abandon,
fully comprehend
and cultivate (these states)?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, a monk who cultivates the seven limbs of wisdom,
who makes much of the seven limbs of wisdom,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood;

those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

Sutta 110

The River

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, the river Ganges,
that flows,
slides
and tends towards the east,
and there comes a great crowd of folk,
armed with pick and basket, saying:

'We will make this river Ganges
flow,
slide
and tend towards the west.'

What think ye, monks?

Would that great crowd of folk
make the river Ganges
flow,
slide
and tend towards the west?"

"Surely not, lord."

"And why not?"

"Because, lord, the river Ganges
flows,
slides
and tends towards the east,

it were no easy thing
to make it flow,
slide
and tend towards the west;
insomuch that fatigue and vexation
would be the lot
of that great crowd of folk."

"Just so, monks, if the rajah's royal ministers
or his friends
or boon companions
or kinsmen
or blood relatives
were to come to a monk
who is cultivating and making much of the Axiyan eightfold way,
and were to seek to entice him with wealth, saying:

'Come, good man!

Why should these yellow robes torment you?

Why parade about with shaven crown and bowl?

Come!

Return to the lower life
and enjoy possessions
and do deeds of merit,' -

for that monk
so cultivating and making much of the seven limbs of wisdom
return to the lower life is impossible.

Why so?

Because, monks, that monk's heart
has for many a long day

been bent on detachment,
inclined to detachment,
turned towards detachment,
so that there is no possibility
for him to return to the lower life.

And how, monks, does a monk
cultivate and make much of the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how monks, a monk cultivates and makes much of the seven limbs of wisdom.

§

ii. Ending in Restraint of Passion

"Suppose, monks, the river Ganges,
that flows,
slides
and tends towards the east,

and there comes a great crowd of folk,
armed with pick and basket, saying:

'We will make this river Ganges
flow,
slide
and tend towards the west.'

What think ye, monks?

Would that great crowd of folk
make the river Ganges
flow,
slide
and tend towards the west?"

"Surely not, lord."

"And why not?"

"Because, lord, the river Ganges
flows,
slides
and tends towards the east,
it were no easy thing
to make it flow,
slide
and tend towards the west;
insomuch that fatigue and vexation
would be the lot
of that great crowd of folk."

"Just so, monks, if the rajah's royal ministers
or his friends
or boon companions
or kinsmen
or blood relatives

were to come to a monk
who is cultivating and making much of the Axiyan eightfold way,
and were to seek to entice him with wealth, saying:

'Come, good man!

Why should these yellow robes torment you?

Why parade about with shaven crown and bowl?

Come!

Return to the lower life
and enjoy possessions
and do deeds of merit,' -

for that monk
so cultivating and making much of the seven limbs of wisdom
return to the lower life is impossible.

Why so?

Because, monks, that monk's heart
has for many a long day
been bent on detachment,
inclined to detachment,
turned towards detachment,
so that there is no possibility
for him to return to the lower life.

And how, monks, does a monk
cultivate and make much of the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, a monk cultivates and makes much of the seven limbs of wisdom.

§

iii. Ending in the Deathless

"Suppose, monks, the river Ganges,
that flows,
slides
and tends towards the east,
and there comes a great crowd of folk,
armed with pick and basket, saying:

'We will make this river Ganges
flow,
slide
and tend towards the west.'

What think ye, monks?

Would that great crowd of folk
make the river Ganges
flow,
slide
and tend towards the west?"

"Surely not, lord."

"And why not?"

"Because, lord, the river Ganges
flows,
slides
and tends towards the east,
it were no easy thing
to make it flow,
slide
and tend towards the west;
insomuch that fatigue and vexation
would be the lot
of that great crowd of folk."

"Just so, monks, if the rajah's royal ministers
or his friends
or boon companions
or kinsmen
or blood relatives
were to come to a monk
who is cultivating and making much of the Axiyan eightfold way,
and were to seek to entice him with wealth, saying:

'Come, good man!

Why should these yellow robes torment you?

Why parade about with shaven crown and bowl?

Come!

Return to the lower life
and enjoy possessions
and do deeds of merit,' -

for that monk
so cultivating and making much of the seven limbs of wisdom
return to the lower life is impossible.

Why so?

Because, monks, that monk's heart
has for many a long day
been bent on detachment,
inclined to detachment,
turned towards detachment,
so that there is no possibility
for him to return to the lower life.

And how, monks, does a monk
cultivate and make much of the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, a monk cultivates and makes much of the seven limbs of wisdom.

§

iv. Ending in Nibbāna

"Suppose, monks, the river Ganges,
that flows,
slides
and tends towards the east,
and there comes a great crowd of folk,
armed with pick and basket, saying:

'We will make this river Ganges
flow,
slide
and tend towards the west.'

What think ye, monks?

Would that great crowd of folk
make the river Ganges
flow,
slide
and tend towards the west?"

"Surely not, lord."

"And why not?"

"Because, lord, the river Ganges
flows,
slides
and tends towards the east,
it were no easy thing
to make it flow,
slide
and tend towards the west;
insomuch that fatigue and vexation
would be the lot
of that great crowd of folk."

"Just so, monks, if the rajah's royal ministers
or his friends
or boon companions
or kinsmen
or blood relatives
were to come to a monk
who is cultivating and making much of the Axiyan eightfold way,
and were to seek to entice him with wealth, saying:

'Come, good man!

Why should these yellow robes torment you?

Why parade about with shaven crown and bowl?

Come!

Return to the lower life
and enjoy possessions
and do deeds of merit,' -

for that monk
so cultivating and making much of the seven limbs of wisdom
return to the lower life is impossible.

Why so?

Because, monks, that monk's heart
has for many a long day
been bent on detachment,
inclined to detachment,
turned towards detachment,
so that there is no possibility
for him to return to the lower life.

And how, monks, does a monk
cultivate and make much of the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,

which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, a monk cultivates and makes much of the seven limbs of wisdom.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
12. Esana Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

12. On Longing

Suttas 111-120

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[115]

Sutta 111

Longing

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the full comprehension of these three longings, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the realization of (the meaning of) these three longings, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the wearing out of these three longings, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the abandoning of these three longings, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 112

Conceits

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the full comprehension
of these three conceits, monks,
that the seven limbs of wisdom is to be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the realization of (the meaning of) these three conceits, monks,
that the seven limbs of wisdom is to be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the wearing out of these three conceits, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the abandoning of these three conceits, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 113

Āsava

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the full comprehension
of these three *āsavas,* monks,
that the seven limbs of wisdom is to be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the realization of (the meaning of) these three *āsavas,* monks,
that the seven limbs of wisdom is to be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the wearing out of these three *āsavas,* monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the abandoning of these three *āsava*, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 114

Becoming

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the full comprehension
of these three becomings monks,
that the seven limbs of wisdom is to be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the realization of (the meaning of) these three becomings, monks,
that the seven limbs of wisdom is to be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the wearing out of these three becomings, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the abandoning of these three becomings, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 115

Suffering

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the full comprehension
of these three forms of suffering monks,
that the seven limbs of wisdom is to be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the realization of (the meaning of) these three forms of suffering, monks,
that the seven limbs of wisdom is to be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the wearing out of these three forms of suffering, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the abandoning of these three forms of suffering, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 116

Obstructions

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the full comprehension
of these three obstructions monks,
that the seven limbs of wisdom is to be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the realization of (the meaning of) these three obstructions, monks, that the seven limbs of wisdom is to be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the wearing out of these three obstructions, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the abandoning of these three obstructions, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 117

Stains

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the full comprehension
of these three stains, monks,
that the seven limbs of wisdom is to be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the realization of (the meaning of) these three stains, monks,
that the seven limbs of wisdom is to be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the wearing out of these three stains, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the abandoning of these three stains, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 118

Pains

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the full comprehension
of these three pains, monks,
that the seven limbs of wisdom is to be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the realization of (the meaning of) these three pains, monks,
that the seven limbs of wisdom is to be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the wearing out of these three pains, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the abandoning of these three pains, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 119

Feelings

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the full comprehension
of these three feelings, monks,
that the seven limbs of wisdom is to be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the realization of (the meaning of) these three feelings, monks,
that the seven limbs of wisdom is to be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the wearing out of these three feelings, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the abandoning of these three feelings, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 120

Craving

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the full comprehension
of these three cravings, monks,
that the seven limbs of wisdom is to be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the realization of (the meaning of) these three cravings, monks,
that the seven limbs of wisdom is to be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the wearing out of these three cravings, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the abandoning of these three cravings, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 120.2

Thirst

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there axe these three thirsts.

What three?

The thirst for sensual delights,
the thirst for becoming,
the thirst for ceasing to become.

These are the three.

It is for the full comprehension
of these three thirsts, monks,
that the seven limbs of wisdom is to be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there axe these three thirsts.

What three?

The thirst for sensual delights,
the thirst for becoming,
the thirst for ceasing to become.

These are the three.

It is for the realization of (the meaning of) these three thirsts, monks,
that the seven limbs of wisdom is to be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there axe these three thirsts.

What three?

The thirst for sensual delights,
the thirst for becoming,
the thirst for ceasing to become.

These are the three.

It is for the wearing out of these three thirsts, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there axe these three thirsts.

What three?

The thirst for sensual delights,
the thirst for becoming,
the thirst for ceasing to become.

These are the three.

It is for the abandoning of these three thirsts, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Saṃyutta Nikāya
5. Mahā-Vagga
46. Bojjhanga Saṃyutta
13. Ogha Vagga

5. The Great Chapter

46. Kindred Sayings on the Limbs of Wisdom

13. The Flood

Suttas 121-130

---

[116]

Sutta 121

The Flood

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the full comprehension of these four floods, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,

which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the realization of (the meaning of) these four floods, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the wearing out of these four floods, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,

which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,

which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the abandoning of these four floods, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 122

Bond

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the full comprehension of these four bonds, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,

which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the realization of (the meaning of) these four bonds, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,

which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,

which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the wearing out of these four bonds, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the abandoning these four bonds, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,

which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,

which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 123

Grasping

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the full comprehension of these four graspings, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the realization (of the meaning) of these four graspings, monks, that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the wearing out of these four graspings, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,

which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,

which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the abandoning of these four graspings, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 124

(Bodily) Ties

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the full comprehension of these four bodily ties, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,

which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the realization (of the meaning) of these four bodily ties, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,

which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,

which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the wearing out of these four bodily ties, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the abandoning of these four bodily ties, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,

which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,

which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 125

Tendency

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the full comprehension of these seven tendencies, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the realization (of the meaning) of these seven tendencies, monks, that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,

which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the wearing out of these seven tendencies, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,

which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the abandoning of these seven tendencies, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,

which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 126

The Sense-Pleasures

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the full comprehension of these five pleasures of sense, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,

which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,

which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,

which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the realization (of the meaning) of these five pleasures of sense,
monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,

which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,

passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the wearing out of these five pleasures of sense, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,

which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,

passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the abandoning of these five pleasures of sense, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 127

Hindrances

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the full comprehension of these five pleasures of sense, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the realization (of the meaning) of these five hindrances, monks, that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the wearing out of these five hindrances, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the abandoning of these five hindrances, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 128

Factors

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the full comprehension of these five factors of grasping, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,

which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the realization (of the meaning) of these five factors of grasping, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the wearing out of these five factors of grasping, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the abandoning of these five factors of grasping, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 129

The Lower Set (of Fetters)

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the full comprehension of these five lower fetters, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the realization (of the meaning) of these five lower fetters, monks, that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the wearing out of these five lower fetters, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the abandoning of these five lower fetters, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 130

The Higher Set (of Fetters)

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the full comprehension of these five higher fetters, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,

which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the realization (of the meaning) of these five higher fetters, monks, that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the wearing out of these five higher fetters, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the abandoning of these five higher fetters, monks,
that the seven limbs of wisdom must be cultivated.

What seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivatesthe limb of wisdom
that is investigation of the Norm
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is energy,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is zest,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is tranquillity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is concentration,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the limb of wisdom
that is equanimity,
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is investigation of the Norm,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is energy,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is zest,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is tranquillity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is concentration,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

he cultivates the limb of wisdom
that is equanimity,
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the limb of wisdom
that is mindfulness,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is investigation of the Norm,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is energy,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is zest,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is tranquillity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is concentration,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

he cultivates the limb of wisdom
that is equanimity,
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
1. Ambapāli Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

1. Ambapālī

Sutta 1

Ambapālī Suttaṃ

Ambapālī

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[119]

THUS have I heard:

On a certain occasion the Exalted One was staying at Vesālī, in Ambapālī's Grove.[1]

Then the Exalted One addressed the monks, saying:

"Monks."

"Lord" replied those monks to the Exalted One.

The Exalted One said:

"This, monks, is the sole way[2]
that leads to the purification of beings,
to the utter passing beyond sorrow and grief,
to the destruction of woe and lamentation,
to the winning of the Method,[3]
to realizing Nibbāna,
to wit:

The four stations of mindfulness.

What are the four?

Herein a monk abides in body contemplating body[4]
(as transient),
ardent,
composed
and mindful,
having restrained[5] the dejection in the world[6]
[120] arising from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind-states[7] contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

This, monks, is the sole way
that leads to the purification of beings,
to the utter passing beyond sorrow and grief,
to the destruction of woe and lamentation,
to the winning of the Method,
to realizing Nibbāna,
to wit:

The four stations of mindfulness.

Thus spake the Exalted One,[ed1]
and those brethren were pleased at the words of the Exalted One and welcomed them."

---

[1] *Ambapāli-vana; D*. ii, 94. For Ambapālī (mango-guard), a courtezan, who presented this grove to the Buddha, see *D*. ii, 95-8; *Dialog*. ii, 102 *ff*.: *Sisters,* 120 *ff*.

[2] *Ekāyano* (text misprints twice as *ekāya no*). *Comy*. reads *ekāyanāyaṇ;* below there is a *vl*. *ekāyanvāyaṇ*. *Cf*. *M*. i, 55, *ekāyano ayaṇ maggo;* i, 74; *D*. iii, 221; *Pts*. *of Contr.* 105, 107, 'the sole conveying path'; Mahānidd. i, 455. *Comy*. *ekāyano = eka maggo; maggassa hi maggo pantho patho pajjo añjasaṇ vatumāyanaṇ,* etc. ... *na dvedhā patha-bhūto* (not diverging).

[3] *Ñāya = ariyo aṭṭhangiko maggo*. *Comy.*

[4] *Cf*. *K.S*. iv, 142 *n*.

[5] *Vineyya*. *Comy*. *tadanga-vinayena vā vikkambhana-vinayena vā vinayitvā*.Loke=kdye. *Comy*. which refers to Vibhanga s.v.

[6] *Loke = kāye*. *Comy*. which refers to *Vibhanga s.v.*

[7] *Dhammesu*.

[ed1] Conclusion omitted by Woodward. Picked up from SN 4.35.28

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
1. Ambapāli Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

1. Ambapālī

Sutta 2

Sata Suttaṃ

Mindful

---

[120]

THUS have I heard:

On a certain occasion the Exalted One was staying at Vesālī, in Ambapālī's Grove.

Then the Exalted One addressed the monks, saying:

"Monks."

"Lord" replied those monks to the Exalted One.

The Exalted One said:

"A monk should dwell mindful and composed.

This is our instruction to you.

And how does a monk dwell mindful?

Herein a monk dwells as regards body contemplating body
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
that arising from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

Thus is a monk mindful.

And how is a monk composed?[1]

Herein a monk, in his going forth
and in his returning,
acts composedly.

In looking in front
and looking behind
he acts composedly.

In bending
or relaxing (his limbs)
he acts composedly.

In wearing his robe
and in bearing bowl and outer robe
he acts composedly.

In eating,
drinking,
chewing
and tasting
he acts composedly.

In easing himself,
in going,
standing,
sitting,
in sleeping,
waking,
in speaking
and keeping silence
he acts composedly.

Thus is a monk composed.

A monk should dwell mindful and composed, monks.

This is our instruction to you."[2]

---

[1] *Cf. Dialog*. 1, 81.

[2] *Comy*. discusses this section at great length and repeats *DA*. i, 196,

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
1. Ambapāli Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

1. Ambapālī

Sutta 3

Bhikkhu Suttaṃ

Monk

---

[121]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then a certain monk[1] came to visit the Exalted One
and on coming to him
saluted him
and sat down at one side.

So seated,
that monk said this to the Exalted One:

"Well for me, lord, if the Exalted One would teach me a doctrine in brief,
such that, on hearing it,
I might dwell remote,
earnest,
ardent
and aspiring."

"And thus maybe some silly fellows[2] here
may inquire of me,
and when I preach them doctrine
they may think it worth their while
to follow after me."

"Let my lord the Exalted One teach me doctrine in brief!

Let the Happy One teach me doctrine in brief!

Surely I could understand the meaning
of the Exalted One's words!

Surely I should become an heir[3]
to the Exalted One's words!"

■

"Well then, monk, you must purify the rudiments in good states.[4]

And what are the rudiments in good states?

They are virtue that is truly pure,
and straight view.

Now, monk, when your virtue shall be truly pure
and your view straight,

thenceforward, monk,
leaning on virtue,
established in virtue,[5]
you can cultivate the four stations of mindfulness
in a threefold way.

§

What four?

Herein, monk, as regards your own self,
in body contemplating body (as transient)
do you abide ardent,
composed
and mindful,
having restrained the dejection in the world
that arises from coveting.

Or, as regards externals,
in body contemplating body (as transient)
do you abide ardent,
composed
and mindful,
having restrained the dejection in the world
that arises from coveting.

Or, both as regards your own self
and as regards externals,
in body contemplating body (as transient)
do you abide ardent,
composed
and mindful,

having restrained the dejection in the world
that arises from coveting.

■

Next, **[122]** as regards your own self,
in feelings contemplating feelings (as transient)
do you abide ardent,
composed
and mindful,
having restrained the dejection in the world
that arises from coveting.

Or, as regards externals,
in feelings contemplating feelings (as transient)
do you abide ardent,
composed
and mindful,
having restrained the dejection in the world
that arises from coveting.

Or, both as regards your own self
and as regards externals,
in feelings contemplating feelings (as transient)
do you abide ardent,
composed
and mindful,
having restrained the dejection in the world
that arises from coveting.

■

Then, as regards your own self,
in mind contemplating mind (as transient)
do you abide ardent,
composed
and mindful,

having restrained the dejection in the world
that arises from coveting.

Or, as regards externals,
in mind contemplating mind (as transient)
do you abide ardent,
composed
and mindful,
having restrained the dejection in the world
that arises from coveting.

Or, both as regards your own self
and as regards externals,
in mind contemplating mind (as transient)
do you abide ardent,
composed
and mindful,
having restrained the dejection in the world
that arises from coveting.

■

Then, as regards your own self,
in mind-states contemplating mind-states (as transient)
do you abide ardent,
composed
and mindful,
having restrained the dejection in the world
that arises from coveting.

Or, as regards externals,
in mind-states contemplating mind-states (as transient)
do you abide ardent,
composed
and mindful,

having restrained the dejection in the world
that arises from coveting.

Or, both as regards your own self
and as regards externals,
in mind-states contemplating mind-states (as transient)
do you abide ardent,
composed
and mindful,
having restrained the dejection in the world
that arises from coveting.

■

Now, monk, when you,
leaning on virtue,
established in virtue,
shall have cultivated
these four stations of mindfulness
in this threefold manner,
then, monk, you may look for that growth in good states
which shall come to you,
whether by night or by day,
and not for falling away in good states."

§

Thereupon that monk was delighted with the words of the Exalted One,
and was glad of them.

And he rose up,
saluted the Exalted One by the right
and went away.

And that monk,
dwelling solitary,
remote,
earnest,
ardent
and aspiring,
in no long time
attained that goal
for which the clansmen rightly leave home
for the homeless,
even that unrivalled goal of right living, -
attained it even in this very life,
and knowing it for himself,
realizing it for himself,
abode therein,
so that he came to know:

"Destroyed is rebirth,
lived is the holy life,
done is the task,
for me there is no more of being here."

And that monk was yet another of the Arahants.

---

[1] *Comy*. This monk had neglected his concentration-lesson *(kammaṭṭhāna)* and had failed to attain.

[2] *Mogha-purisā*.

[3] *Dāyādo*. *Cf*. *K.S*. iv, 42.

[4] Quoted at *VM*. i, 4: 'virtue is the beginning of the religion.' *Cf*. *Dhp*. 183, *Sabbapāpassa,* etc., and *infra,* text 165; *Brethren,* p. 35, 'virtue (habit =

sīla) is habitual good conduct.'

[5] *S*. i, 13 (the text with which *Visuddhi Magga* or *Path of Purity* begins) *sīla-patiṭṭhāya naro sappañño*, etc.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
1. Ambapāli Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

1. Ambapālī

Sutta 4

Sālā Suttaṃ

Sālā[1]

---

[122]

THUS have I heard:

Once the Exalted One was staying among the Kosalans at Sālā, a brahmin village.

[123] Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, those who are novices,
not long gone forth (from home),
late-comers into this Norm and Discipline,[2] -
such monks should be roused[3]
and admonished for,
and established in,
the cultivation of the four stations of mindfulness.

Of what four and how?

(Ye should say this:)

"Come ye, friends, do ye abide in body
contemplating body (as transient),
ardent,
composed
and one-pointed,[4]
of tranquil mind,
calmed down,
of concentrated mind,[5]
for insight into body
as it really is.

■

In feelings do ye abide
contemplating feelings (as transient),
ardent,
composed
and one-pointed,
of tranquil mind,
calmed down,
of concentrated mind,
for insight into body
as it really is.

■

In mind do ye abide
contemplating mind (as transient),
ardent,
composed
and one-pointed,
of tranquil mind,
calmed down,
of concentrated mind,
for insight into body
as it really is.

■

In mind-states do ye abide
contemplating mind-states (as transient),
ardent,
composed
and one-pointed,
of tranquil mind,
calmed down,
of concentrated mind,
for insight into body
as it really is.

§

Monks, those monks who are imperfect,[6]
who have not attained their goal,
who abide aspiring
for the peace from bondage unsurpassed,[7] -

they also abide in body
contemplating body (as transient),
ardent,
composed
and one-pointed,
of tranquil mind,
calmed down,
of concentrated mind,
for insight into body
as it really is.

■

So also do they abide in feelings,
contemplating feelings (as transient),
ardent,
composed
and one-pointed,
of tranquil mind,
calmed down,
of concentrated mind,
for insight into body
as it really is.

■

So also do they abide in mind,
contemplating mind (as transient),
ardent,
composed
and one-pointed,
of tranquil mind,
calmed down,
of concentrated mind,
for insight into body
as it really is.

■

So also do they abide in mind-states,
contemplating mind-states (as transient),
ardent,
composed
and one-pointed,
of tranquil mind,
calmed down,
of concentrated mind,
for insight into body
as it really is.

§

Monks, those monks who are Axahants,[8]
destroyers of the āsavas,
who have lived the life,
done what was to be done,
[124] who bave removed the burden,
who have won their bigbest good,[9]
who have utterly destroyed the fetters of becoming,
who by perfect knowledge have become free,[10] -
they also abide in body contemplating body (as transient),
ardent,
composed,
one-pointed,
of tranquil mind,
calmed down,
of concentrated mind,
with respect to body being released.

■

So also in feelings, they abide,
contemplating feelings (as transient),
ardent,
composed,
one-pointed,
of tranquil mind,
calmed down,
of concentrated mind,
with respect to feelings being released.

■

So also in mind, they abide,
contemplating mind (as transient),
ardent,
composed,
one-pointed,
of tranquil mind,
calmed down,
of concentrated mind,
with respect to mind being released.

■

So also in mind-states, they abide,
contemplating mind-states (as transient),
ardent,
composed,
one-pointed,
of tranquil mind,
calmed down,
of concentrated mind,
with respect to mind-states being released.

§

(For such reasons), monks,
those who are novices,
not long gone forth,
late-comers into this Norm and Discipline, -
such monks should be roused,
admonished for,
and established in,
the cultivation of
these stations of mindfulness."

---

[1] Text gives as title *Sallaṇ* (? barb) and *infra,* text 227, *Salaṇ*. So also *Uddāna ad fin.;* but B. *v.ll*. Kosalāyaṇ, Kosālāyaṇ, Kosallāyaṇ. *Cf*. *M*. i, 285. We must read *Sālā*.

[2] *Cf*. *K.S*. iii, 77.

[3] *Sampādetabba-gaṇhāpetabba*. *Comy*. *Cf*. *DA*. 300; *UdA*. 242; *infra,* text, 155.

[4] *Ekodi-bhūtā*. *Khaṇika-samādhinā ekagga-bhūtā samāhtā,* 'by a momentary concentration become one-pointed and tranquillized.' *Comy*. *Cf*. *VM*. 144; *Manual of a Mystic (passim)*.

[5] *Ekagga-cittā* means much the same. *Comy*. *upacār'appanāvasena,* 'by way of the preliminary processes.'

[6] *Sekhā*. *Cf*. *M*. i, 4; *S*. i, 121, and below, text 326 *n*. [?]: *A*. i, 231 *ff*.

[7] *Anuttaraṇ yoga-kkhemaṇ*.

[8] *M*. i, 4; *K.S*. iv, 80.

[9] *Anupatta-sadaṭṭhā*.

[10] *Samma-d-aññā vimuttā*.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
1. Ambapāli Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

1. Ambapālī

Sutta 5

Kusala-Rāsi Suttaṃ

A Heap of Merit

---

[124]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"'A heap of demerit,' monks.

If any one should thus name
the five hindrances,
rightly would he do so:
for indeed one entire mass of demerit
are the five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

'A heap of demerit,' monks.

If any one should thus name them,
rightly would he do so.

§

'A heap of merit,' monks.

If any one should thus name
the four stations of mindfulness,
rightly would he do so:
for indeed one entire mass of merit
are the four stations of mindfulness.

What four?

Herein a monk abides in body contemplating body
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
that arises from covetousness.

Herein a monk abides in feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
that arises from covetousness.

Herein a monk abides in mind contemplating mind
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
that arises from covetousness.

Herein a monk abides in mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
that arises from covetousness.

In- **[125]** deed, monks,
if one named the four stations of mindfulness
'a heap of merit,'
rightly would he so name them:

for one entire mass of merit
are these four stations of mindfulness."

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
1. Ambapāli Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

1. Ambapālī

Sutta 6

Sakuṇa-g-Ghi Suttaṃ

The Falcon[1]

---

[125]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Once upon a time, monks, a she-falcon
suddenly swooped down upon and seized a quail.

Then, monks, the quail,
upon being seized by the falcon,
thus lamented:

'Just my bad luck,
and lack of merit!

(It serves me right) for trespassing
outside my own pastures
into others' property.

If I had kept my own native beat today,
this she-falcon would have been no match for me,
if it came to a fight.'

'Why, quail,' said the falcon,
'what is your own native beat?'

'Tis a field turned up by the ploughshare,[2]
a place all covered with clods.'

Well, monks, the she-falcon relaxed her efforts,[3]
did not increase her grip,[4]
and let the quail go free.

So, monks, the quail went off to a ploughed field,
to a place all covered with clods,
perched on a great clod,
and stood challenging the falcon thus:

'Now come on, you falcon!

Now come on, you falcon!'[5]

Well, monks, the she-falcon,
putting forth her effort,[6]
not **[126]** relaxing her effort
and folding[7] both her wings,
swooped swiftly down upon the quail.

As soon as the quail saw this
he thought:

'Here comes the falcon
full tilt upon me;
and slipped inside the clod.

But the falcon, monks,
shattered her breast thereon.

So it is, monks,
with one who goes roaming
out of his own range
in others' property.

Wherefore roam ye not outside your range
in others' property.

To those, monks, who so roam
Māra gets access,
Māra gets opportunity.

And what, monks, is not one's own range,
but belongs to others?

It is the five sensual elements.

What five?

There are, monks, objects cognizable by the eye,
objects desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear
sounds desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose
scents desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue
savours desirable,
pleasant,
delightful
and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body
tangibles desirable,
pleasant,
delightful

and dear,
passion-fraught,
inciting to lust.

This, monks, is not one's own range
but belongs to others.

Do ye range your own pasture-ground.

Keep to your own native beat.[8]

To those who range their own pasture-ground,
who keep their own native beat,
Māra gets no access,
Māra gets no opportunity of them.

And what is a monk's own pasture-ground?

What is his own native beat?[9]

It is the four stations of mindfulness.

What four?

Herein a monk dwells as regards body contemplating body
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
that arising from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,

having restrained the dejection in the world
arising from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

This, monks, is a monk's own pasture-ground,
this is his native beat."

---

[1] *Cf. JA*. ii, p. 58, No. 168. Editor of text remarks (p. 192) that reference to this Sutta occurs frequently. See *Milinda* {*Pāli,* p. 365); Julien's *Avadanas,* N. 9; Lane's *Arabian Nights,* ii, 58. *Dialog*. iii, 60 *n*. The Pali here is much corrupted, as in an oft-told tale, and I have had to emend the text by copying *JA*. and *Comy.*

[2] Text, *na ngalena-kaṭṭha-karaṇaṇ*. *Comy. nangalena-kasika-karaṇaṇ*

[3] Text *apatthaddkā* (*lit*. 'not persisting in her strength'); *v.l. apathṃ; JA*. *atthaddhā* (same *v.l.*) as opposed to *thaddhā* below of *JA*. *Comy.* does not notice it.

[4] Text *asaṇvadamānā* (for B. *avadamānā*, evidently by confusion with *vadamāno* in next §. *JA*. omits phrase. But *Comy*. has *avaca-manā-vadamānā, attano balassa suṭṭhu-vaṇṇa-vadamānā ti* (*i.e.*, cajoled or flattered about her strength). I should read here *avaḍḍhamānā*. Apparently both text and *Comy*. are wrong, the passage being already corrupt, for the repetition below lacks point.

[5] Text adds *me*, omitted by *JA*.

[6] Reading with *JA*. *thaddhā* for text's *apatthaddhā* (which has no sense).

[7] Text *sannāyha, v.l*. *JA*. and *Comy*. *Sandhāya = sandhahitvā, suṭṭhu ṭhapetvā*.

[8] *Pettiko visayo,* 'one's ancestral range.'

[9] Quoted *VM*. i, 19.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
1. Ambapāli Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

1. Ambapālī

Sutta 7

Makkaṭa Suttaṃ

The Monkey[1]

[2] Here text and Sinh. *MSS*. have plural. *Comy*. and Burmese *MSS*. singular.

[3] *Lepa,* apparently a sort of bird-lime or plaster. *Comy*. says it is made from *vaṭa,-khīra-rukkhā* (fig-and-sap-tree), etc. So it may include pitch and tar.

[4] *Pañc'oḍḍito* (*Comy*. *uḍḍito*), strung up for carrying on a pole or pingo.

[5] Text *thunaṇ seti*. *Comy*. *thanaṇ-thananto*.

[6] Text is doubtful here. *Sinh*. *MSS*. would seem to mean 'trussing him up and carrying him off on a stick.' *Comy*. has no remark.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
1. Ambapāli Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

1. Ambapālī

Sutta 8

Sūda Suttaṃ

The Cook[1]

[6] *Abhiharati = gahaṇ'atthāya hatthaṇ pasārati. Comy.*

[7] *Abhihārānaṇ = dāyānaṇ Comy.*

[8] The five hindrances. *Comy.*

[9] As above on *nimitta*. He takes no note of the progress or stages of his lesson *(kammaṭṭhānaṇ). Comy.*

[ed1] The BJT Pali puts this in the negative ('abides in body not contemplating body as...') which makes better sense.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
1. Ambapāli Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

1. Ambapālī

Sutta 9

Gilāna Suttaṃ

Sick

[18] This phrase in brackets, Professor Rhys Davids remarks, seems to have been added afterwards. *Comy*. however, has it in the paraphrase.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
1. Ambapāli Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

1. Ambapālī

Sutta 10

Bhikkhuni-Vāsaka Suttaṃ

The Nuns' Lodging[1]

---

[134]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now the venerable Ānanda,
robing bimself in the forenoon
and taking bowl and outer robe,
went to visit a certain settlement of nuns,
and on reaching them
sat down on a seat made ready.

Then a number of nuns came to see the venerable Ānanda,
and on reaching him,
saluted the venerable Ānanda
and sat down at one side.

So seated,
those nuns said this
to the venerable Ānanda:

"There are here dwelling, lord Ānanda,
a number of nuns
with their minds well established
in the four stations of mindfulness,
and they have attained
to greater excellence of comprehension than before."[2]

"So it is, sisters.

So it is, sisters.

Whosoever,
be it monk or nun,
dwells with mind well established
in the four stations of mindfulness,
such may be expected to attain
to greater excellence of comprehension than before."

So the venerable Ānanda,
after instructing those nuns
with a talk about doctrine,
having roused,
incited
and gladdened them,[3]
rose up and went away.

Now the venerable Ānanda,
after going his begging round in Sāvatthī
and having returned and eaten his meal,
went to visit the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated,
the venerable Ānanda said this to the Exalted One:

"Lord, here (in Sāvatthī) robing myself in the forenoon
and taking bowl and outer robe,
I went to visit a certain settlement of nuns,
and on reaching them
sat down on a seat made ready.

Then a number of nuns came to see me,
and on reaching me,
saluted me
and sat down at one side.

So seated,
those nuns said this
to me:

'There are here dwelling, lord Ānanda,
a number **[135]** of nuns
with their minds well established
in the four stations of mindfulness,
and they have attained
to greater excellence of comprehension than before.'

At these words, lord, I said to those nuns:

'So it is, sisters.

So it is, sisters.

Whosoever,
be it monk or nun,
dwells with mind well established
in the four stations of mindfulness,
such may be expected to attain
to greater excellence of comprehension than before.'"

"So it is, Ānanda.

So it is, Ānanda.

Whosoever,
be it monk or nun,
dwells with mind well established
in the four stations of mindfulness
shall so attain[4]
to greater excellence of comprehension than before.

In what four stations?

Herein, Ānanda, a monk dwells in body contemplating body (as transient),
ardent,
composed
and mindful,
by restraining the dejection in the world
that arises from coveting.

As he thus abides in body contemplating body,
either some bodily object arises,
or bodily discomfort
or drowsiness of mind
scatters his thoughts abroad to externals.

Thereupon, Ānanda,
his attention should be directed

to some pleasurable object of thought.[5]

As he thus directs it
to some pleasurable object of thought,
delight springs up in him.

In him, thus delighted,
arises zest.

Full of zest
his body is calmed down.

With body so calmed
he experiences ease.

The mind of one at ease
is concentrated.[6]

He thus reflects:

'The aim on which I set my mind
I have attained.

Come,
let me withdraw my mind
(from the pleasurable object of thought).'

So he withdraws his mind therefrom,
and neither starts
nor carries on
thought-process.[7]

Thus he is fully conscious:

I am without thought
initial or sustained.

I am inwardly mindful.

I am at ease.

■

Again, Ānanda,
a monk abides in feelings contemplating feelings,
ardent,
composed
and mindful,
by restraining the dejection in the world
that arises from coveting.

As he thus abides in feelings contemplating feelings,
either some bodily object arises,
or bodily discomfort
or drowsiness of mind
scatters his thoughts abroad to externals.

Thereupon, Ānanda,
his attention should be directed
to some pleasurable object of thought.

As he thus directs it
to some pleasurable object of thought,
delight springs up in him.

In him, thus delighted,
arises zest.

Full of zest
his body is calmed down.

With body so calmed
he experiences ease.

The mind of one at ease
is concentrated.

He thus reflects:

'The aim on which I set my mind
I have attained.

Come,
let me withdraw my mind
(from the pleasurable object of thought).'

So he withdraws his mind therefrom,
and neither starts
nor carries on
thought-process.

Thus he is fully conscious:

'I am without thought
initial or sustained.

I am inwardly mindful.

I am at ease.'

■

Again, Ānanda,
a monk abides in mind contemplating mind,
ardent,
composed
and mindful,
by restraining the dejection in the world
that arises from coveting.

As he thus abides in mind contemplating mind,
either some bodily object arises,
or bodily discomfort
or drowsiness of mind
scatters his thoughts abroad to externals.

Thereupon, Ānanda,
his attention should be directed
to some pleasurable object of thought.

As he thus directs it
to some pleasurable object of thought,
delight springs up in him.

In him, thus delighted,
arises zest.

Full of zest
his body is calmed down.

With body so calmed
he experiences ease.

The mind of one at ease
is concentrated.

He thus reflects:

'The aim on which I set my mind
I have attained.

Come,
let me withdraw my mind
(from the pleasurable object of thought).'

So he withdraws his mind therefrom,
and neither starts

nor carries on
thought-process.

Thus he is fully conscious:

'I am without thought
initial or sustained.

I am inwardly mindful.

I am at ease.'

■

Again, Ānanda,
a monk abides in mind-states contemplating mind-states,
ardent,
composed
and mindful,
by restraining the dejection in the world
that arises from coveting.

As he thus abides in mind-states contemplating mind- **[136]** states,
either some bodily object arises,
or bodily discomfort
or drowsiness of mind
scatters his thoughts abroad to externals.

Thereupon, Ānanda,
his attention should be directed
to some pleasurable object of thought.

As he thus directs it
to some pleasurable object of thought,
delight springs up in him.

In him, thus delighted,
arises zest.

Full of zest
his body is calmed down.

With body so calmed
he experiences ease.

The mind of one at ease
is concentrated.

He thus reflects:

'The aim on which I set my mind
I have attained.

Come,
let me withdraw my mind
(from the pleasurable object of thought).'

So he withdraws his mind therefrom,
and neither starts
nor carries on
thought-process.

Thus he is fully conscious:

'I am without thought
initial or sustained.

I am inwardly mindful.

I am at ease.'

Such,Ānanda, is the practice
for the direction of mind.

§

And what, Ānanda, is the practice
for the non-direction of mind?

A monk, by not directing his mind[8] to externals,
is fully aware:

'My mind is not directed to externals.'

Then he is fully aware:

'My mind is not concentrated
either on what is before
or on what is behind,[9]
but it is set free,
it is undirected.

Then he is fully aware:

'In body contemplating body I abide,
ardent,
composed
and mindful.

I am at ease.'

■

Then again, by not directing his mind to externals,
he is fully aware:

'My mind is not directed to externals.'

Then he is fully aware:

'My mind is not concentrated
either on what is before
or on what is behind,
but it is set free,
it is undirected.'

Then he is fully aware:

'In feelings contemplating feelings I abide,
ardent,
composed
and mindful.

I am at ease.'

■

Then again, by not directing his mind to externals,
he is fully aware:

'My mind is not directed to externals.'

Then he is fully aware:

'My mind is not concentrated
either on what is before
or on what is behind,
but it is set free,
it is undirected.'

Then he is fully aware:

'In mind contemplating mind I abide,
ardent,

composed
and mindful.

I am at ease.'

■

Then again, by not directing his mind to externals,
he is fully aware:

'My mind is not directed to externals.'

Then he is fully aware:

'My mind is not concentrated
either on what is before
or on what is behind,
but it is set free,
it is undirected.'

Then he is fully aware:

'In mind-states contemplating mind-states I abide,
ardent,
composed
and mindful.

I am at ease.'

This, Ānanda, is the practice
for the non-direction of mind.

§

Thus have I shown you these two practices, -
that for the direction of mind,
and that for the non-direction of mind.

Whatsoever, Ānanda, should be done by a teacher
who seeks the welfare of his disciples,
in compassion,
feeling compassion
have I done that for you.[10]

Here, Ānanda, are the roots of trees.

Here are empty places. **[137]**

Do ye meditate.

Be not remiss.

Be not remorseful hereafter.

This is our instruction to you."[11]

Thus spake the Exalted One, and the venerable Ānanda delighted in what was said by the Exalted One.

---

[1] *Bhikkhuni-vāsako Cf. K.S.* ii, 145, as here *(bhikkhun'upassayo). Comy.* 'As the nuns were practising concentration exercises the venerable Ānanda went there to encourage them.' In fact, Ānanda seems to have been fond of the company of women. *Cf. loc. cit. supra.*

[2] *Pubbenāparaṇ visesaṇ* (in gradual succession, more and more) *sampajānanti. Cf. Dialog.* i, 296 *n. Comy. pubba-visesato aparaṇ uḷāra-visesaṇ. A.* iv. 47.

[3] For these terms *cf*. *DA*. i, 300; *UdA*. 242; *SnA*. 446.

[4] Text *sañjānissati* for *sampajāna* of previous section.

[5] 'Such as the Buddha.' *Comy*.

[6] *Cf*. *K.S*. iv, 253.

[7] *Paṭisaṇharāmi*. *Comy*. He withdraws attention and fixes it on the basic exercise *(mūla-kammaṭṭhānaṇ)*.

[8] *Comy*. 'He now abandons the mind-exercise *(kammaṭṭhānaṇ)*.

[9] The inclining to the exercise is *pure;* arahantship is *pacchā*. He now attends neither to practice nor to goal, so is indifferent.

[10] *Cf*. *K.S*. iv, 261, etc.

[11] The verbs, etc., are plural, as in the usual framework of the formula.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
2. Nālandā Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

2. Nālandā

Sutta 11

Mahā-Purisa Suttaṃ

The Superman[1]

---

[137]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park.

Now the venerable Sāriputta came to visit the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated the venerable Sāriputta said this to the Exalted One:

"'A superman, a superman,'
is the saying, lord.

Pray, lord, how far is one a superman?"

"It is by emancipation of mind, Sāriputta,
that I call a man
'superman.'

Without emancipation of mind
there is no superman, I declare.

■

And how, Sāriputta, is one's mind emancipated?

Herein, Sāriputta, a monk abides in body contemplating body (as transient),
ardent,
composed
and mindful,
by restraining that dejection in the world
that arises from coveting.

As he so abides in body contemplating body,
his mind is purified,
emancipated,
by freedom from the āsavas.

■

Abides in feelings contemplating feelings (as transient),
ardent,
composed
and mindful,
by restraining that dejection in the world
that arises from coveting.

As he so abides in feelings contemplating feelings,
his mind is purified,
emancipated,
by freedom from the āsavas.

■

Abides in mind contemplating mind (as transient),
ardent,
composed
and mindful,
by restraining that dejection in the world
that arises from coveting.

As he so abides in mind contemplating mind,
his mind is purified,
emancipated,
by freedom from the āsavas.

■

Abides in mind-states contemplating mind-states (as transient),
ardent,
composed
and mindful,
by restraining that dejection in the world
that arises from coveting.

As he so abides in mind-states contemplating mind-states,
his mind is purified,
emancipated,
by freedom from the āsavas.

Thus, Sāriputta, is one's mind emancipated.

Indeed, **[138]** Sāriputta,
it is by emancipation of mind

that I call a man
'superman.'

Without this emancipation of mind
there is no superman, I declare."

---

[1] I borrow this term from *Dialog*. iii, 134, q v. *Cf*. *A*. ii, 35; *Dhp*. 352. *Comy*. has no remarks on this *sutta*. At *D*. *loc*. *cit*. the editors remark: 'These are the only passages in "the sixteen volumes of the *Four Nikāyas* in which the word has so far been traced. This is sufficient to show that the word (*mahāpuriso*) is not in use as a technical term in the Buddhist doctrine. It occurs only when the brahmin use of the term is referred to (Sāriputta was a brahmin), and is there used to show the startling contrast between the brahmin and the Buddhist conceptions of what a superman must be.' *Cf*. also *Sn*. 1040.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
2. Nālandā Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

2. Nālandā

Sutta 12

Nālandā Suttaṃ

Nālandā

---

[138]

THUS have I heard:

Once the Exalted One was staying at Nālandā,[1] in Clothseller's Mango Grove.[2]

Now the venerable Sāriputta came to visit the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated the venerable Sāriputta said this to the Exalted One:

"Lord, I have such faith in the Exalted One!

There never was, methinks,
nor shall be,
nor is there now existing
anyone, whether recluse or brahmin,
who is greater
or more accomplished,[3]
that is, in the higher wisdom!"[4]

"Splendid,[5] indeed, Sāriputta,
is your bull-like utterance,[6]

You have laid hold of certainty.[7]

You have uttered a lion's roar,
in saying as you do:

'Lord I have such faith in the Exalted One!

There never was, methinks,
nor shall be,
nor is there now existing
anyone, whether recluse or brahmin,
who is greater
or more accomplished;
that is, in the higher wisdom!'

Come now, Sāriputta.

Those who in past time were Arahants,
fully Enlightened Ones, -
pray, have you seen
mind to mind[8]
with all those Exalted Ones
(so as to say of them):

'Such was the virtue of those Exalted Ones,
such the teachings of those Exalted Ones,
such their wisdom.

Thus they dwelt
and thus those Exalted Ones were released'?"

"Surely not, lord."

[139] "Then again, Sāriputta,
those who shall be Arahants,
fully Enlightened Ones
in future times, -
pray, have you seen
mind to mind
with all those Exalted Ones,
so as to say of them:

'Such shall be the virtue of those Exalted Ones,
such the teachings of those Exalted Ones,
such their wisdom.

Thus shall they dwell
and thus those Exalted Ones shall be released'?"

"Surely not, lord."

"Again, Sāriputta,
he who is now Arahant,
a fully Enlightened One, -
pray, is he seen
mind to mind
by you (so that you can say of him):

'Such is the virtue of the Exalted One,
such his teaching,
such his wisdom.

Thus and thus he dwells,
thus is that Exalted One released'?"

"Surely not, lord."

"So then, Sāriputta,
in this matter
you have no power of seeing
mind to mind
with these Arahants,
these fully Enlightened Ones,
whether in past or future or present time.

What then, Sāriputta,
is the meaning of your splendid bull-like utterance,
your laying hold of certainty,
your uttering of the lion's roar,
in saying:

'Lord, I have such faith in the Exalted One!

There never was, methinks,
nor shall be,
nor is there now existing
anyone, whether recluse or brahmin,
who is greater
or more accomplished;
that is, in the higher wisdom'?"

"True it is, lord,
as to those Arahants,
those fully Enlightened Ones,
whether in time past or future or present,
I have no power of seeing
mind to mind with them.

I only infer
from my knowledge
which is in accordance with the Norm.[9]

Suppose, lord, there is a border town[10]
with strong foundations,
strong walls and towers,
but a single gate,
and over that is set a warden,
wise,
shrewd
and watchful,
who keeps out strangers
and welcomes friends.

As he patrols all round that town
in order due
he might not mark a crevice in the **[140]** wall
or a hole just big enough for a cat to slip through,
but he would think:

'Whatsoever creatures of any size
enter this town
or go out therefrom,
all of them must enter
or go out
by this same gate.'

Just so, lord, is my inference
from knowledge in accordance with the Norm.

Those, lord, who in time past were Arahants,
fully Enlightened Ones, -
all of those Exalted Ones,
by abandoning the five hindrances,
those corruptions of the heart

that weaken insight,
being well established
in the four stations of mindfulness,
by cultivating in very truth
the seven limbs of wisdom,
did attain enlightenment
in the unsurpassed perfect wisdom.

They, lord, who in future time,
will be fully Enlightened Ones, -
all of those Exalted Ones,
by abandoning the five hindrances,
those corruptions of the heart
that weaken insight,
being well established
in the four stations of mindfulness,
by cultivating in very truth
the seven limbs of wisdom,
will attain enlightenment
in the unsurpassed perfect wisdom.

The Exalted One, lord,
who even now is Arahant,
a fully Enlightened One,
by abandoning the five hindrances,
those corruptions of the heart
which weaken insight,
he, well established
in the four stations of mindfulness,
by cultivating in very truth
the seven limbs of wisdom,
is enlightened with the unsurpassed perfect wisdom."[11]

"Well said, Sāriputta!

Well said, Sāriputta!

Wherefore, Sāriputta,
you should repeat this Norm-teaching
again and again
to monks and nuns,
to disciples,
both men and women;
and whatsoever silly fellows
have any doubt or perplexity about the Tathāgata,
when they hear my method of Norm-teaching,
all such doubt and perplexity
shall be abandoned."

---

[1] In Magadha, once the seat of the famous university.

[2] *Cf. K.S.* iv, 67, etc. *Comy.* says the garden belonged to a rich seller of cloth *(dussa-pāvārika-seṭṭhi)*. On hearing the Master teach he was delighted and, after fitting up the garden with hut-shelters and a pavihon, presented it. Like Jīvaka's Mango Grove it was thus called. This Sutta repeats that at *D.* ii, 81 = *Dialog.* ii, 87, iii, 95.

[3] *Bhiyyo'bhiññataro.*

[4] *Sambodhi = arahatta-ñāṇaṇ. Comy.*

[5] *Uḷāraṇ = paṇītaṇ, seṭṭhaṇ, mahantaṇ Cf. VvA.* 10, 11.

[6] Here *āsabhi = usabhavācāya sadisā, acalā, asampavedhi. Comy.*

[7] *Ekaṇso gahito.*

[8] *Ceto-p'iriyāya-ñāṇaṇ.*

[9] *Dhammanvayo vidito*. *Comy*. 'inferential knowledge *(anumāna-ñāṇaṇ)* proceeding in accordance with Norm-knowledge = *naya-g-gāho*'

[10] *Cf*. *D*. ii, 33.

[11] The passage at *D*. is much longer and embraces the whole method of Norm-teaching.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
2. Nālandā Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

2. Nālandā

Sutta 13

Cuṇḍa Suttaṃ

Cuṇḍa[1]

---

[140]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

On that occasion the venerable Sāriputta was staying **[141]** among the Magadhese
at Nālagāmaka,[2]
being sick,
afflicted,
stricken with a sore disease.

Now Cunda the novice was in attendance
on the venerable Sāriputta.

And it was owing to this sickness
that the venerable Sāriputta passed away.

So Cunda the novice,
taking the venerable Sāriputta's bowl and outer robe,
went to Sāvatthī,
to Jeta Grove,
and so to Anāthapiṇḍika's Park,
where he went to visit the venerable Ānanda,[3]
and on coming to him
saluted him
and sat down at one side.

So seated,
Cunda the novice said this to the venerable Ānanda:

"Sir, the venerable Sāriputta has passed away.

Here are his bowl and outer robe.

[This water-strainer holds his relics.]"[4]

"Friend Cunda, this piece of news[5]
will be an excuse for seeing the Exalted One.

Let us go, friend Cunda,
to visit the Exalted One,
and when we get there
we will tell him about this matter."

"Very good, sir," said Cunda the novice
in reply to the venerable Ānanda.

So the venerable Ānanda
and Cunda the novice
went to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As they thus sat
the venerable Ānanda said this to the Exalted One:

"Lord, this Cunda the novice said to me:

'Sir, the venerable Sāriputta has passed away.

Here are his bowl and outer robe.

This water-strainer holds his relics.'

Indeed, lord, thereat
my body was as if drugged.

My bearings were confused.[6]

[142] The teachings[7] were not clear to me
when I heard the words
'the venerable Sāriputta has passed away.'"[8]

■

"But tell me, Ānanda,
when the venerable Sāriputta passed away,
did he take with him
the constituents of virtue;
did he take with him
the constituents of concentration;
did he take with him
the constituents of wisdom;

did he take with him
the constituents of release;
did he take with him
the constituents of release by knowing and seeing?"[9]

"Nay, lord, when the venerable Sāriputta passed away
he did not take with him the constituents of virtue;
he did not take with him
the constituents of concentration;
he did not take with him
the constituents of wisdom;
he did not take with him
the constituents of release;
he did not take with him
the constituents of release by knowing and seeing.

But he was to me an adviser,
one who was well grounded.[10]

He was an instructor,
one who could arouse,
incite
and gladden.

He was unwearied in teaching the Norm.

He was the patron[11]
of those who lived the righteous life along with him.

We bear in mind
that essence of the Norm,
that patronage of the Norm
possessed by the venerable Sāriputta, lord."

■

"Have I not aforetime[12]
declared to you this, Ānanda, - **[143]** how in all things that are dear and delightful
there is the nature of diversity,
the nature of separation,
the nature of otherness?

How is it possible, Ānanda,
in the case of what is born,
what is become,
what is compounded,
what is transitory, -
how is it possible
to have one's wish fulfilled:

'Oh! may it not perish'?

Nay, such a thing cannot be.

Just as, Ānanda, from some mighty tree,
standing firm and full of vigour[13]
one of the greater limbs rots off, -
even so, Ānanda, from the mighty Order of monks,
standing firm and full of vigour,
Sāriputta has passed away.

How is it possible, Ānanda,
I say,
in the case of what is born,
what is become,
what is compounded,
what is transitory, -
how is it possible
that one's wish can be fulfilled:

'Oh! may it not perish'?

Nay, such a thing cannot be.

Wherefore, Ānanda,
do ye abide grounded on self,
self-refuged,
taking refuge in none other.

Do ye abide grounded on the Norm,
taking refuge in the Norm,
having none other refuge.

And how, Ānanda,
does a monk so abide?

Herein, Ānanda,
a monk abides in body contemplating body
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
that arises from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
that arises from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,

having restrained the dejection in the world
that arises from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
that arises from coveting.

That, Ānanda, is how a monk abides grounded on self,
self-refuged,
taking refuge in none other.

Whoso, Ānanda,
either now
or when I have passed away,
shall abide grounded on self,
self-refuged,
taking refuge in none other;
grounded on the Norm,
with the Norm for refuge,
taking refuge in none other, -
they, Ānanda,
shall be my monks,
they shall be atop of the gloom;
that is,
they who are anxious to learn."[14]

---

[1] *Cf. Dialog*. iii, 112 *n.; K.S*. iv, 30; *Brethren,* 119. According to *Comy*. the younger brother of Sāriputta. *Comy*. on *S*. i, 174 says he was one of the series of the Buddha's personal attendants before Ānanda was appointed,

the others being Nāgasamāla, Upavāṇa, Sunakkhatta, Sāgato, Bodhi and Meghiya (for whom see *Udāna* [Ed.: But?).

[2] *Comy*. on *S*. iv, 251, 'not far from Rājagaha, on his family property.'

[3] *Comy*. thinks he did not like to break the news to the Master himself.

[4] Burmese *MSS*. of text add *dhātu-paribhāvanam* (?). *Comy*. adds: *idaṇ dhātu-parissāvanan ti* ('this water-strainer holds his relics'), but says 'he said this to each person'; so I add it in brackets.

[5] *Kathā-pābhataṇ = kathā-mūlaṇ* (*lit*. 'topic of conversation'). *Comy.*

[6] *Cf*. *supra,* i, § 9. Here, says *Comy*., Ānanda was 'all of a tremble, like a cock escaping from the mouth of a cat.'

[7] *Dhammā*. *Thag*. *Comy*. says: *pariyatti-dhammā* (the doctrines to be learned by heart). Our *Comy*. *uddesa-paripucchā-dhammā* (advice and questioning).

[8] *Cf*. *Thag*. v, 1034; *Brethren,* p. 356 (on Ānanda): 'The following verse the thera uttered on hearing of the passing away' of the General of the Norm:

The firmament on every hand
Grows dim, yea, all confused stand
The truths I seemed to understand.
Gone is the noble friend we love,
And dark is earth and heaven above.

[9] *Sīla-samādhi-paññā-vimutti-vimutti-ñāṇa-dassanā-kkhandhaṇ* (the constituents of the Path to *Nibbāna*).

[10] *Otiṇṇo*. See *Pali Dict*. *s.v,* (recommending its deletion from the text); but *Comy*. has it, and thus comments: *Tiṇṇesu vatthusu nānappikārena ovadana-sīlo*. *Cf*. *UdA*. 23, *otiṇṇa-vatthuka-puggale* (? one who has reached solid ground). For the words following, *cf*. *It*. 107.

[11] *Anuggāhako*. *Cf*. *K.S*. iii, 6; to the comment on which *Comy*. here refers.

[12] *Paṭigacc'eva*. *Cf*. *Trenckner, Milinda, App*. and *Pāli Miscellany, Comy. paṭikacc'eva* (not from *paṭigacchati,* but *paṭikaroti,* 'to provide for the future,' so 'provisionally, previously'). *Cf*. *Buddhist Suttas,* ll9Â *Dialog*. ii, 184.

[13] *Sāravant,* in the case of a tree 'heartwood, pith, timber.'

[14] *Cf*. *supra,* § 9.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
2. Nālandā Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

2. Nālandā

Sutta 14

Cela (Ukkāvela, Ukkācela) Suttaṃ

Ukkāvela[1]

---

[143]

THUS have I heard:

Once the Exalted One was staying among the Vajjians
at Ukkāvela
on the river Ganges
together with a great company **[144]** of monks,
not long after the passing away of Sāriputta and Moggallāna the Great.[2]

Now at that time the Exalted One was seated in the open air,
surrounded by the Order of monks.

Then the Exalted One,
observing that the Order of monks was become silent,
thus addressed the monks:

"Monks, truly this company seems empty.

Now that Sāriputta and Moggallāna have passed away
my company is empty of them.

It is indifferent
as to that quarter
in which Sāriputta and Moggallāna are dwelling.

Monks, whosoever in past times
have been Arahants,
fully Enlightened Ones, -
each one of those Exalted Ones
had such a noble pair of disciples
as were Sāriputta and Moggallāna to me.

Monks, whosoever in future times
shall be Arahants,
fully Enlightened Ones,
each of them shall have such a noble pair of disciples
as were Sāriputta and Moggallāna to me.[3]

A wonder of disciples it is, monks!

A marvel of disciples it is, monks!

To think how they carry out the Master's teachings,
how they give advice accordantly,
how dear to the fourfold company,
how delightful,
how revered and sought after they must be.

A wonder it is, monks!

A marvel it is, monks,
in the Tathāgata!

For though such a pair of disciples has passed away,
there is in the Tathāgata
no sorrow
or lamenting.

How is it possible, monks,
in the case of what is born,
what is become,
what is compounded,
what is transitory, -
how is it possible to have one's wish fulfilled:

'Oh I may it not perish'?

Nay, such a thing cannot be.

Just as if, monks, from some mighty tree,
standing firm
and full of vigour,
the greater limbs should rot away:

Even so monks,
from the mighty Order of monks,
standing firm
and full of vigour,
Sāriputta and Moggallāna have passed away.

How is it possible, I say,
in the case if what is born,
what is become,
what is compounded,
what is transitory, -
how is it **[145]** possible to have one's wish fulfilled:

'Oh! may it not perish!'?

Nay, such a thing cannot be.

Wherefore, monks,
do ye abide grounded on self,
self-refuged,
taking refuge in none other.

Do ye abide grounded on the Norm,
taking refuge in the Norm,
having none other refuge.

And how, monks,
does a monk so abide?

Herein, monks,
a monk abides in body contemplating body
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
that arises from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
that arises from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed

and mindful,
having restrained the dejection in the world
that arises from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
that arises from coveting.

That, monks, is how a monk abides grounded on self,
self-refuged,
taking refuge in none other.

Whosoever, monks,
either now
or when I have passed away,
shall abide grounded on self,
self-refuged,
taking refuge in none other;
grounded on the Norm,
with the Norm for refuge,
taking refuge in none other, -
they, monks,
shall be my monks,
they shall be atop of the gloom;
that is,
they who are anxious to learn."

---

[1] Text title is *Celaṃ*, and below *Ukkācelāyaṇ*, for which I read *Ukkāvela*, as at *K.S*. iv, 177 *n*., and *UdA*. 322.

[2] *Comy*. Sāriputta died on the full-moon day of the month Kattika (October to November; Moggallāna a fortnight later. *Cf*. *Dialog*. ii, 193.

[3] *D*. ii, 5.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
2. Nālandā Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

2. Nālandā

Sutta 15

Bāhiya (or Bāhika) Suttaṃ

Bāhiya (or Bāhika)[1]

---

[145]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now the venerable Bāhiya came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated
the venerable Bāhiya said this to the Exalted One:

"Well for me, lord,
if the Exalted One wrould teach me
a teaching in brief,
hearing which teaching from the Exalted One
I might dwell solitary,
remote,
earnest,
ardent
and aspiring."

"In such case, Bāhiya,
you must purify the rudiments in good states.[2]

And what are the rudiments in good states?

It is virtue
that is truly pure
and straight view.

Now, Bāhiya, when your virtue shall be truly pure
and your view straight,
thenceforward,
leaning on virtue,
established in virtue,
you can cultivate the four stations of mindfulness.

What four?

Herein Bāhiya, do you abide in body contemplating body
(as transient),
ardent,
composed
and mindful,

by restraining the dejection in the world
that arising from coveting.

Abide in feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
by restraining the dejection in the world
arising from coveting.

Abide in mind contemplating mind
(as transient),
ardent,
composed
and mindful,
by restraining the dejection in the world
arising from coveting.

Abide in mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
by restraining the dejection in the world
arising from coveting.

Indeed, Bāhiya, when you,
leaning on virtue,
established in virtue,
shall have thus cultivated
the four stations of mindfulness,
thenceforward, Bāhiya,
you may look for that growth **[146]** in good states
which shall come to you,[3]

whether by night or by day,
and not for falling away."

Thereupon the venerable Bāhiya was delighted with the words of the Exalted One
and was glad of them.

And he rose up,
saluted the Exalted One by the right
and went away.

And the venerable Bāhiya,
dwelling solitary and remote,
earnest,
ardent
and aspiring,
in no long time
attained that goal
for which the clansmen rightly leave home
for the homeless,
even that unrivalled goal of righteous living,
attained in even this very life:
and, knowing it for himself,
realizing it for himself,
abode therein,
so that he came to know:

'Destroyed is rebirth.

Lived is the righteous life.

Done is what I had to do.

Indeed there is no more of being here for me.'

And the venerable Bāhiya was yet another of the Arahants.

[1] *Cf. K.S.* iv, 37; *Ud.* 1, 10. He was called *Dāru-cīriya,* because he wore a dress of bark or fibre. There also he asks for teaching, and is given instruction on the organs of sense.

[2] *Cf. Brethren,* p. 35; *supra,* text 143.

[3] Text misprints *āgamissasi* for *āgamissati*.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
2. Nālandā Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

2. Nālandā

Sutta 16

Uttiya Suttaṃ

Uttiya[1]

---

[146]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now the venerable Uttiya came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated
the venerable Uttiya said this to the Exalted One:

"Well for me, lord,
if the Exalted One wrould teach me
a teaching in brief,
hearing which teaching from the Exalted One
I might dwell solitary,
remote,
earnest,
ardent
and aspiring."

"In such case, Uttiya,
you must purify the rudiments in good states.

And what are the rudiments in good states?

It is virtue
that is truly pure
and straight view.

Now, Uttiya, when your virtue shall be truly pure
and your view straight,
thenceforward,
leaning on virtue,
established in virtue,
you can cultivate the four stations of mindfulness.

What four?

Herein Uttiya, do you abide in body contemplating body
(as transient),
ardent,
composed
and mindful,

by restraining the dejection in the world
that arising from coveting.

Abide in feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
by restraining the dejection in the world
arising from coveting.

Abide in mind contemplating mind
(as transient),
ardent,
composed
and mindful,
by restraining the dejection in the world
arising from coveting.

Abide in mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
by restraining the dejection in the world
arising from coveting.

Indeed, Uttiya, when you,
leaning on virtue,
established in virtue,
shall have thus cultivated
the four stations of mindfulness,
thenceforward, Uttiya,
you shall pass beyond the realm of death."[2]

Thereupon the venerable Uttiya was delighted with the words of the Exalted One
and was glad of them.

And he rose up,
saluted the Exalted One by the right
and went away.

And the venerable Uttiya,
dwelling solitary and remote,
earnest,
ardent
and aspiring,
in no long time
attained that goal
for which the clansmen rightly leave home
for the homeless,
even that unrivalled goal of righteous living,
attained in even this very life:
and, knowing it for himself,
realizing it for himself,
abode therein,
so that he came to know:

"Destroyed is rebirth.

Lived is the righteous life.

Done is what I had to do.

Indeed there is no more of being here for me."

And the venerable Uttiya was yet another of the Arahants.

---

[1] *Cf. Brethren*, 34 *n.; A*. v, 193. Perhaps it is the same one in all these eases. In the former he is given the same lesson in 'rudiments' as here. In the second case he is a Wanderer, and probably it is an incident of his earlier life.

[2] *Maccudheyyassa pāraṇ*.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
2. Nālandā Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

2. Nālandā

Sutta 17

Ariya Suttaṃ

Ariyan

---

[146]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"These four stations of mindfulness, monks,
if cultivated and made much of,
these Ariyan straight paths
lead on,
for one who acts accordingly with them,
to the utter destruction of ill.

What four?[1]

Herein a monk abides in body contemplating body
(as **[147]** transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

These four stations of mindfulness, monks,
if cultivated and made much of,
these Ariyan straight paths
lead on,
for one who acts accordingly with them,
to the utter destruction of ill."

---

[1] *Cf. Dialog*. i, 302, etc., *ariyā, niyyānikā niyyanti takkarassa*.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
2. Nālandā Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

2. Nālandā

Sutta 18

Brahmā Suttaṃ

Brahmā

---

[147]

THUS have I heard:

Once the Exalted One was staying near Uruvelā,
on the bank of the river Nerañjarā, under the Goatherds' Banyan,[1]
after he had just attained enlightenment.

Then, as the Exalted One meditated in solitude,
there arose in his mind
this train of thought:

This is the one sole way[2]
that leads to the purification of beings,

to the utter passing beyond sorrow and grief,
to the destruction of woe and lamentation,
to the winning of the Method,
to the realizing of Nibbāna,
to wit:
the four stations of mindfulness.

What four?

A monk[3] should dwell in body contemplating body
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He should dwell as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He should dwell as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He should dwell as regards mind-states contemplating mind-states
(as transient),
ardent,

composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

This is the one sole way
that leads to the purification of beings,
to the utter passing beyond sorrow and grief,
to the destruction of woe and lamentation,
to the winning of the Method,
to the realizing of Nibbāna,
to wit:
the four stations of mindfulness."

§

Now Brahma Sahampati,[4]
reading with his mind
the mind of the Exalted One,
just as a strong man might stretch out **[148]** his bent arm,
or draw in his arm stretched out, -
even so did Brahmā Sahampati vanish from the Brahma World
and appear before the Exalted One.

Then drawing his outer robe over one shoulder,
joining his hands
he raised them to the Exalted One and said:

"Thus it is, Exalted One!

Thus it is, O Happy One!

This is the one sole way
that leads to the purification of beings,
to the utter passing beyond sorrow and grief,
to the destruction of woe and lamentation,
to the winning of the Method,
to the realizing of Nibbāna,
to wit:
the four stations of mindfulness.

What four?

A monk should dwell in body contemplating body
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He should dwell as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He should dwell as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He should dwell as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

This is the one sole way
that leads to the purification of beings,
to the utter passing beyond sorrow and grief,
to the destruction of woe and lamentation,
to the winning of the Method,
to the realizing of Nibbāna,
to wit:
the four stations of mindfulness."

Thus spake Brahma Sahampati.

Having so said
Brahmā Sahampati added this further:

Beholding this one way for ending birth,[5]
This way the All-compassionate doth know:
By this way men ere now have crossed the flood,
Shall cross and do cross now.

---

[1] *Ajapāla-nigrodhe Cf. Vin*. i, 2, 3; *UdA*. 51; *K.S*. i, 128 *n.;* and *infra,* text p. 185.

[2] *Supra,* Bk. III, 1, i, *ekāyano*. Here as before it is *ekamaggo*. *Comy.*

[3] *Comy*. 'At that time there were no *bhikkhus*. This being so, he intended to show that whosoever cultivates the stations of mindfulness, by the fact of breaking up *(bhindanena)* the corruptions is thereby a *bhikkhu*.' This is a doubtful explanation, but in accordance with the defs. at *Vibhanga,* 245 (where sixteen explanations are given): *e.g.,* 'one is a *bhikku* by name, by the vows, by begging, by mendicancy, by living the life of an almsman, by breaking ill states, etc.' At any rate, the name already existed in Sanskrit, solely in the meaning of 'almsman, mendicant.'

[4] *Cf. K.S*. i, 172 n.

[5] *Jāti-khay'anta-dassī*. *Cf. Sn*. v, 209, 476; *SnA*. ii, 410 (*infra,* text 186); quoted *M. Nidd*. 456.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
2. Nālandā Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

2. Nālandā

Sutta 19

Sedaka (or Ekantaka or Desakā) Suttaṃ

Desakā (or Sole Ending)[1]

---

[148]

THUS have I heard:

On a certain occasion the Exalted One was staying among the Sumbhā, at Desakā, a district of the Sumbhā.

On that occasion the Exalted One addressed the monks, saying:

"Once upon a time, monks, a bamboo acrobat[2] set up his pole and called to his pupil, Medakathālikā,[3] saying:

[149] 'Now, my lad,
climb the pole and stand on my shoulder!'

'All right, master,' replied the pupil to the bamboo acrobat,
climbed the pole
and stood on bis master's shoulder.

Then said the master to bis pupil:

'Now, Medakathālikā, my lad,
you watch me and I'll watch you.

Thus watched and warded by each other,
we'll show our tricks,
get a good fee
and come down safe
from the bamboo pole.'[4]

At these words Medakathālikā the pupil
said to his master:

'No, no!

That won't do, master!

You look after yourself
and I'll look after myself.

Thus watched and warded,
each by himself,
we'll show our tricks,
get a good fee
and come down safe
from the bamboo pole.

That's the way to do it!'"

Then said the Exalted One:

"Now, monks, just as Medakathālikā the pupil
said to his master:

'I'll look after myself,'

so ought ye to observe
the station of mindfulness which means
'I'll ward myself';

likewise that which means
'We'll ward another.'

By warding oneself, monks,
one wards another.

By warding another
one wards himself.

And how, monks,
by warding oneself
does one ward another?

It is by following after,
by cultivating,
by making much of him.[5]

And how, monks,
by warding another
does one ward himself?

It is by forbearance,
by harmlessness,
by goodwill,
by compassion towards him.[6]

That, monks, is how he wards himself.

Monks, ye must observe the station of mindfulness which means

'I'll ward myself.'

Ye must observe that which means:

'I'll ward another.'

It is by warding self, monks,
that one wards another.

It is by warding another
that one wards himself."

---

[1] Text title is *Sedaka* or (?) *Ekantaka*. These titles are from the *Uddāna,* generally corrupt. As above at text 89, I read *Desakā* of *JA*. i, 393.

[2] *Caṇḍāla-vaṇsika*, not as *Pali Dict*. *(s.v. vaṇsika)* 'a *caṇḍāla* (of scavenger caste) by descent,' but 'bamboo acrobat' (*vaṇsa* is primarily 'bamboo'; secondarily 'family'). For castes see *Dialog*. i, 95 *ff*. *Caṇḍāla* according to *Comy*. at *DA*. i, 84 (*Cf*. *Dialog*. i, 9), is a game with an iron ball *(caṇḍa-gula-kīla)*. The name means 'ball-and-bamboo-acrobat.' The man balances a bamboo on forehead, chin, shoulder, or breast (as may be often seen in Ceylon or India). The pupil climbs up and balances himself, standing, sitting, or lying, on the point of the pole. *Cf*. *JA*. iv, 390, *candaṇḍāla-vaṇsa-dhopana-sippa*. Text has a confusion of capital C here.

[3] Lit. 'Frying-pan.' Text has altered here to the masculine form of vocative (Burmese *MSS*. have it right), but *Comy*. notes that the name is a feminine one.

[4] *Comy*. 'The end of the pole rests on the man's forehead or throat. He must watch the balance of the pole closely, and not attend to the pupil on the end

of the pole, who must look after himself.' It is possible, also, that here, as sometimes happens, both are balanced on the end of the pole.

[5] *Comy*. His regular systematic life which leads to Arahantship attracts the attention of another, who follows his example and so 'goes to heaven.'

[6] *Anuddayā = anuhampā*. *Comy*. *anuddayāya sapubba-bhāgāya muditāya*.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
2. Nālandā Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

2. Nālandā

Sutta 20

Janapada-Kalyāṇī Suttaṃ

The Countryside

---

[150]

THUS have I heard:

On a certain occasion the Exalted One was staying among the Sumbhā, at Desakā, a district of the Sumbhā.

On that occasion the Exalted One addressed the monks, saying:

"Suppose, monks, the multitude flock together, crying:

'The fairest lass in all the country-side!

The fairest lass in all the country-side!'[1]

Then that girl,
displaying all her charms,[2]
dances for them,
sings for them,
and a still greater multitude
would flock together crying:

'The fairest lass in all the countryside
is dancing,
she is singing!'

Then comes a man,
fond of his life,
not in love with death,
fond of ease,
averse from pain,
and they say to him:

'See here, my man!

Here's a bowl brimful of oil.

You must carry it round[3]
between the crowd
and the fairest lass in all the countryside.

Behind you
in your tracks
comes a man with uplifted sword.

If you spill a drop,
off goes your head!'

Now what think ye, monks?

Would that fellow,
neglecting that bowl of oil,

turn away his attention
to outside things[4]
and grow slack?"

"Surely not, lord."

"Well, monks, this is a parable I have made
for your understanding.

This is the meaning of it.

'The bowl brimful of oil,' monks,
is a term for mindfulness relating to body.[5]

Wherefore, monks, thus must ye train yourselves:

'Mindfulness relating to body
shall be cultivated by us,
shall be made much of,
made a vehicle,[6]
established,
made effective.

It shall be increased and well applied.'

Thus, monks, must ye train yourselves."

---

[1] *Janapada-kalyāṇi*. *Cf*. *D*. 1, 193; *K.S*. ii, 159; *JA*. i, 394 (the comment on which our *Comy*. repeats or (?) vice versa); vol. i, p. 232, of Lord Chalmers' translation in the Cambridge University series. (For the points of beauty in a woman, *cf*. also *UdA*. 170.)

[2] *Parama-pasāvī*.

[3] Reading *v.l.* of text, *pariharitabbo (JA. hāretabbo)*.

[4] *Badhiddha pamādam āhareyya*.

[5] *Kāya-gata-sati*. *Cf*. *K.S*. iv, 76, etc.

[6] *Cf*. *K.S*. 1, 146.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
3. Sīla-ṭ-Ṭhiti Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

3. Habit and Permanence

Sutta 21

Sīla Suttaṃ

Habit

---

[151]

THUS have I heard:

Once the venerable Ānanda and the venerable Bhadda
were staying at Pāṭaliputra
in Cock's Pleasaunce.[1]

Then the venerable Bhadda,
rising from his solitude at eventide,
went to visit the venerable Ānanda,
and on coming to him
greeted him courteously and,

after the exchange of greetings and courtesies,
sat down at one side.

So seated
the venerable Bhadda said this
to the venerable Ānanda:

"Pray, friend Ānanda,
as to these virtuous habits
spoken of by the Exalted One,
what is the use of them?"

"Well said! well said, friend Bhadda!

Welcome is your penetration,[2]
welcome is your ready wit.

Goodly is your questioning.

You ask this, friend Bhadda,
do you not?

'As to these virtuous habits
spoken of by the Exalted One,
what is the use of them?'"

"I do, friend."

"Well, friend Bhadda, the virtuous habits
spoken of by the Exalted One
are those which come
by the cultivation of four stations of mindfulness.

What four?

Herein, friend, a monk abides in body contemplating body
(as transient),

ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

These, friend, are the virtuous habits
so spoken of by the Exalted One, -
those which come
by the cultivation of the four stations of mindfulness."

---

[1] *Cf*. *supra*, 1, 16, the same couple at the same place.

[2] *Ummaggo* = *paññā*, insight, according to B. at *Sn* 50. [Ed.: Kummagga] Here *Comy*. says it = *paññā-gavesanaṇ*.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
3. Sīla-ṭ-Ṭhiti Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

3. Habit and Permanence

Sutta 22

Ṭhiti Suttaṃ

Permanence

---

[151]

THUS have I heard:

Once the venerable Ānanda and the venerable Bhadda
were staying at Pāṭaliputra
in Cock's Pleasaunce.

Then the venerable Bhadda,
rising from his solitude at eventide,
went to visit the venerable Ānanda,
and on coming to him
greeted him courteously and,

after the exchange of greetings and courtesies,
sat down at one side.

So seated
the venerable Bhadda said this
to the venerable Ānanda:

"Pray, friend Ānanda, what is the con- **[152]** dition,
what is the cause,
why, when the Tathāgata has finally passed away,
the good Norm does not last long?

What again, friend Ānanda, is the condition,
what the cause,
why, when the Tathāgata has finally passed away,
the good Norm does last long?"

"Well said!

Well said, friend Bhadda!

Welcome is your penetration.

Welcome is your ready wit.

You ask this, do you not?

'Pray, friend Ānanda, what is the condition,
what is the cause,
why, when the Tathāgata has finally passed away,
the good Norm does not last long?

What again, friend Ānanda, is the condition,
what the cause,
why, when the Tathāgata has finally passed away,
the good Norm does last long?'"

"I do, friend."

"Well, friend, it is owing to not cultivating,
not making much of
four stations of mindfulness.

That, friend, is the reason
why the good Norm does not last long.

Again, it is owing to cultivating
and making much of
four stations of mindfulness
that the good Norm does so last.

What are the four?

Herein, friend, a monk abides in body contemplating body
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,

having restrained the dejection in the world
arising from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

"It is owing to not cultivating,
not making much of
these four stations of mindfulness
that is the reason
why the good Norm does not last long.

Again, it is owing to cultivating
and making much of
these four stations of mindfulness
that the good Norm does last long."[1]

---

[1] *Comy*. In these first three Suttas people such as Devadatta are referred to.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
3. Sīla-ṭ-Ṭhiti Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

3. Habit and Permanence

Sutta 23

Parihāna Suttaṃ

Decay

---

[152]

THUS have I heard:

Once the venerable Ānanda and the venerable Bhadda
were staying at Pāṭaliputra
in Cock's Pleasaunce.

Then the venerable Bhadda,
rising from his solitude at eventide,
went to visit the venerable Ānanda,
and on coming to him
greeted him courteously and,

after the exchange of greetings and courtesies,
sat down at one side.

So seated
the venerable Bhadda said this
to the venerable Ānanda:

"Pray, friend Ānanda, what is the condition,
what is the cause,
why, when the Tathāgata has finally passed away,
the good Norm decays?

What again, friend Ānanda, is the condition,
what the cause,
why, when the Tathāgata has finally passed away,
the good Norm does not decay?"

"Well said!

Well said, friend Bhadda!

Welcome is your penetration.

Welcome is your ready wit.

You ask this, do you not?

'Pray, friend Ānanda, what is the condition,
what is the cause,
why, when the Tathāgata has finally passed away,
the good Norm decays?

What again, friend Ānanda, is the condition,
what the cause,
why, when the Tathāgata has finally passed away,
the good Norm does not decay?'"

"I do, friend."

"Well, friend, it is owing to not cultivating,
not making much of
four stations of mindfulness.

That, friend, is the reason
why the good Norm decays.

Again, it is owing to cultivating
and making much of
four stations of mindfulness
that the good Norm does not decay.

What are the four?

Herein, friend, a monk abides in body contemplating body
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,

having restrained the dejection in the world
arising from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

"It is owing to not cultivating,
not making much of
these four stations of mindfulness
that is the reason
why the good Norm decays.

Again, it is owing to cultivating
and making much of
these four stations of mindfulness
that the good Norm does not decay.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
3. Sīla-ṭ-Ṭhiti Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

3. Habit and Permanence

Sutta 24

Suddhaka Suttaṃ

Puritan

---

[152]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"There are these four stations of mindfulness.

What four?

Herein, friend, a monk abides in body contemplating body
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

These are the four stations of mindfulness."

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
3. Sīla-ṭ-Ṭhiti Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

3. Habit and Permanence

Sutta 25

Brāhmaṇa Suttaṃ

The Brahmin

---

[153]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then a certain brahmin came to see the Exalted One,
and on coming to him
greeted him courteously and,
after the exchange of greetings and courtesies,
sat down at one side.

So seated that brahmin said this to the Exalted One:

"What is the condition, master Gotama,
what is the cause,
why, after the final passing away of the Tathāgata,
the good Norm does not last long;
and again, master Gotama,
what is the condition,
what the cause,
why, after the final passing away of the Tathāgata,
the good Norm does last long?"

"It is owing to not cultivating, brahmin,
owing to not making much of
four stations of mindfulness,
that the good Norm does not last long
after the final passing away of the Tathāgata.

It is owing to cultivating, brahmin,
owing to making much of
four stations of mindfulness,
that the good Norm lasts long
after the final passing away of the Tathāgata.

What four?

Herein, friend, a monk abides in body contemplating body
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,

composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

It is owing to not cultivating, brahmin,
owing to not making much of
these four stations of mindfulness,
that the good Norm does not last long
after the final passing away of the Tathāgata.

It is owing to cultivating, brahmin,
owing to making much of
these four stations of mindfulness,
that the good Norm lasts long
after the final passing away of the Tathāgata."

"Wonderful, master Gotama!

Wonderful, master Gotama!

Just as if one should lift up the fallen,
discover the hidden,
point out the way to the bewildered,
show a light in the gloom, saying:|| ||

'Now they that have eyes to see
can see objects,' -|| ||

even so in divers ways
has the Exalted One expounded the truth.

I, even I, lord,
do go for refuge to the Exalted One,
to the Norm
and to the Order of monks.

May the Exalted One accept me as his follower,
as one who has taken refuge in him,
from this day forth
so long as my life shall last."

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
3. Sīla-ṭ-Ṭhiti Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

3. Habit and Permanence

Sutta 26

Padesa Suttaṃ

Partial

---

[153]

THUS have I heard:

On a certain occasion
the venerable Sāriputta
and the venerable Moggallāna the Great
and the venerable Anuruddha
were staying at Sāketa[1] in Cactus Grove.

Now the venerable Sāriputta,
together with Moggallāna the Great,
rising from their solitude at eventide,
went to visit the venerable Anuruddha,

and on coming to him
greeted him courteously,
and, after the exchange of greetings and courtesies,
sat down at one side.

So seated
the venerable Sāriputta said this
to the venerable Anuruddha:

"'A pupil!

A pupil!'

is the saying, friend Anuruddha.

Pray, friend Anuruddha,
how far is this term applicable?"

[154] "By the fact of having partially[2] cultivated
the four stations of mindfulness, friend,
one is called 'a pupil.'

What are the four?

Herein, friend, a monk abides in body contemplating body
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,

having restrained the dejection in the world
arising from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

It is by the partial cultivation
of these four stations of mindfulness, friend,
that one is a pupil."

---

[1] In Kosala. *Cf. Buddhist India,* p. 40. 'The present city of Ayodhyā stands on a corner of the site of what was once the great city, twenty-four miles in circumference, of *Sāketa,* about 100 miles N.N.E. of Benares.' For Cactus Grove, *cf. infra* on p. 298 of text.

[2] *Padesaṇ,* as opposite to *samattaṃ* below. *Cf. infra* 201, 255-6, 457, *padesa-kāriṇ* (affecting a limited range) opposite to *paripūra-kāriṇ*. *Asḷ*. 37 = *Expos*. 49. *Comy*. on *S*. iv, 192, *sappadesa* and *nippadesa*. Here it is evidently an adverb like *samattaṇ,** 'regional (incomplete) knowledge.' *Comy*. *MSS*. have *paresaṇ* {?), and def. thus: *sekho,* 'one who strives for the

three paths and fruits, but has not attained the fourth. Thus anyone on the path, but not Arahant, is *sekho*.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
3. Sīla-ṭ-Ṭhiti Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

3. Habit and Permanence

Sutta 27

Samatta Suttaṃ

Perfectly*

---

[154]

THUS have I heard:

On a certain occasion
the venerable Sāriputta
and the venerable Moggallāna the Great
and the venerable Anuruddha
were staying at Sāketa in Cactus Grove.

Now the venerable Sāriputta,
together with Moggallāna the Great,
rising from their solitude at eventide,
went to visit the venerable Anuruddha,

and on coming to him
greeted him courteously,
and, after the exchange of greetings and courtesies,
sat down at one side.

So seated
the venerable Sāriputta said this
to the venerable Anuruddha:

"'An adept!

An adept!'

is the saying, friend Anuruddha.

Pray, friend Anuruddha,
how far is this term applicable?"

"By the perfect cultivation, friend,
of four stations of mindfulness
one is called 'an adept.'

What are the four?

Herein, friend, a monk abides in body contemplating body
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,

having restrained the dejection in the world
arising from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

It is by the perfect cultivation
of these four stations of mindfulness, friend,
that one is an adept."

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
3. Sīla-ṭ-Ṭhiti Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

3. Habit and Permanence

Sutta 28

Loka Suttaṃ

The Universe

---

[154]

THUS have I heard:

On a certain occasion
the venerable Sāriputta
and the venerable Moggallāna the Great
and the venerable Anuruddha
were staying at Sāketa in Cactus Grove.

Now the venerable Sāriputta,
together with Moggallāna the Great,
rising from their solitude at eventide,
went to visit the venerable Anuruddha,

and on coming to him
greeted him courteously,
and, after the exchange of greetings and courtesies,
sat down at one side.

So seated
the venerable Sāriputta said this
to the venerable Anuruddha:

"By cultivating and making much
of how many conditions
has the venerable Anuruddha
come to great superknowledge?"[1]

"Friend, it is by cultivating and making much
of four stations of mindfulness
that I have come to great superknowledge.

What four?

Herein, friend, a monk abides in body contemplating body
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

Moreover, friend, it is by cultivating,
by making much
of these four stations of mindfulness
that I have come to understand the universe
with its thousand worlds."[2]

---

[1] *Cf. K.S.* iv, 263, of the six *abhiññā*.

[2] *Sahssa-loka*. *Comy*. 'The elder used to rise early, and after ablutions sat in his lodging, calling up a thousand *kalpas* of past and future. Likewise as to present time he contemplated the thousandfold *cakkavāḷa,* and his path therein displayed itself in due order. Thus with clairvoyant eye he knew fully the thousandfold universe. This was his abode *(satta-vihāra)* in the world of sentient beings.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
3. Sīla-ṭ-Ṭhiti Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

3. Habit and Permanence

Sutta 29

Sirivaḍḍha Suttaṃ

Sirivaḍḍha[1]

---

[155]

THUS have I heard:

On a certain occasion the venerable Ānanda was staying near Rājagaha,
in Bamboo Grove, at the Squirrels' Feeding Ground.

Now at that time the housefather Sirivaḍḍha was sick,
afflicted,
suffering from a sore disease.

Then the housefather Sirivaḍḍha called to a certain man, saying:

"Come bither, good man!

Do you go to the venerable Ānanda,
and on coming to him,
in my name bowing down at his feet,
say this to the venerable Ānanda:

'Master, the housefather Sirivaḍḍha is sick,
afflicted,
suffering from a sore disease.

He bows down at the feet of the venerable Ānanda,
and says:

"Well for me, master,
if the venerable Ānanda would come
to the dwelling of the housefather Sirivaḍḍha,
out of compassion for him."'"

"Very well, sir," said that man,
in reply to the housefather Sirivaḍḍha,
and went to where the venerable Ānanda was staying.

On coming there,
he saluted the venerable Ānanda
and sat down at one side.

As be thus sat
that man said this to the venerable Ānanda:

"Master, the housefather Sirivaḍḍha is sick,
afflicted,
suffering from a sore disease.

He bows down at the feet of the venerable Ānanda
and begs that he will visit his dwelling,
out of compassion for him."

And the venerable Ānanda assented by silence.

Then the venerable Ānanda,
robing himself
and taking bowl and outer robe,
set off for the dwelling of the housefather Sirivaddha,
and on coming there
sat down on a seat made ready.

Having sat down,
he said this to the housefather Sirivaddha:

"Well, housefather!

I hope you are bearing up.

I hope you **[156]** are enduring.

Do your pains abate
and not increase?

Are there signs of their abating
and not increasing?"[2]

"No, sir, I am not bearing up.

I am not enduring.

Strong pains come upon me.

They do not abate.

There is no sign of their abating,
but of their increasing."

Then, housefather,
thus must you train yourself:

'I will abide in body contemplating body
(as transient),

ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

I will abide in feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

I will abide in mind contemplating mind
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

I will abide in mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.'

That, housefather, is how you must train yourself."

"Sir, as to those four stations of mindfulness
taught by the Exalted One,
they do exist in me, -
those conditions.

I do live conformably with those conditions.[3]

I do abide, lord, in body contemplating body
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

I do abide, lord, in feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

I do abide, lord, in mind contemplating mind
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

I do abide, lord, in mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

Moreover, as to those five fetters of the lower sort[4]
shown by the Exalted One,

I do not see a single one of them in myself
that is not abandoned."

"Good for you, housefather!

Well gotten by you, housefather!

You have declared the fruits of not returning, housefather!"

---

[1] At *M*. ii, 112, a man of this name (Prospero?) was minister to the rajah Pasenadi. I do not find other mention of him.

[2] *Cf*. *K.S*. iii, 101 (Vakkali); iv, 23, etc., for these formulae.

[3] *Tesu dhammesu sandissāmi*.

[4] *Oram-bhāgiyāni* (the error of belief in a permanent individuality, doubt in the Master and Norm, wrong judgment as to rule and ritual, sensuality and resentment).

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
3. Sīla-ṭ-Ṭhiti Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

3. Habit and Permanence

Sutta 30

Mānadiṇṇa Suttaṃ

Mānadiṇṇa[1]

---

[156]

THUS have I heard:

On a certain occasion the venerable Ānanda was staying near Rājagaha,
in Bamboo Grove, at the Squirrels' Feeding Ground.

Now at that time the housefather Mānadiṇṇa was sick,
afflicted,
suffering from a sore disease.

Then the housefather Mānadiṇṇa called to a certain man, saying:

"Come bither, good man!

Do you go to the venerable Ānanda,
and on coming to him,
in my name bowing down at his feet,
say this to the venerable Ānanda:

'Master, the housefather Mānadiṇṇa is sick,
afflicted,
suffering from a sore disease.

He bows down at the feet of the venerable Ānanda,
and says:

"Well for me, master,
if the venerable Ānanda would come
to the dwelling of the housefather Mānadiṇṇa,
out of compassion for him."'"

"Very well, sir," said that man,
in reply to the housefather Mānadiṇṇa,
and went to where the venerable Ānanda was staying.

On coming there,
he saluted the venerable Ānanda
and sat down at one side.

As he thus sat
that man said this to the venerable Ānanda:

"Master, the housefather Mānadiṇṇa is sick,
afflicted,
suffering from a sore disease.

He bows down at the feet of the venerable Ānanda
and begs that he will visit his dwelling,
out of compassion for him."

And the venerable Ānanda assented by silence.

Then the venerable Ānanda,
robing himself
and taking bowl and outer robe,
set off for the dwelling of the housefather Mānadiṇṇa,
and on coming there
sat down on a seat made ready.

Having sat down,
he said this to the housefather Mānadiṇṇa:

"Well, housefather!

I hope you are bearing up.

I hope you are enduring.

Do your pains abate
and not increase?

Are there signs of their abating
and not increasing?"

"No, sir, I am not bearing up.

I am not enduring.

Strong pains come upon me.

They do not abate.

There is no sign of their abating,
but of their increasing."

"Then, housefather,
thus must you train yourself:

'I will abide in body contemplating body
(as transient),

ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

I will abide in feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

I will abide in mind contemplating mind
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

I will abide in mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.'

That, housefather, is how you must train yourself."

[157] "Master, even when I am afflicted[2]
by such painful feeling as this,
I do abide in body contemplating body
(as transient),

ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

I do abide in feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

I do abide in mind contemplating mind
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

I do abide in mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.'

Moreover, as to those five fetters of the lower sort
shown by the Exalted One,
I do not see a single one of them in myself
that is not abandoned."

"Good for you, housefather!

Well gotten by you, housefather!

You have declared the fruits of not returning, housefather!"[3]

---

[1] Name not found elsewhere.

[2] Text has *puṭṭho* for *phuṭṭho*.

[3] According to *Pāli Dict*. *s.v. anāgāmin,* this, with the case following [sic. preceding], are the only instances in the Canon where a man is declared *anāgāmin,* (but another is at text 219 and 346). It adds: At *D*. ii, 92, nine others, of whom eight are laymen, are declared after their death to have reached the third stage (as above) during life, but they are not called *anāgāmin,*. *Comy*. is silent.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
4. Anussuta Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

4. Unheard Before

Sutta 31

Anussuta Suttaṃ

Unheard Before

---

[157]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"At the thought:

'The contemplation of body in body',

there arose in me, monks,
vision of things not taught before:[1]
knowledge arose,
insight arose,
wisdom arose,
light arose.

At the thought:

'Now this contemplation of body in body
must be cultivated',

there arose in me, monks,
vision of thmgs not taught before:
knowledge arose,
insight arose,
wisdom arose,
light arose.

At the thought:

'Now this contemplation of body in body
has been cultivated,'

there arose in me, monks,
vision of thmgs not taught before:
knowledge arose,
insight arose,
wisdom arose,
light arose.

■

"At the thought:

'This contemplation of feelings in feelings',

there arose in me, monks,
vision of thmgs not taught before:
knowledge arose,
insight arose,
wisdom arose,
light arose.

At the thought:

'Now this contemplation of feelings in feelings
must be cultivated',

there arose in me, monks,
vision of thmgs not taught before:
knowledge arose,
insight arose,
wisdom arose,
light arose.

At the thought:

'Now this contemplation of feelings in feelings
has been cultivated,

there arose in me, monks,
vision of thmgs not taught before:
knowledge arose,
insight arose,
wisdom arose,
light arose.

■

"At the thought:

'This contemplation of mind in mind',

there arose in me, monks,
vision of thmgs not taught before:
knowledge arose,
insight arose,
wisdom arose,
light arose.

At the thought:

'Now this contemplation of mind in mind
must be cultivated',

there arose in me, monks,
vision of thmgs not taught before:
knowledge arose,
insight arose,
wisdom arose,
light arose.

At the thought:

'Now this contemplation of mind in mind
has been cultivated,

there arose in me, monks,
vision of thmgs not taught before:
knowledge arose,
insight arose,
wisdom arose,
light arose.

■

"At the thought:

'This contemplation of mind-states in mind-states',

there arose in me, monks,
vision of thmgs not taught before:
knowledge arose,
insight arose,
wisdom arose,
light arose.

At the thought:

'Now this contemplation of mind-states in mind-states
ought to be cultivated',

there arose in me, monks,
vision of thmgs not taught before:
knowledge arose,
insight arose,
wisdom arose,
light arose.

At the thought:

'Now this contemplation of mind-states in mind-states
[158] has been cultivated,

there arose in me, monks,
vision of thmgs not taught before:
knowledge arose,
insight arose,
wisdom arose,
light arose."

[1] *Cf*. *S*. ii, 10; *K.S*. ii, 7, *cakkuṇ, ñāṇaṇ* (*paññā,* omitted here), *vijjā, ālolco udapādi*. Of these Mrs. Rhys Davids remarks *ad loc*. *cit*., 'For Gotama's age it was a new gospel.'

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
4. Anussuta Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

4. Unheard Before

Sutta 32

Virāga Suttaṃ

Dispassion

---

[158]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"These four stations of mindfulness, monks,
if cultivated
and made much of,
conduce to downright revulsion,
to dispassion,
to cessation,
to calm,
to full comprehension,
to perfect wisdom,
to Nibbāna.

What four?

Herein a monk abides in body contemplating body
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,

having restrained the dejection in the world
arising from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

"These four stations of mindfulness, monks,
if cultivated
and made much of,
conduce to downright revulsion,
to dispassion,
to cessation,
to calm,
to full comprehension,
to perfect wisdom,
to Nibbāna."

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
4. Anussuta Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

4. Unheard Before

Sutta 33

Viraddha Suttaṃ

Neglected[1]

---

[158]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"By whomsoever, monks, the four stations of mindfulness are neglected,
by them also is neglected
the Ariyan way for the utter destruction of ill.

By whomsoever, monks, the four stations of mindfulness are undertaken,
by them also is undertaken
the Ariyan way for the utter destruction of ill.

What are the four?

Herein a monk abides in body contemplating body
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

"These four stations of mindfulness, monks,
if cultivated
and made much of,
conduce to downright revulsion,
to dispassion,
to cessation,
to calm,
to full comprehension,
to perfect wisdom,
to Nibbāna.

"By whomsoever, monks, the four stations of mindfulness are neglected,
by them also is neglected
the Ariyan way for the utter destruction of ill.

By whomsoever, monks, the four stations of mindfulness are undertaken,
by them also is undertaken
the Ariyan way for the utter destruction of ill."

---

[1] Cf. *supra,* text 23, *viraddha* as opposite to *āraddha*.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
4. Anussuta Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

4. Unheard Before

Sutta 34

Bhāvanā Suttaṃ

Cultivation

---

[158]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four stations of mindfulness,
if cultivated
and made much of,
conduce to that state
in which no further shore
and no hither shore[1] exists.

What four?

Herein a monk abides in body contemplating body
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

"These four stations of mindfulness, monks,
if cultivated
and made much of,
conduce to downright revulsion,
to dispassion,
to cessation,
to calm,
to full comprehension,
to perfect wisdom,
to Nibbāna.

"Monks, these four stations of mindfulness,
if cultivated
and made much of,
conduce to that state
in which no further shore
and no hither shore exists."

---

[1] *Cf. supra,* text 24, *a-pāra-apāra,* which text here misprints as *aparāparaṇ* (backwards and forwards), as again Bk. vii, *ad init* and above, text 24, 81.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
4. Anussuta Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

4. Unheard Before

Sutta 35

Sata Suttaṃ

Mindful

---

[158]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, a monk should abide mindful and composed.

This is our instruction to you.

And how does a monk abide mindful and composed?

Herein a monk abides in body contemplating body
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,

having restrained the dejection in the world
arising from coveting.

These four stations of mindfulness, monks,
if cultivated
and made much of,
conduce to downright revulsion,
to dispassion,
to cessation,
to calm,
to full comprehension,
to perfect wisdom,
to Nibbāna.

And how is a monk composed?

[159] Herein a monk is fully conscious of feelings[1] that arise,
fully conscious of feelings that settle in him,
fully conscious of feelings that come to an end.[2]

He is fully aware of a train of thought that arises,
fully aware of a train of thought settling in him,
fully aware of a train of thought that comes to an end.

He is fully aware of perceptions that arise in him,
fully aware of perceptions that settle in him,
fully aware of perceptions that come to an end.

That, monks, is how he is composed.

A monk should abide mindful and composed.

This is our instruction to you."

---

[1] *Viditā vedanā*, etc.

[2] *Abbhatthaṇ (abhi + atthaṇ) gacchanti*.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
4. Anussuta Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

4. Unheard Before

Sutta 36

Aññā Suttaṃ

One of Two

---

[159]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four stations of mindfulness.

What four?

Herein a monk abides in body contemplating body
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

"By the cultivating and making much of these four stations of mindfulness,
of two fruits
one may be expected in this very life,
to wit:
realization,
or, if there be any substrate left,
the state of non-return."

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
4. Anussuta Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

4. Unheard Before

Sutta 37

Chanda Suttaṃ

Desire to Do

---

[159]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four stations of mindfulness.

What four?

Herein a monk abides in body contemplating body
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

As he dwells in body contemplating body
that desire to do,
that is in body,
is abandoned.

By the abandoning of desire to do,
the Deathless is realized.

■

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

As he dwells in feelings contemplating feelings
that desire to do,
that is in feelings,
is abandoned.

By the abandoning of desire to do,
the Deathless is realized.

■

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

As he dwells in mind contemplating mind
that desire to do,
that is in mind,
is abandoned.

By the abandoning of desire to do,
the Deathless is realized.

■

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

As he dwells in mind-states contemplating mind-states
that desire to do,
that is in mind-states,
is abandoned.

By the abandoning of desire to do,
the Deathless is realized."

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
4. Anussuta Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

4. Unheard Before

Sutta 38

Pariññāya Suttaṃ

By Full Understanding

---

[159]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four stations of mindfulness.

What four?

Herein a monk abides in body contemplating body
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

As he dwells in body contemplating body
body is fully understood.

By the fact of **[160]** fully understanding body,
the Deathless is realized.

■

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

As he dwells in feelings contemplating feelings
feelings are understood.

By the fact of fully understanding feelings,
the Deathless is realized.

■

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

As he dwells in mind contemplating mind
mind is understood.

By the fact of fully understanding mind,
the Deathless is realized.

■

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

As he dwells in mind-states contemplating mind-states
mind-states are understood.

By the fact of fully understanding mind-states,
the Deathless is realized."

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
4. Anussuta Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

4. Unheard Before

Sutta 39

Bhāvanā Suttaṃ

Cultivation

---

[160]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"I will teach you, monks, the cultivation
of the four stations of mindfulness.

Do ye listen to it.

Of what sort is the cultivation
of the four stations of mindfulness?

Herein a monk abides in body contemplating body
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,

composed
and mindful,
having restrained the dejection in the world
arising from coveting.

This is theway to cultivate
the four stations of mindfulness."

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
4. Anussuta Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

4. Unheard Before

Sutta 40

Sati-Patthana-Vibhaṇga Suttaṃ

Analysis

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[160]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"I will teach you, monks,
a station of mindfulness,[ed1]
the cultivation of
a station of mindfulness,
and the practice leading to the cultivation of
a station of mindfulness.

Do ye listen to it.

And what, monks, is a station of mindfulness?

Herein a monk abides in body contemplating body
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

This, monks, is called
'a station of mindfulness.'

§

And of what sort, monks,
is the cultivation of a station of mindfulness?

Herein a monk dwells contemplating the rise of things[1] in body.

He so dwells contemplating the fall of things[2] in body.

He dwells contemplating both the rise and the fall of things in body,
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

■

Herein a monk dwells contemplating the rise of things in feelings.

He so dwells contemplating the fall of things in feelings.

He dwells contemplating both the rise and the fall of things in feelings,
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

■

Herein a monk dwells contemplating the rise of things in mind.

He so dwells contemplating the fall of things in mind.

He dwells contemplating both the rise and the fall of things in mind,
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

■

Herein a monk dwells contemplating the rise of things in mind-states.

He so dwells contemplating the fall of things in mind-states.

He dwells contemplating both the rise and the fall of things in mind-states,
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

This, monks, is called
'the cultivation of a station of mindfulness.'

§

And of what sort, monks,
is the practice leading to
the cultivation of a station of mindfulness?

It is just this Ariyan eightfold way,
to wit:

Right view
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

This, monks, is called
the practice leading to
the cultivation of a station of mindfulness.

---

[1] *Samudaya-dhammā*.

[2] *Vaya-dhammā, Cf. Dhp*. 113.

[ed1] Woodward's translation of '*-paṭṭhāna*' as 'stations' breaks down here where the use is put into the singular. Woodward inserts 'The Four' here, but below uses 'a station' which is very awkward when it deals with the four

together. I have changed it here to the singlular for internal consistency and consistency with the Pali. Bhk. Bodhi translates 'establishment'. Since '-*paṭṭhāna*' can also be understood in the sense of 'pasture' (resort or establishment as in residence, or alternatively as basis of nourishment) which would face the same issues, if 'station' or 'pasture' or 'resort' or the like is for some reason preferred, the solution would be to set up the sutta so that the whole sequence was repeated four times, once for each of the 'stations'.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
5. Amata Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

5. The Deathless

Sutta 41

Amata Suttaṃ

The Deathless

---

[161]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, do ye dwell with mind well established
in the four stations of mindfulness.

But let not that be to you the Deathless.[1]

In what four?

Herein a monk abides in body contemplating body
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
having restrained the dejection in the world
arising from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed

and mindful,
having restrained the dejection in the world
arising from coveting.

Monks, do ye dwell with mind well established
in the four stations of mindfulness.

But let not that be to you the Deathless."

---

[1] *I.e.*, do not confuse the means with the end. *Cf. Pts. of Controversy,* 104 *n.:* 'The Andhakas (and others) held the opinion that the objects of mindfulness (namely, the body, etc.) were themselves (the conscious *subject*) mindfulness. (This they deduced from this passage.)'

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
5. Amata Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

5. The Deathless

Sutta 42

Samudaya Suttaṃ

Arising

---

[161]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, I will teach you both the arising
and the ending
of the four stations of mindfulness.

Do ve listen to it.

And what, monks, is the arising of body?

By the arising of food
comes the arising of body.

By the ceasing of food
comes the ending of body.

By the arising of contact
is the arising of feelings.

By the ceasing of contact
is the ceasing of feelings.

By the arising of name and body[1]
comes the arismg of mind.

By the ceasing of name and body
comes the ending of mind.

By the arising of attention
comes the arising of mental states.

By the ceasing of attention
comes the ending of mental states.

---

[1] *Nāma-rūpa* - the individuality ('the fivefold person-pack').

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
5. Amata Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

5. The Deathless

Sutta 43

Magga Suttaṃ

The Way[1]

---

[161]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"On a certain occasion, monks,
I was staying at Uruvela,
on the bank of the river Nerañjarā,
under the Goatherds' Banyan,
after I had just attained enlightenment.

[162] Then, monks, as I meditated in solitude,
this train of thought arose in my mmd:

'This is the one sole way
that leads to the purification of beings,
to the utter passing beyond sorrow and grief,
to the destruction of woe and lamentation,
to the winning of the Method,
to the realizing of Nibbāna,
to wit:
the four stations of mindfulness.

What four?

A monk should dwell in body contemplating body
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He should dwell as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He should dwell as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He should dwell as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

This is the one sole way
that leads to the purification of beings,
to the utter passing beyond sorrow and grief,
to the destruction of woe and lamentation,
to the winning of the Method,
to the realizing of Nibbāna,
to wit:
the four stations of mindfulness.'

Then, monks, Brahmā Sahampati,
reading with his mind my mind,
just as a strong man might stretch out his bent arm,
or draw in his outstretched arm, -
even so did Brahmā Sahampati vanish from the Brahma World
and appear before me.

Then, monks, Brahmā Sahampati,
drawing his outer robe over one shoulder,
joined his hands

and raised them to me
and thus spoke:

'True it is, O Exalted One!

True it is, O Happy One!

This is the one sole way
that leads to the purification of beings,
to the utter passing beyond sorrow and grief,
to the destruction of woe and lamentation,
to the winning of the Method,
to the realizing of Nibbāna,
to wit:
the four stations of mindfulness.

What four?

A monk should dwell in body contemplating body
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He should dwell as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He should dwell as regards mind contemplating mind
(as transient),
ardent,

composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He should dwell as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

This is the one sole way
that leads to the purification of beings,
to the utter passing beyond sorrow and grief,
to the destruction of woe and lamentation,
to the winning of the Method,
to the realizing of Nibbāna,
to wit:
the four stations of mindfulness.'

Thus spake Brahmā Sahampati.

So saying he added this further:

'Beholding this one way for ending birth,
This way the All-compassionate doth know:
By this way men ere now have crossed the flood,
Shall cross and do cross now.'"

---

[1] *Cf. supra,* text 167, where a similar Sutta is called *Brahmā*.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
5. Amata Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

5. The Deathless

Sutta 44

Sata Suttaṃ

Mindful

---

[163]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"A monk should dwell mindful.

This is our instruction to you, monks.

And how is a monk mindful?

Herein a monk dwells in body contemplating body
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,

by restraing the dejection in the world
that arises from coveting.

This is how a monk is mindful.

A monk should dwell mindful.

This is our instruction to you, monks."

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
5. Amata Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

5. The Deathless

Sutta 45

Kusala-Rāsī Suttaṃ

A Heap of Merit[1]

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[163]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"'A heap of merit!'

If anyone, monks, should thus name
the four stations of mindfulness,
rightly would he do so.

For indeed, monks,
they are one entire heap of merit, -
these four stations of mindfulness.

What four?

Herein a monk dwells in body contemplating body
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

'A heap of merit!'

If anyone, monks, should thus name
the four stations of mindfulness,
rightly would he do so.

For indeed, monks,
they are one entire heap of merit, -
these four stations of mindfulness."

---

[1] *Supra,* text 145.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
5. Amata Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

5. The Deathless

Sutta 46

Pāṭimokkha Suttaṃ

Obligation[1]

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[163]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then a certain monk came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side he said to the Exalted One: -

"Well for me, lord, if the Exalted One should teach me a teaching in brief,
hearing which teaching from the Exalted One
I might dwell solitary,
remote,
earnest,
ardent
and aspiring."

"Well then, monk, you ought to purify the rudiments in good states.[2]

And what are the rudiments in good states?

Herein, monk, do you dwell self-controlled
according to the self-control of the Obligations,[3]
well equipped in your range of practice,[4]
seeing danger in minutest faults,
and, undertaking the precepts,
do you train yourself therein.[5]

Now monk, when you have dwelt self-controlled
according to the self-control of the Obligations,
in your range of practice
[164] well-equipped,
seeing danger in minutest faults,
and when, undertaking the precepts,
you shall have trained yourself therein -
then, monk,
leaning on virtue,
established in virtue,
you should cultivate the four stations of mindfulness.

What four?

Herein a monk dwells in body contemplating body
(as transient),
ardent,

composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

Now, monk, when you,
leaning on virtue
and established in virtue,
shall have thus cultivated the four stations of mindfulness, -
then, monk, you may look for that increase in good states
which shall come to you,

whether by night or by day,
and not for decrease in good states."

Then that monk was delighted with the words of the Exalted One
and not long after,
dwelling solitary,
secluded,
zealous,
ardent
and aspiring,
in no long time
attained that goal supreme of the righteous life,
to win which
the clansmen rightly go forth from home
to the homeless.

So that in that very life,
of himself,
he fully understood it,
realized it
and abode therein,
and knew:

"Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter."

And that monk was yet another of the Arahants.

---

[1] *Pāṭimokkha*. *Cf*. *D*. iii, 77; *Dialog*. iii, 75.

[2] *Supra*, text 165; *VM*. 4.

[3] *Comy*. 'Here he enjoins the chief of the four *sīlas (pāṭimokkha-saṇvaro, indriya-saṇvaro, ājīva-parisuddhi, paccaya-sannissita-sīlā)*. *Cf*. *VM*. 16 *ff*.

[4] *Ācāra-gocara* (pasturage) *-sampanno*.

[5] Text has *sikkhasu* for *sikkhāhi*.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
5. Amata Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

5. The Deathless

Sutta 47

Du-c-Carita Suttaṃ

Wrong Conduct

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[164]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then a certain monk came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side he said to the Exalted One: -

"Well for me, lord, if the Exalted One should teach me a teaching in brief,
hearing which teaching from the Exalted One
I might dwell solitary,
remote,
earnest,
ardent
and aspiring."

"Then, monk, you must purify the rudiments in good states.

And what are the rudiments in good states?

Herein, monk, abandoning wrong conduct in body,
do you cultivate right conduct in body.

Likewise, abandoning wrong conduct in speech,
you should cultivate right conduct in speech.[ed1]

Abandoning wrong conduct in mind,
you should cultivate right conduct in mind.

Then, monk, abandoning wrong conduct in body,
cultivating right conduct in body
abandoning wrong conduct in speech,
cultivating right conduct in speech
abandoning wrong conduct in mind,
cultivating right conduct in mind,
leaning on virtue,
established in virtue,
you should cultivate four stations of mindfulness.

What four?

[165] Herein a monk dwells in body contemplating body
(as transient),
ardent,
composed

and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

Now, monk, when you,
leaning on virtue
and established in virtue,
shall have thus cultivated the four stations of mindfulness, -
then, monk, you may look for that increase in good states
which shall come to you,
whether by night or by day,
and not for decrease in good states."

Then that monk was delighted with the words of the Exalted One
and not long after,
dwelling solitary,
secluded,
zealous,
ardent
and aspiring,
in no long time
attained that goal supreme of the righteous life,
to win which
the clansmen rightly go forth from home
to the homeless.

So that in that very life,
of himself,
he fully understood it,
realized it
and abode therein,
and knew:

"Destroyed is rebirth,
lived is the righteous life,
done is the task,
for life in these conditions
there is no hereafter."

And that monk was yet another of the Arahants.

[ed1] Woodward here has mistakenly placed 'feelings, mind, and mind-states.'

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
5. Amata Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

5. The Deathless

Sutta 48

Mittā Suttaṃ

Friends

---

[165]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, those for whom you have fellow-feeling,
those who may deem you worth listening to,
your friends and colleagues,
your relatives,
your blood relations, -
they ought to be roused for,
admonished
and established in,
the cultivation of the four stations of mindfulness.

What four?

Herein a monk dwells in body contemplating body
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,

by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

"Monks, those for whom you have fellow-feeling,
those who may deem you worth listening to,
your friends and colleagues,
your relatives,
your blood relations, -
they ought to be roused for,
admonished
and established in,
the cultivation of the four stations of mindfulness.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
5. Amata Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

5. The Deathless

Sutta 49

Vedanā Suttaṃ

Feelings

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[165]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three feelings.

For the full understanding of these three feelings
the four stations of mindfulness ought to be cultivated.

What four?

Herein a monk dwells in body contemplating body
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed

and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

For the full understanding of these three feelings
the four stations of mindfulness ought to be cultivated."

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
5. Amata Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

5. The Deathless

Sutta 50

Āsava Suttaṃ

Āsāvas

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
6. Gaṇgā-Peyyāla

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

6. Gaṇgā Repetition

Suttas 51-62

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[166]

Sutta 51

Paṭhama Pācīna Suttaṃ

Eastward (a)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, the river Ganges
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the four stations of mindfulness
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the four stations of mindfulness
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk dwells in body contemplating body
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

Thus cultivating,
thus making much of
the four stations of mindfulness
a monk flows,
slides
and tends to Nibbāna."

Sutta 52

Dutiya Pācīna Suttaṃ

Eastward (b.1)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, the river Yamunā
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the four stations of mindfulness
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the four stations of mindfulness
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk dwells in body contemplating body
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

Thus cultivating,
thus making much of
the four stations of mindfulness
a monk flows,
slides
and tends to Nibbāna."

Sutta 53

Tatiya Pācīna Suttaṃ

Eastward (b.2)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, the river Acīravatī
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the four stations of mindfulness
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the four stations of mindfulness
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk dwells in body contemplating body
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

Thus cultivating,
thus making much of
the four stations of mindfulness
a monk flows,

slides
and tends to Nibbāna."

Sutta 54

Catuttha Pācīna Suttaṃ

Eastward (b.3)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, the river Sarabhū
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the four stations of mindfulness
flows,

slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the four stations of mindfulness
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk dwells in body contemplating body
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),

ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

Thus cultivating,
thus making much of
the four stations of mindfulness
a monk flows,
slides
and tends to Nibbāna."

Sutta 55

Pañcama Pācīna Suttaṃ

Eastward (b.4)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, the river Mahī
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the four stations of mindfulness
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the four stations of mindfulness
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk dwells in body contemplating body
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind contemplating mind
(as transient),

ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

Thus cultivating,
thus making much of
the four stations of mindfulness
a monk flows,
slides
and tends to Nibbāna."

Sutta 56

Chaṭṭha Pācīna Suttaṃ

Eastward (c)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, whatsoever great rivers there be,
such as the Ganges,
Yamunā,
Acīravatī,
Sarabhū
and Mahī,
all of them flow,
slide
and tend to the East,
even so a monk who cultivates
and makes much of
the four stations of mindfulness
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the four stations of mindfulness
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk dwells in body contemplating body
(as transient),
ardent,
composed
and mindful,

by restraing the dejection in the world
that arises from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

Thus cultivating,
thus making much of
the four stations of mindfulness
a monk flows,
slides
and tends to Nibbāna."

§

Sutta 57

Paṭhama Samudda Suttaṃ

Ocean (a)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, the river Ganges
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the four stations of mindfulness
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the four stations of mindfulness
does a monk flow,

slide
and tend to Nibbāna?

Herein a monk dwells in body contemplating body
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

Thus cultivating,
thus making much of
the four stations of mindfulness
a monk flows,
slides
and tends to Nibbāna."

Sutta 58

Dutiya Samudda Suttaṃ

Ocean (b.1)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, the river Yamunā
flows,
slides
and tends to the ocean,
even so a monk who cultivates

and makes much of
the four stations of mindfulness
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the four stations of mindfulness
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk dwells in body contemplating body
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

Thus cultivating,
thus making much of
the four stations of mindfulness
a monk flows,
slides
and tends to Nibbāna."

Sutta 59

Tatiya Samudda Suttaṃ

Ocean (b.2)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, the river Acīravatī
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the four stations of mindfulness
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the four stations of mindfulness
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk dwells in body contemplating body
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

Thus cultivating,
thus making much of
the four stations of mindfulness
a monk flows,
slides
and tends to Nibbāna."

Sutta 60

Catuttha Samudda Suttaṃ

Ocean (b.3)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, the river Sarabhū
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the four stations of mindfulness
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the four stations of mindfulness
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk dwells in body contemplating body
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

Thus cultivating,
thus making much of
the four stations of mindfulness
a monk flows,
slides
and tends to Nibbāna."

Sutta 61

Pañcama Samudda Suttaṃ

Ocean (b.4)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, the river Mahī
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the four stations of mindfulness
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the four stations of mindfulness
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk dwells in body contemplating body
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

Thus cultivating,
thus making much of
the four stations of mindfulness
a monk flows,

slides
and tends to Nibbāna."

Sutta 62

Chaṭṭha Samudda Suttaṃ

Ocean (c)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, whatsoever great rivers there be,
such as the Ganges,
Yamunā,
Acīravatī,
Sarabhū
and Mahī,
all of them flow,
slide
and tend to the East,

even so a monk who cultivates
and makes much of
the four stations of mindfulness
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the four stations of mindfulness
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk dwells in body contemplating body
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards feelings contemplating feelings
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind contemplating mind
(as transient),
ardent,
composed
and mindful,

by restraing the dejection in the world
that arises from coveting.

He dwells as regards mind-states contemplating mind-states
(as transient),
ardent,
composed
and mindful,
by restraing the dejection in the world
that arises from coveting.

Thus cultivating,
thus making much of
the four stations of mindfulness
a monk flows,
slides
and tends to Nibbāna."

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
7. Appamāda Vaggo

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

7. Earnestness

Suttas 63-72

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[166]

Sutta 63

Tathāgata

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all creatures,
whether footless or having two,
four,
or many feet;
whether having forms or formless;
whether conscious or unconscious,
or neither conscious nor unconscious, —
of these the Tathāgata,
the Arahant,
the fully Enlightened One,
is reckoned chief; —
even so, monks,
of all profitable conditions which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,[ed1]
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

§

ii. Ending in Restraint of Passion

"Just as, monks, of all creatures,
whether footless or having two,
four,
or many feet;
whether having forms or formless;

whether conscious or unconscious,
or neither conscious nor unconscious, —
of these the Tathāgata,
the Arahant,
the fully Enlightened One,
is reckoned chief; —
even so, monks,
of all profitable conditions which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

§

iii. Ending in the Deathless

"Just as, monks, of all creatures,
whether footless or having two,
four,
or many feet;
whether having forms or formless;
whether conscious or unconscious,
or neither conscious nor unconscious, —
of these the Tathāgata,
the Arahant,
the fully Enlightened One,
is reckoned chief; —
even so, monks,
of all profitable conditions which are rooted in earnestness,
which join together in earnestness, —

of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates

and makes much of
the four stations of mindfulness."

§

iv. Ending in Nibbāna

"Just as, monks, of all creatures,
whether footless or having two,
four,
or many feet;
whether having forms or formless;
whether conscious or unconscious,
or neither conscious nor unconscious, —
of these the Tathāgata,
the Arahant,
the fully Enlightened One,
is reckoned chief; —
even so, monks,
of all profitable conditions which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest

cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

Sutta 64

The Foot

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all the foot-characteristics
of such creatures as roam about
are joined together in the foot of the elephant,
and as the elephant's foot
in size
is reckoned chief,
even so, monks, of all profitable conditions
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

§

ii. Ending in Restraint of Passion

"Just as, monks, of all the foot-characteristics
of such creatures as roam about
are joined together in the foot of the elephant,
and as the elephant's foot
in size
is reckoned chief,
even so, monks, of all profitable conditions
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

§

iii. Ending in the Deathless

"Just as, monks, of all the foot-characteristics
of such creatures as roam about
are joined together in the foot of the elephant,
and as the elephant's foot
in size
is reckoned chief,
even so, monks, of all profitable conditions
which are rooted in earnestness,

which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness.

Thus, monks, a monk who is earnest cultivates and makes much of the four stations of mindfulness."

§

iv. Ending in Nibbāna

"Just as, monks, of all the foot-characteristics
of such creatures as roam about
are joined together in the foot of the elephant,
and as the elephant's foot
in size
is reckoned chief,
even so, monks, of all profitable conditions
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest

cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

Sutta 65

The Roof-peak

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in a peaked house
all the rafters whatsoever
go together to the roof-peak,
slope to the roof-peak,
are joined together in the roof-peak,
and of them
the peak is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

§

ii. Ending in Restraint of Passion

"Just as, monks, in a peaked house
all the rafters whatsoever
go together to the roof-peak,
slope to the roof-peak,
are joined together in the roof-peak,
and of them
the peak is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

§

iii. Ending in the Deathless

"Just as, monks, in a peaked house
all the rafters whatsoever
go together to the roof-peak,
slope to the roof-peak,
are joined together in the roof-peak,
and of them
the peak is reckoned chief, —
even so, monks, of all profitable conditions,

which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness.

Thus, monks, a monk who is earnest cultivates and makes much of the four stations of mindfulness."

§

iv. Ending in Nibbāna

"Just as, monks, in a peaked house
all the rafters whatsoever
go together to the roof-peak,
slope to the roof-peak,
are joined together in the roof-peak,
and of them
the peak is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

Sutta 66

Wood

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all scented woods whatsoever
the dark sandal-wood is reckoned chief, —
even so of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

§

ii. Ending in Restraint of Passion

"Just as, monks, of all scented woods whatsoever
the dark sandal-wood is reckoned chief, —
even so of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

§

iii. Ending in the Deathless

"Just as, monks, of all scented woods whatsoever
the dark sandal-wood is reckoned chief, —
even so of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness.

Thus, monks, a monk who is earnest cultivates and makes much of the four stations of mindfulness."

§

iv. Ending in Nibbāna

"Just as, monks, of all scented woods whatsoever
the dark sandal-wood is reckoned chief, —
even so of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

Sutta 67

Heart-wood

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all scented heart-woods whatsoever
the red saldal-wood is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,

which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

§

ii. Ending in Restraint of Passion

"Just as, monks, of all scented heart-woods whatsoever
the red saldal-wood is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

§

iii. Ending in the Deathless

"Just as, monks, of all scented heart-woods whatsoever
the red saldal-wood is reckoned chief, —
even so, monks, of all profitable conditions,

which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness.

Thus, monks, a monk who is earnest cultivates and makes much of the four stations of mindfulness."

§

iv. Ending in Nibbāna

"Just as, monks, of all scented heart-woods whatsoever
the red saldal-wood is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

Sutta 68

Jasmine

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all scented flowers whatsoever
the jasmine is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

§

ii. Ending in Restraint of Passion

"Just as, monks, of all scented flowers whatsoever
the jasmine is reckoned chief,

even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

§

iii. Ending in the Deathless

"Just as, monks, of all scented flowers whatsoever
the jasmine is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness.

Thus, monks, a monk who is earnest cultivates and makes much of the four stations of mindfulness."

§

iv. Ending in Nibbāna

"Just as, monks, of all scented flowers whatsoever
the jasmine is reckoned chief,
even so, monks, of all profitable conditions,

which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

Sutta 69

Prince

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, all petty princes whatsoever
follow in the train of the universal monarch,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

§

ii. Ending in Restraint of Passion

"Just as, monks, all petty princes whatsoever
follow in the train of the universal monarch,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

§

iii. Ending in the Deathless

"Just as, monks, all petty princes whatsoever
follow in the train of the universal monarch,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —

of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates

and makes much of
the four stations of mindfulness.

Thus, monks, a monk who is earnest cultivates and makes much of the four stations of mindfulness."

§

iv. Ending in Nibbāna

"Just as, monks, all petty princes whatsoever
follow in the train of the universal monarch,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

Sutta 70

Moon

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all starry bodies whatsoever
the radiance does not equal one-sixteenth part
of the radiance of the moon;
just as the moon is reckoned chief of them,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

§

ii. Ending in Restraint of Passion

"Just as, monks, of all starry bodies whatsoever
the radiance does not equal one-sixteenth part

of the radiance of the moon;
just as the moon is reckoned chief of them,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

§

iii. Ending in the Deathless

"Just as, monks, of all starry bodies whatsoever
the radiance does not equal one-sixteenth part
of the radiance of the moon;
just as the moon is reckoned chief of them,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate

and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness.

Thus, monks, a monk who is earnest cultivates and makes much of the four stations of mindfulness."

§

iv. Ending in Nibbāna

"Just as, monks, of all starry bodies whatsoever
the radiance does not equal one-sixteenth part
of the radiance of the moon;
just as the moon is reckoned chief of them,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

Sutta 71

Sun

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in the autumn season,
when the sky is opened up
and cleared of clouds,
the sun,
leaping up into the firmament,
drives away all darkness,
and shines
and burns
and flashes forth,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

§

ii. Ending in Restraint of Passion

"Just as, monks, in the autumn season,
when the sky is opened up
and cleared of clouds,
the sun,
leaping up into the firmament,
drives away all darkness,
and shines
and burns

and flashes forth,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

§

iii. Ending in the Deathless

"Just as, monks, in the autumn season,
when the sky is opened up
and cleared of clouds,
the sun,
leaping up into the firmament,
drives away all darkness,
and shines
and burns
and flashes forth,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness.

Thus, monks, a monk who is earnest cultivates and makes much of the four stations of mindfulness."

§

iv. Ending in Nibbāna

"Just as, monks, in the autumn season,
when the sky is opened up
and cleared of clouds,
the sun,
leaping up into the firmament,
drives away all darkness,
and shines
and burns
and flashes forth,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

Sutta 72

Cloth

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all woven cloths whatsoever
the cloth of Benares is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

§

ii. Ending in Restraint of Passion

"Just as, monks, of all woven cloths whatsoever
the cloth of Benares is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness."

§

iii. Ending in the Deathless

"Just as, monks, of all woven cloths whatsoever
the cloth of Benares is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness.

Thus, monks, a monk who is earnest cultivates and makes much of the four stations of mindfulness."

§

iv. Ending in Nibbāna

"Just as, monks, of all woven cloths whatsoever
the cloth of Benares is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four stations of mindfulness.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four stations of mindfulness.

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ed1 All versions of the Pali are completely abridged and indicate that the pattern to be followed is that of the end of the previous chapter. How this is to be done, where the materials are substantially different is not explained. I have made the best sense of this as I could.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
8. Bala-Karaṇīya Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

8. Deeds Requiring Strength

Suttas 73-84

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[167]

Sutta 73

Strength

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, whatsoever deeds requiring strength
are done,
all of them are done
in dependence on the earth,
with the earth for their support,
even so a monk,
depending on virtue,
supported by virtue,
cultivates the four stations of mindfulness,
makes much,
of the four stations of mindfulness.

And how does a monk,
depending on virtue,
supported by virtue,
cultivate the four stations of mindfulness,
make much,
of the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk
depending on virtue,
supported by virtue,
cultivates the four stations of mindfulness,
makes much,
of the four stations of mindfulness."

§

ii. Ending in Restraint of Passion

"Just as, monks, whatsoever deeds requiring strength
are done,
all of them are done
in dependence on the earth,
with the earth for their support,
even so a monk,
depending on virtue,
supported by virtue,
cultivates the four stations of mindfulness,
makes much,
of the four stations of mindfulness.

And how does a monk,
depending on virtue,
supported by virtue,
cultivate the four stations of mindfulness,
make much,
of the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk
depending on virtue,
supported by virtue,
cultivates the four stations of mindfulness,
makes much,
of the four stations of mindfulness."

§

iii. Ending in the Deathless

"Just as, monks, whatsoever deeds requiring strength
are done,
all of them are done
in dependence on the earth,
with the earth for their support,
even so a monk,
depending on virtue,
supported by virtue,
cultivates the four stations of mindfulness,
makes much,
of the four stations of mindfulness.

And how does a monk,
depending on virtue,
supported by virtue,
cultivate the four stations of mindfulness,
make much,
of the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk
depending on virtue,
supported by virtue,
cultivates the four stations of mindfulness,
makes much,
of the four stations of mindfulness."

§

iv. Ending in Nibbāna

"Just as, monks, whatsoever deeds requiring strength
are done,
all of them are done
in dependence on the earth,
with the earth for their support,
even so a monk,
depending on virtue,
supported by virtue,
cultivates the four stations of mindfulness,
makes much,
of the four stations of mindfulness.

And how does a monk,
depending on virtue,
supported by virtue,
cultivate the four stations of mindfulness,
make much,
of the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk
depending on virtue,
supported by virtue,
cultivates the four stations of mindfulness,
makes much,
of the four stations of mindfulness."

Sutta 74

Seed

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, whatsoever species
of seed and vegetation
come to growth,
increase
and maturity,
all of them depend on the earth,
are supported by the earth;
even so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the four stations of mindfulness,
attains growth,
increase
and maturity of conditions.

And how does a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the four stations of mindfulness,
attain growth,
increase
and maturity of conditions?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk
depending on virtue,
supported by virtue,

cultivating and making much of
the four stations of mindfulness,
attains growth,
increase
and maturity of conditions."

§

ii. Ending in Restraint of Passion

"Just as, monks, whatsoever species
of seed and vegetation
come to growth,
increase
and maturity,
all of them depend on the earth,
are supported by the earth;
even so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the four stations of mindfulness,
attains growth,
increase
and maturity of conditions.

And how does a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the four stations of mindfulness,
attain growth,

increase
and maturity of conditions?

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the four stations of mindfulness,
attains growth,
increase
and maturity of conditions."

§

iii. Ending in the Deathless

"Just as, monks, whatsoever species
of seed and vegetation
come to growth,
increase
and maturity,
all of them depend on the earth,
are supported by the earth;
even so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the four stations of mindfulness,
attains growth,
increase
and maturity of conditions.

And how does a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the four stations of mindfulness,
attain growth,
increase
and maturity of conditions?

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the four stations of mindfulness,
attains growth,
increase
and maturity of conditions."

§

iv. Ending in Nibbāna

"Just as, monks, whatsoever species
of seed and vegetation
come to growth,
increase
and maturity,
all of them depend on the earth,
are supported by the earth;
even so, monks, a monk who,
depending on virtue,

supported by virtue,
cultivates and makes much of
the four stations of mindfulness,
attains growth,
increase
and maturity of conditions.

And how does a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the four stations of mindfulness,
attain growth,
increase
and maturity of conditions?

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the four stations of mindfulness,
attains growth,
increase
and maturity of conditions."

Sutta 75

The Snake

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Supported, monks, by Himalaya,
lord of mountains,

snakes grow a body
and get strength.

When they have grown a body
and got strength there,
they go down to the tarns.

From the tarns
they go down to the lakes,

From the lakes
they go down to the small rivers,

From the small rivers
they go down to the great rivers,

From the great rivers
they go down to the sea,
the mighty ocean.

There they get great size and growth of body.

Just so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the four stations of mindfulness,
attains growth,
increase
and maturity of conditions.

And how, monks, does a monk,
depending on virtue,
supported by virtue,
cultivates and makes much of
the four stations of mindfulness,
attain growth,

increase
and maturity of conditions?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the four stations of mindfulness,
attains growth,
increase
and maturity of conditions."

§

ii. Ending in Restraint of Passion

"Supported, monks, by Himalaya,
lord of mountains,
snakes grow a body
and get strength.

When they have grown a body
and got strength there,
they go down to the tarns.

From the tarns
they go down to the lakes,

From the lakes
they go down to the small rivers,

From the small rivers
they go down to the great rivers,

From the great rivers
they go down to the sea,
the mighty ocean.

There they get great size and growth of body.

Just so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the four stations of mindfulness,
attains growth,

increase
and maturity of conditions.

And how, monks, does a monk,
depending on virtue,
supported by virtue,
cultivates and makes much of
the four stations of mindfulness,
attain growth,
increase
and maturity of conditions?

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the four stations of mindfulness,

attains growth,
increase
and maturity of conditions."

§

iii. Ending in the Deathless

"Supported, monks, by Himalaya,
lord of mountains,
snakes grow a body
and get strength.

When they have grown a body
and got strength there,
they go down to the tarns.

From the tarns
they go down to the lakes,

From the lakes
they go down to the small rivers,

From the small rivers
they go down to the great rivers,

From the great rivers
they go down to the sea,
the mighty ocean.

There they get great size and growth of body.

Just so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the four stations of mindfulness,
attains growth,
increase
and maturity of conditions.

And how, monks, does a monk,
depending on virtue,
supported by virtue,
cultivates and makes much of
the four stations of mindfulness,
attain growth,
increase
and maturity of conditions?

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the four stations of mindfulness,
attains growth,
increase
and maturity of conditions."

§

iv. Ending in Nibbāna

"Supported, monks, by Himalaya,
lord of mountains,
snakes grow a body
and get strength.

When they have grown a body
and got strength there,
they go down to the tarns.

From the tarns
they go down to the lakes,

From the lakes
they go down to the small rivers,

From the small rivers
they go down to the great rivers,

From the great rivers
they go down to the sea,
the mighty ocean.

There they get great size and growth of body.

Just so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the four stations of mindfulness,
attains growth,
increase
and maturity of conditions.

And how, monks, does a monk,
depending on virtue,
supported by virtue,
cultivates and makes much of
the four stations of mindfulness,
attain growth,
increase
and maturity of conditions?

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the four stations of mindfulness,
attains growth,
increase
and maturity of conditions."

Sutta 76

The Tree

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose a tree, monks,
that inclines to the east,
slopes to the east,
tends to the east.

When cut down at the root,
in what direction would it fall?"

"As it slopes,
as it inclines,
as it tends, lord."

"Well, monks, even so
a monk, cultivating and makng much of
the four stations of mindfulness,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna,.

And how does a monk,
cultivating and makng much of
the four stations of mindfulness,
incline to Nibbāna,
slope to Nibbāna,
tend to Nibbāna,?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk,
cultivating and makng much of
the four stations of mindfulness,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna."

§

ii. Ending in Restraint of Passion

"Suppose a tree, monks,
that inclines to the east,

slopes to the east,
tends to the east.

When cut down at the root,
in what direction would it fall?"

"As it slopes,
as it inclines,
as it tends, lord."

"Well, monks, even so
a monk, cultivating and makng much of
the four stations of mindfulness,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna,.

And how does a monk,
cultivating and makng much of
the four stations of mindfulness,
incline to Nibbāna,
slope to Nibbāna,
tend to Nibbāna,?

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk,
cultivating and makng much of
the four stations of mindfulness,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna."

§

iii. Ending in the Deathless

"Suppose a tree, monks,
that inclines to the east,
slopes to the east,
tends to the east.

When cut down at the root,
in what direction would it fall?"

"As it slopes,
as it inclines,
as it tends, lord."

"Well, monks, even so
a monk, cultivating and makng much of

the four stations of mindfulness,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna,.

And how does a monk,
cultivating and makng much of
the four stations of mindfulness,
incline to Nibbāna,
slope to Nibbāna,
tend to Nibbāna,?

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk,
cultivating and makng much of
the four stations of mindfulness,
inclines to Nibbāna,

slopes to Nibbāna,
tends to Nibbāna."

§

iv. Ending in Nibbāna

"Suppose a tree, monks,
that inclines to the east,
slopes to the east,
tends to the east.

When cut down at the root,
in what direction would it fall?"

"As it slopes,
as it inclines,
as it tends, lord."

"Well, monks, even so
a monk, cultivating and makng much of
the four stations of mindfulness,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna,.

And how does a monk,
cultivating and makng much of
the four stations of mindfulness,
incline to Nibbāna,
slope to Nibbāna,
tend to Nibbāna,?

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk,
cultivating and makng much of
the four stations of mindfulness,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna."

Sutta 77

The Pot

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as a pot,
if overset,
empties out its water,
and cannot take it in again,
even so a monk
who cultivates and makes much of
the four stations of mindfulness,
empties out ill, unprofitable states
and cannot take them in again.

And how, monks, can a monk,
by cultivating and makng much of
the four stations of mindfulness,
empty out ill, unprofitable states
and not take them in again?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk,
cultivating and makng much of
the four stations of mindfulness
empties out ill, unprofitable states
and not take them in again."

§

ii. Ending in Restraint of Passion

"Just as a pot,
if overset,
empties out its water,
and cannot take it in again,

even so a monk
who cultivates and makes much of
the four stations of mindfulness,
empties out ill, unprofitable states
and cannot take them in again.

And how, monks, can a monk,
by cultivating and makng much of
the four stations of mindfulness,
empty out ill, unprofitable states
and not take them in again?

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk,
cultivating and makng much of
the four stations of mindfulness
empties out ill, unprofitable states
and not take them in again."

§

iii. Ending in the Deathless

"Just as a pot,
if overset,
empties out its water,
and cannot take it in again,
even so a monk
who cultivates and makes much of
the four stations of mindfulness,
empties out ill, unprofitable states
and cannot take them in again.

And how, monks, can a monk,
by cultivating and makng much of
the four stations of mindfulness,
empty out ill, unprofitable states
and not take them in again?

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk,
cultivating and makng much of
the four stations of mindfulness
empties out ill, unprofitable states
and not take them in again."

§

iv. Ending in Nibbāna

"Just as a pot,
if overset,
empties out its water,
and cannot take it in again,
even so a monk
who cultivates and makes much of
the four stations of mindfulness,
empties out ill, unprofitable states
and cannot take them in again.

And how, monks, can a monk,
by cultivating and makng much of
the four stations of mindfulness,

empty out ill, unprofitable states
and not take them in again?

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk,
cultivating and makng much of
the four stations of mindfulness
empties out ill, unprofitable states
and not take them in again."

Sutta 78

Bearded Wheat

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose monks, the spike of bearded wheat
or bearded barley
be well aimed.

When pressed by hand or foot,
it is possible
that it will pierce hand or foot
and draw blood.

Why so?

Because, monks,
the spike is well aimed.

Even so, monks,
owing to the right aim of way-culture
it is possible
that a monk will pierce ignorance,
will draw knowledge,
will realize Nibbāna,.

Why so?

Because, monks,
his view is well aimed.

And how, monks, does a monk
by view well aimed,
by well aimed way-culture
so pierce ignorance,
draw knowledge
and realize Nibbāna?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk,
by view well aimed,
by well aimed way-culture
pierces ignorance,
draws knowledge
and realizes Nibbāna."

§

ii. Ending in Restraint of Passion

"Suppose monks, the spike of bearded wheat
or bearded barley
be well aimed.

When pressed by hand or foot,
it is possible
that it will pierce hand or foot
and draw blood.

Why so?

Because, monks,
the spike is well aimed.

Even so, monks,
owing to the right aim of way-culture
it is possible
that a monk will pierce ignorance,
will draw knowledge,
will realize Nibbāna,.

Why so?

Because, monks,
his view is well aimed.

And how, monks, does a monk
by view well aimed,
by well aimed way-culture
so pierce ignorance,
draw knowledge
and realize Nibbāna?

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk,
by view well aimed,
by well aimed way-culture
pierces ignorance,
draws knowledge
and realizes Nibbāna."

§

iii. Ending in the Deathless

"Suppose monks, the spike of bearded wheat
or bearded barley
be well aimed.

When pressed by hand or foot,
it is possible
that it will pierce hand or foot
and draw blood.

Why so?

Because, monks,
the spike is well aimed.

Even so, monks,
owing to the right aim of way-culture
it is possible
that a monk will pierce ignorance,
will draw knowledge,
will realize Nibbāna,.

Why so?

Because, monks,
his view is well aimed.

And how, monks, does a monk
by view well aimed,
by well aimed way-culture

so pierce ignorance,
draw knowledge
and realize Nibbāna?

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk,
by view well aimed,
by well aimed way-culture
pierces ignorance,
draws knowledge
and realizes Nibbāna."

§

iv. Ending in Nibbāna

"Suppose monks, the spike of bearded wheat
or bearded barley
be well aimed.

When pressed by hand or foot,
it is possible
that it will pierce hand or foot
and draw blood.

Why so?

Because, monks,
the spike is well aimed.

Even so, monks,
owing to the right aim of way-culture
it is possible
that a monk will pierce ignorance,
will draw knowledge,
will realize Nibbāna,.

Why so?

Because, monks,
his view is well aimed.

And how, monks, does a monk
by view well aimed,
by well aimed way-culture
so pierce ignorance,
draw knowledge
and realize Nibbāna?

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk,
by view well aimed,
by well aimed way-culture
pierces ignorance,
draws knowledge
and realizes Nibbāna."

Sutta 79

The Sky

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, divers winds blow in the sky, -
some winds blow from the east,
some winds blow from the west,
some winds blow from the north,
some winds blow from the south,
some winds are dusty,
some winds are dustless,
some winds are cool
some winds are hot
some winds are soft
some winds are boisterous.

Even so, monks,
when a monk cultivates the four stations of mindfulness,
makes much of the four stations of mindfulness,
then in him
the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture

reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way[ed1]
by culture
reaches fulfilment.

And how, monks, when a monk cultivates the four stations of mindfulness,
makes much of the four stations of mindfulness,
do the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how monks, when a monk cultivates the four stations of mindfulness,
makes much of the four stations of mindfulness,
the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,

the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment in him."

§

ii. Ending in Restraint of Passion

"Just as, monks, divers winds blow in the sky, -
some winds blow from the east,
some winds blow from the west,
some winds blow from the north,
some winds blow from the south,
some winds are dusty,
some winds are dustless,
some winds are cool
some winds are hot
some winds are soft
some winds are boisterous.

Even so, monks,
when a monk cultivates the four stations of mindfulness,
makes much of the four stations of mindfulness,
then in him
the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture

reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment.

And how, monks, when a monk cultivates the four stations of mindfulness,
makes much of the four stations of mindfulness,
do the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment?

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, when a monk cultivates the four stations of mindfulness,
makes much of the four stations of mindfulness,
the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers

by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment in him."

§

iii. Ending in the Deathless

"Just as, monks, divers winds blow in the sky, -
some winds blow from the east,
some winds blow from the west,
some winds blow from the north,
some winds blow from the south,
some winds are dusty,
some winds are dustless,
some winds are cool
some winds are hot
some winds are soft
some winds are boisterous.

Even so, monks,
when a monk cultivates the four stations of mindfulness,
makes much of the four stations of mindfulness,
then in him
the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,

the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment.

And how, monks, when a monk cultivates the four stations of mindfulness,
makes much of the four stations of mindfulness,
do the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment?

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, when a monk cultivates the four stations of mindfulness,
makes much of the four stations of mindfulness,
the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,

the Ariyan eightfold way
by culture
reaches fulfilment in him."

§

iv. Ending in Nibbāna

"Just as, monks, divers winds blow in the sky, -
some winds blow from the east,
some winds blow from the west,
some winds blow from the north,
some winds blow from the south,
some winds are dusty,
some winds are dustless,
some winds are cool
some winds are hot
some winds are soft
some winds are boisterous.

Even so, monks,
when a monk cultivates the four stations of mindfulness,
makes much of the four stations of mindfulness,
then in him
the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture

reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment.

And how, monks, when a monk cultivates the four stations of mindfulness,
makes much of the four stations of mindfulness,
do the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment?

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, when a monk cultivates the four stations of mindfulness,
makes much of the four stations of mindfulness,
the four stations of mindfulness
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five faculties,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment in him."

Sutta 80

The Rain-Cloud (a)

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in the last month of the hot season
the dust and dirt fly up,
and then out of due season
a great rain-cloud in a moment
lays and makes them vanish, -
even so does a monk
who cultivates and makes much of
the four stations of mindfulness
lay and cause to vanish
the ill
unprofitable states
that rise from time to time.

And how does a monk
who cultivates and makes much of
the four stations of mindfulness
lay and cause to vanish
the ill
unprofitable states
that rise from time to time?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how monks, when a monk cultivates the four stations of mindfulness,
makes much of the four stations of mindfulness,
a monk lays and causes to vanish

the ill,
unprofitable states
that rise
and rise again."

§

ii. Ending in Restraint of Passion

"Just as, monks, in the last month of the hot season
the dust and dirt fly up,
and then out of due season
a great rain-cloud in a moment
lays and makes them vanish, -
even so does a monk
who cultivates and makes much of
the four stations of mindfulness
lay and cause to vanish
the ill
unprofitable states
that rise from time to time.

And how does a monk
who cultivates and makes much of
the four stations of mindfulness
lay and cause to vanish
the ill
unprofitable states
that rise from time to time?

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, when a monk cultivates the four stations of mindfulness,
makes much of the four stations of mindfulness,
a monk lays and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

§

iii. Ending in the Deathless

"Just as, monks, in the last month of the hot season
the dust and dirt fly up,
and then out of due season
a great rain-cloud in a moment
lays and makes them vanish, -
even so does a monk
who cultivates and makes much of
the four stations of mindfulness
lay and cause to vanish
the ill
unprofitable states
that rise from time to time.

And how does a monk
who cultivates and makes much of
the four stations of mindfulness
lay and cause to vanish
the ill
unprofitable states
that rise from time to time?

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, when a monk cultivates the four stations of mindfulness,
makes much of the four stations of mindfulness,
a monk lays and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

§

iv. Ending in Nibbāna

"Just as, monks, in the last month of the hot season
the dust and dirt fly up,
and then out of due season
a great rain-cloud in a moment
lays and makes them vanish, -
even so does a monk
who cultivates and makes much of
the four stations of mindfulness
lay and cause to vanish
the ill
unprofitable states
that rise from time to time.

And how does a monk
who cultivates and makes much of
the four stations of mindfulness
lay and cause to vanish
the ill
unprofitable states
that rise from time to time?

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, when a monk cultivates the four stations of mindfulness,
makes much of the four stations of mindfulness,
a monk lays and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

Sutta 81

The Rain-Cloud (b)

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, from time to time
a strong wind scatters
and causes to vanish
a great mass of clouds
that has arisen,
even so a monk who cultivates and makes much of
the four stations of mindfulness
from time to time
scatters and causes to vanish
the ill,
unprofitable states

that rise
and rise again.

And how does a monk who cultivates and makes much of
the four stations of mindfulness
from time to time
scatter and cause to vanish
the ill,
unprofitable states
that rise
and rise again?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how monks, when a monk cultivates the four stations of mindfulness,
makes much of the four stations of mindfulness,
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

§

ii. Ending in Restraint of Passion

"Just as, monks, from time to time
a strong wind scatters
and causes to vanish
a great mass of clouds
that has arisen,
even so a monk who cultivates and makes much of
the four stations of mindfulness
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

And how does a monk who cultivates and makes much of
the four stations of mindfulness
from time to time
scatter and cause to vanish

the ill,
unprofitable states
that rise
and rise again?

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, when a monk cultivates the four stations of mindfulness,
makes much of the four stations of mindfulness,
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

§

iii. Ending in the Deathless

"Just as, monks, from time to time
a strong wind scatters
and causes to vanish
a great mass of clouds
that has arisen,
even so a monk who cultivates and makes much of
the four stations of mindfulness
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

And how does a monk who cultivates and makes much of
the four stations of mindfulness
from time to time
scatter and cause to vanish
the ill,
unprofitable states
that rise
and rise again?

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, when a monk cultivates the four stations of mindfulness,
makes much of the four stations of mindfulness,
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

§

iv. Ending in Nibbāna

"Just as, monks, from time to time
a strong wind scatters
and causes to vanish
a great mass of clouds
that has arisen,

even so a monk who cultivates and makes much of
the four stations of mindfulness
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

And how does a monk who cultivates and makes much of
the four stations of mindfulness
from time to time
scatter and cause to vanish
the ill,
unprofitable states
that rise
and rise again?

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, when a monk cultivates the four stations of mindfulness,
makes much of the four stations of mindfulness,
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

Sutta 82

The Ship

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in the case of a sea-faring vessel
rigged with masts and stays
and stranded on the bank,
for six months it is worn by the water,
while in the dry season
its rigging is spoiled by wind and sun:
then, overstrung by a shower
in the rainy season,
it is easily weakened
and rots away, -
just so, in a monk who cultivates and makes much of
the four stations of mindfulness
right easily the fetters are weakened
and rot away.

And how, monks, in one so cultivating and making much of
the four stations of mindfulness
are the fetters weakened
and rot away?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how monks, in one so cultivating and making much of
the four stations of mindfulness
the fetters are weakened
and rot away."

§

ii. Ending in Restraint of Passion

"Just as, monks, in the case of a sea-faring vessel
rigged with masts and stays
and stranded on the bank,
for six months it is worn by the water,
while in the dry season
its rigging is spoiled by wind and sun:
then, overstrung by a shower
in the rainy season,
it is easily weakened
and rots away, -
just so, in a monk who cultivates and makes much of
the four stations of mindfulness
right easily the fetters are weakened
and rot away.

And how, monks, in one so cultivating and making much of
the four stations of mindfulness
are the fetters weakened
and rot away?

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, in one so cultivating and making much of
the four stations of mindfulness
the fetters are weakened
and rot away."

§

iii. Ending in the Deathless

"Just as, monks, in the case of a sea-faring vessel
rigged with masts and stays
and stranded on the bank,
for six months it is worn by the water,
while in the dry season
its rigging is spoiled by wind and sun:
then, overstrung by a shower
in the rainy season,
it is easily weakened
and rots away, -
just so, in a monk who cultivates and makes much of
the four stations of mindfulness
right easily the fetters are weakened
and rot away.

And how, monks, in one so cultivating and making much of
the four stations of mindfulness
are the fetters weakened
and rot away?

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, in one so cultivating and making much of
the four stations of mindfulness
the fetters are weakened
and rot away."

§

iv. Ending in Nibbāna

"Just as, monks, in the case of a sea-faring vessel
rigged with masts and stays
and stranded on the bank,
for six months it is worn by the water,
while in the dry season
its rigging is spoiled by wind and sun:
then, overstrung by a shower
in the rainy season,
it is easily weakened
and rots away, -
just so, in a monk who cultivates and makes much of
the four stations of mindfulness
right easily the fetters are weakened
and rot away.

And how, monks, in one so cultivating and making much of
the four stations of mindfulness

are the fetters weakened
and rot away?

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, in one so cultivating and making much of
the four stations of mindfulness
the fetters are weakened
and rot away."

Sutta 83

For All Comers

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, a guest-house.

Thither come folk from the eastern quarter,
who take up residence therein.

Thither come folk from the western quarter,
who take up residence therein.

Thither come folk from the northern quarter,
who take up residence therein.

Thither come folk from the southern quarter,
who take up residence therein.

Noblemen and brahmins,
commoners and serfs.

Even so, monks, a monk who cultivates the four stations of mindfulness,
who makes much of the four stations of mindfulness,
by full comprehension
realizes those states

which are by full comprehension
to be fully understood.

Those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

What, monks, are the states to be realized
by full comprehension?

To that question you must reply:

'It is the five factors
that have to do with grasping.'

What five?

They are these:

The body-factor
that has to do with grasping,
the factor of feeling
that has to do with grasping,
the perception-factor
that has to do with grasping,
the activities-factor

that has to do with grasping,
the consciousness-factor
that has to do with grasping.

And what, monks, are the states
that are to be abandoned
by full comprehension?

They are ignorance,
and lust of becoming.

These are the states to be abandoned
by full comprehension.

And what, monks, are the states
that are to be realized
by full comprehension?

They are knowledge and release.

These are the states
to be realized by full comprehension.

And what, monks, are the states
that are to be cultivated
by full comprehension?

They are calm and insight.

These are the states
to be cultivated by full comprehension.

And how does a monk, cultivating and making much of the four stations of mindfulness,
realize,
abandon,

fully comprehend
and cultivate (these states)?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how monks, a monk who cultivates the four stations of mindfulness,
who makes much of the four stations of mindfulness,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood;

those states that are to be abandoned
by full comprehension,

by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates."

§

ii. Ending in Restraint of Passion

"Suppose, monks, a guest-house.

Thither come folk from the eastern quarter,
who take up residence therein.

Thither come folk from the western quarter,
who take up residence therein.

Thither come folk from the northern quarter,
who take up residence therein.

Thither come folk from the southern quarter,
who take up residence therein.

Noblemen and brahmins,
commoners and serfs.

Even so, monks, a monk who cultivates the four stations of mindfulness,
who makes much of the four stations of mindfulness,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood.

Those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

What, monks, are the states to be realized
by full comprehension?

To that question you must reply:

'It is the five factors
that have to do with grasping.'

What five?

They are these:

The body-factor
that has to do with grasping,
the factor of feeling

that has to do with grasping,
the perception-factor
that has to do with grasping,
the activities-factor
that has to do with grasping,
the consciousness-factor
that has to do with grasping.

And what, monks, are the states
that are to be abandoned
by full comprehension?

They are ignorance,
and lust of becoming.

These are the states to be abandoned
by full comprehension.

And what, monks, are the states
that are to be realized
by full comprehension?

They are knowledge and release.

These are the states
to be realized by full comprehension.

And what, monks, are the states
that are to be cultivated
by full comprehension?

They are calm and insight.

These are the states
to be cultivated by full comprehension.

And how does a monk, cultivating and making much of the four stations of mindfulness,
realize,
abandon,
fully comprehend
and cultivate (these states)?

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, a monk who cultivates the four stations of mindfulness,
who makes much of the four stations of mindfulness,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood;

those states that are to be abandoned
by full comprehension,

by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates."

§

iii. Ending in the Deathless

"Suppose, monks, a guest-house.

Thither come folk from the eastern quarter,
who take up residence therein.

Thither come folk from the western quarter,
who take up residence therein.

Thither come folk from the northern quarter,
who take up residence therein.

Thither come folk from the southern quarter,
who take up residence therein.

Noblemen and brahmins,
commoners and serfs.

Even so, monks, a monk who cultivates the four stations of mindfulness,
who makes much of the four stations of mindfulness,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood.

Those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

What, monks, are the states to be realized
by full comprehension?

To that question you must reply:

'It is the five factors
that have to do with grasping.'

What five?

They are these:

The body-factor
that has to do with grasping,
the factor of feeling

that has to do with grasping,
the perception-factor
that has to do with grasping,
the activities-factor
that has to do with grasping,
the consciousness-factor
that has to do with grasping.

And what, monks, are the states
that are to be abandoned
by full comprehension?

They are ignorance,
and lust of becoming.

These are the states to be abandoned
by full comprehension.

And what, monks, are the states
that are to be realized
by full comprehension?

They are knowledge and release.

These are the states
to be realized by full comprehension.

And what, monks, are the states
that are to be cultivated
by full comprehension?

They are calm and insight.

These are the states
to be cultivated by full comprehension.

And how does a monk, cultivating and making much of the four stations of mindfulness,
realize,
abandon,
fully comprehend
and cultivate (these states)?

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, a monk who cultivates the four stations of mindfulness,
who makes much of the four stations of mindfulness,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood;

those states that are to be abandoned
by full comprehension,

by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates."

§

iv. Ending in Nibbāna

"Suppose, monks, a guest-house.

Thither come folk from the eastern quarter,
who take up residence therein.

Thither come folk from the western quarter,
who take up residence therein.

Thither come folk from the northern quarter,
who take up residence therein.

Thither come folk from the southern quarter,
who take up residence therein.

Noblemen and brahmins,
commoners and serfs.

Even so, monks, a monk who cultivates the four stations of mindfulness,
who makes much of the four stations of mindfulness,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood.

Those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

What, monks, are the states to be realized
by full comprehension?

To that question you must reply:

'It is the five factors
that have to do with grasping.'

What five?

They are these:

The body-factor
that has to do with grasping,
the factor of feeling

that has to do with grasping,
the perception-factor
that has to do with grasping,
the activities-factor
that has to do with grasping,
the consciousness-factor
that has to do with grasping.

And what, monks, are the states
that are to be abandoned
by full comprehension?

They are ignorance,
and lust of becoming.

These are the states to be abandoned
by full comprehension.

And what, monks, are the states
that are to be realized
by full comprehension?

They are knowledge and release.

These are the states
to be realized by full comprehension.

And what, monks, are the states
that are to be cultivated
by full comprehension?

They are calm and insight.

These are the states
to be cultivated by full comprehension.

And how does a monk, cultivating and making much of the four stations of mindfulness,
realize,
abandon,
fully comprehend
and cultivate (these states)?

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, a monk who cultivates the four stations of mindfulness,
who makes much of the four stations of mindfulness,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood;

those states that are to be abandoned
by full comprehension,

by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates."

Sutta 84

The River

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, the river Ganges,
that flows,
slides
and tends towards the east,
and there comes a great crowd of folk,
armed with pick and basket, saying:

'We will make this river Ganges
flow,
slide
and tend towards the west.'

What think ye, monks?

Would that great crowd of folk
make the river Ganges
flow,
slide
and tend towards the west?"

"Surely not, lord."

"And why not?"

"Because, lord, the river Ganges
flows,
slides
and tends towards the east,
it were no easy thing
to make it flow,
slide
and tend towards the west;
insomuch that fatigue and vexation
would be the lot
of that great crowd of folk."

"Just so, monks, if the rajah's royal ministers
or his friends
or boon companions
or kinsmen
or blood relatives
were to come to a monk
who is cultivating and making much of the Axiyan eightfold way,
and were to seek to entice him with wealth, saying:

'Come, good man!

Why should these yellow robes torment you?

Why parade about with shaven crown and bowl?

Come!

Return to the lower life
and enjoy possessions
and do deeds of merit,' -

for that monk
so cultivating and making much of the four stations of mindfulness
return to the lower life is impossible.

Why so?

Because, monks, that monk's heart
has for many a long day
been bent on detachment,
inclined to detachment,
turned towards detachment,
so that there is no possibility
for him to return to the lower life.

And how, monks, does a monk
cultivate and make much of the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how monks, a monk cultivates and makes much of the four stations of mindfulness."

§

ii. Ending in Restraint of Passion

"Suppose, monks, the river Ganges,
that flows,
slides
and tends towards the east,
and there comes a great crowd of folk,
armed with pick and basket, saying:

'We will make this river Ganges
flow,
slide
and tend towards the west.'

What think ye, monks?

Would that great crowd of folk
make the river Ganges
flow,
slide
and tend towards the west?"

"Surely not, lord."

"And why not?"

"Because, lord, the river Ganges
flows,
slides
and tends towards the east,
it were no easy thing
to make it flow,
slide
and tend towards the west;
insomuch that fatigue and vexation
would be the lot
of that great crowd of folk."

"Just so, monks, if the rajah's royal ministers
or his friends
or boon companions
or kinsmen
or blood relatives
were to come to a monk
who is cultivating and making much of the Axiyan eightfold way,
and were to seek to entice him with wealth, saying:

'Come, good man!

Why should these yellow robes torment you?

Why parade about with shaven crown and bowl?

Come!

Return to the lower life
and enjoy possessions
and do deeds of merit,' -

for that monk
so cultivating and making much of the four stations of mindfulness
return to the lower life is impossible.

Why so?

Because, monks, that monk's heart
has for many a long day
been bent on detachment,
inclined to detachment,
turned towards detachment,
so that there is no possibility
for him to return to the lower life.

And how, monks, does a monk
cultivate and make much of the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, a monk cultivates and makes much of the four stations of mindfulness."

§

iii. Ending in the Deathless

"Suppose, monks, the river Ganges,
that flows,
slides
and tends towards the east,

and there comes a great crowd of folk,
armed with pick and basket, saying:

'We will make this river Ganges
flow,
slide
and tend towards the west.'

What think ye, monks?

Would that great crowd of folk
make the river Ganges
flow,
slide
and tend towards the west?"

"Surely not, lord."

"And why not?"

"Because, lord, the river Ganges
flows,
slides
and tends towards the east,
it were no easy thing
to make it flow,
slide
and tend towards the west;
insomuch that fatigue and vexation
would be the lot
of that great crowd of folk."

"Just so, monks, if the rajah's royal ministers
or his friends
or boon companions
or kinsmen
or blood relatives

were to come to a monk
who is cultivating and making much of the Axiyan eightfold way,
and were to seek to entice him with wealth, saying:

'Come, good man!

Why should these yellow robes torment you?

Why parade about with shaven crown and bowl?

Come!

Return to the lower life
and enjoy possessions
and do deeds of merit,' -

for that monk
so cultivating and making much of the four stations of mindfulness
return to the lower life is impossible.

Why so?

Because, monks, that monk's heart
has for many a long day
been bent on detachment,
inclined to detachment,
turned towards detachment,
so that there is no possibility
for him to return to the lower life.

And how, monks, does a monk
cultivate and make much of the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, a monk cultivates and makes much of the four stations of mindfulness."

§

iv. Ending in Nibbāna

"Suppose, monks, the river Ganges,
that flows,
slides
and tends towards the east,
and there comes a great crowd of folk,
armed with pick and basket, saying:

'We will make this river Ganges
flow,

slide
and tend towards the west.'

What think ye, monks?

Would that great crowd of folk
make the river Ganges
flow,
slide
and tend towards the west?"

"Surely not, lord."

"And why not?"

"Because, lord, the river Ganges
flows,
slides
and tends towards the east,
it were no easy thing
to make it flow,
slide
and tend towards the west;
insomuch that fatigue and vexation
would be the lot
of that great crowd of folk."

"Just so, monks, if the rajah's royal ministers
or his friends
or boon companions
or kinsmen
or blood relatives
were to come to a monk
who is cultivating and making much of the Axiyan eightfold way,
and were to seek to entice him with wealth, saying:

'Come, good man!

Why should these yellow robes torment you?

Why parade about with shaven crown and bowl?

Come!

Return to the lower life
and enjoy possessions
and do deeds of merit,' -

for that monk
so cultivating and making much of the four stations of mindfulness
return to the lower life is impossible.

Why so?

Because, monks, that monk's heart
has for many a long day
been bent on detachment,
inclined to detachment,
turned towards detachment,
so that there is no possibility
for him to return to the lower life.

And how, monks, does a monk
cultivate and make much of the four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, a monk cultivates and makes much of the four stations of mindfulness."

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ed1 In SN 5.45 this is 'the four stations of mindfulness'. Since the whole is abridged here, it is not certain, but is likely that this should be changed as here.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
9. Esana Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

9. Longing

Suttas 85-94

---

[167]

Sutta 85

Longing

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the full comprehension of these three longings, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

b. Realization

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the realization of (the meaning of) these three longings, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

c. Weariing Out

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the wearing out of these three longings, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

d. Abandoning

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the abandoning of these three longings, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 86

Conceits

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the full comprehension
of these three conceits, monks,
that the four stations of mindfulness is to be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the realization of (the meaning of) these three conceits, monks, that the four stations of mindfulness is to be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the wearing out of these three conceits, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the abandoning of these three conceits, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 87

Āsava

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the full comprehension
of these three *āsavas,* monks,
that the four stations of mindfulness is to be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the realization of (the meaning of) these three *āsavas,* monks,
that the four stations of mindfulness is to be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the wearing out of these three *āsavas,* monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the abandoning of these three *āsava*, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 88

Becoming

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the full comprehension
of these three becomings monks,

that the four stations of mindfulness is to be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the realization of (the meaning of) these three becomings, monks, that the four stations of mindfulness is to be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the wearing out of these three becomings, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the abandoning of these three becomings, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 89

Suffering

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the full comprehension
of these three forms of suffering monks,
that the four stations of mindfulness is to be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the realization of (the meaning of) these three forms of suffering, monks,
that the four stations of mindfulness is to be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the wearing out of these three forms of suffering, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the abandoning of these three forms of suffering, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 90

Obstructions

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the full comprehension
of these three obstructions monks,
that the four stations of mindfulness is to be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the realization of (the meaning of) these three obstructions, monks, that the four stations of mindfulness is to be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

c. Weariing Out

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the wearing out of these three obstructions, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

d. Abandoning

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the abandoning of these three obstructions, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 91

Stains

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the full comprehension
of these three stains, monks,
that the four stations of mindfulness is to be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the realization of (the meaning of) these three stains, monks,
that the four stations of mindfulness is to be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the wearing out of these three stains, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the abandoning of these three stains, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 92

Pains

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the full comprehension
of these three pains, monks,
that the four stations of mindfulness is to be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the realization of (the meaning of) these three pains, monks,
that the four stations of mindfulness is to be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the wearing out of these three pains, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the abandoning of these three pains, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 93

Feelings

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the full comprehension
of these three feelings, monks,

that the four stations of mindfulness is to be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the realization of (the meaning of) these three feelings, monks, that the four stations of mindfulness is to be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the wearing out of these three feelings, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the abandoning of these three feelings, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 94

Craving

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the full comprehension
of these three cravings, monks,
that the four stations of mindfulness is to be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the realization of (the meaning of) these three cravings, monks,
that the four stations of mindfulness is to be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the wearing out of these three cravings, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the abandoning of these three cravings, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 94.2

Thirst

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there axe these three thirsts.

What three?

The thirst for sensual delights,
the thirst for becoming,
the thirst for ceasing to become.

These are the three.

It is for the full comprehension
of these three thirsts, monks,
that the four stations of mindfulness is to be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there axe these three thirsts.

What three?

The thirst for sensual delights,
the thirst for becoming,
the thirst for ceasing to become.

These are the three.

It is for the realization of (the meaning of) these three thirsts, monks,
that the four stations of mindfulness is to be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

c. Weariing Out

"Monks, there axe these three thirsts.

What three?

The thirst for sensual delights,
the thirst for becoming,
the thirst for ceasing to become.

These are the three.

It is for the wearing out of these three thirsts, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

d. Abandoning

"Monks, there axe these three thirsts.

What three?

The thirst for sensual delights,
the thirst for becoming,
the thirst for ceasing to become.

These are the three.

It is for the abandoning of these three thirsts, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Saṃyutta Nikāya
5. Mahā-Vagga
47. Sati-Paṭṭhāna Saṃyutta
10. Ogha Vagga

5. The Great Chapter

47. Kindred Sayings on the Stations of Mindfulness

10. The Flood

Suttas 94-104

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[167]

Sutta 95

The Flood

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the full comprehension of these four floods, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

b. Realization

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the realization of (the meaning of) these four floods, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

c. Weariing Out

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the wearing out of these four floods, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

d. Abandoning

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the abandoning of these four floods, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 96

Bond

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the full comprehension of these four bonds, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the realization of (the meaning of) these four bonds, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the wearing out of these four bonds, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the abandoning these four bonds, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 97

Grasping

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the full comprehension of these four graspings, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the realization (of the meaning) of these four graspings, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the wearing out of these four graspings, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the abandoning of these four graspings, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 98

(Bodily) Ties

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the full comprehension of these four bodily ties, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

b. Realization

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the realization (of the meaning) of these four bodily ties, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

c. Weariing Out

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the wearing out of these four bodily ties, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

d. Abandoning

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the abandoning of these four bodily ties, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 99

Tendency

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the full comprehension of these seven tendencies, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,

the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the realization (of the meaning) of these seven tendencies, monks, that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the wearing out of these seven tendencies, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the abandoning of these seven tendencies, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 100

The Sense-Pleasures

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,

pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the full comprehension of these five pleasures of sense, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,

passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the realization (of the meaning) of these five pleasures of sense,
monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the wearing out of these five pleasures of sense, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,

delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the abandoning of these five pleasures of sense, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 101

Hindrances

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,

the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the full comprehension of these five pleasures of sense, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the realization (of the meaning) of these five hindrances, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the wearing out of these five hindrances, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

d. Abandoning

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the abandoning of these five hindrances, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 102

Factors

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the full comprehension of these five factors of grasping, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the realization (of the meaning) of these five factors of grasping, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,

the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the wearing out of these five factors of grasping, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the abandoning of these five factors of grasping, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 103

The Lower Set (of Fetters)

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the full comprehension of these five lower fetters, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the realization (of the meaning) of these five lower fetters, monks, that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

c. Weariing Out

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the wearing out of these five lower fetters, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

d. Abandoning

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the abandoning of these five lower fetters, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 104

Fetters of the Higher Sort[1]

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,[2]

conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the full comprehension of these five higher fetters, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

b. Realization

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the realization (of the meaning) of these five higher fetters, monks, that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

---

c. Weariing Out

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the wearing out of these five higher fetters, monks,
that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

d. Abandoning

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the abandoning of these five higher fetters, monks,
[168] that the four stations of mindfulness must be cultivated.

What four stations of mindfulness?

Herein a monk dwells in body in a contemplaton of body
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in feeling in a contemplaton of feeling
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind in a contemplaton of mind
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He dwells in mind-states in a contemplaton of mind-states
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk dwells in body in a contemplaton of body
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in feeling in a contemplaton of feeling
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind in a contemplaton of mind
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He dwells in mind-states in a contemplaton of mind-states
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk dwells in body in a contemplaton of body
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in feelings in a contemplaton of feelings
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind in a contemplaton of mind
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end;

He dwells in mind-states in a contemplaton of mind-states
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk dwells in body in a contemplaton of body
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in feelings in a contemplaton of feelings
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind in a contemplaton of mind
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna;

He dwells in mind-states in a contemplaton of mind-states
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

[1] Cf. *D*. iii, 234; *Dialog*. iii, 225.

[2] *i.e.*, of birth in the *rūpa* and *arūpa* worlds.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
1. Suddhika Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

1. Purity

Sutta 1

Suddhika Suttaṃ

Puritan[1]

---

[169]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling powers.[2]

What five?

The controlling power of faith,
the controlling power of energy,
the controlling power of mindfulness,
the controlling power of concentration,
the controlling power of insight.

These are the five controlling powers."

---

[1] *Suddhikaṇ*. *Cf*. *supra,* text 173 *n*. I borrow the title 'Puritan ' from *K.S*. i, 206.

[2] *Indriyāni*. *Cf*. *K.S*. ii, 114 *ff*. [Ed. ?] (as sense-faculties or functions), but here to be taken in a moral sense (see *Pali Dict*. s v.). They often correspond to the five powers *(balāni);* two, *hiri* and *ottappa,* are added to these five. *Cf*. *D*. iii, 253. The formula is clear enough when applied as at *K.S*. ii to sense-functions, which have to be abandoned as fetters. *These* powers are the spiritual antitheses of the five bodily senses, and the chief factors of enlightenment.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
1. Suddhika Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

1. Purity

Sutta 2

Paṭhama Sota Suttaṃ

The Stream (a)

---

[169]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling powers.

What five?

The controlling power of faith,
the controlling power of energy,
the controlling power of mindfulness,
the controlling power of concentration,
the controlling power of insight.

These are the five controlling powers.

When the Axiyan disciple understands,
as they really are,
the satisfaction in,
the misery of,
and the escape from[1]
these five controlling powers,
such an one, monks, is called
'Ariyan disciple who is a stream-winner,
not doomed to Purgatory,
assured,
bound for enlightenment.'"

---

[1] *Cf*. *K.S*. iii, 137.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
1. Suddhika Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

1. Purity

Sutta 3

Dutiya Sota Suttaṃ

The Stream (b)

---

[170]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling powers.

What five?

The controlling power of faith,
the controlling power of energy,
the controlling power of mindfulness,
the controlling power of concentration,
the controlling power of insight.

These are the five controlling powers.

When the Ariyan disciple understands,
as they really are,
the arising
and the perishing of,
the satisfaction in,
the misery of,
the escape from
these five controlling powers,
such an one, monks, is called
'Ariyan disciple who is a stream-winner,
one not doomed to Purgatory,
assured,
bound for enlightenment.'"

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
1. Suddhika Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

1. Purity

Sutta 4

Paṭhama Araha Suttaṃ

Arahant (a)

---

[170]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling powers.

What five?

The controlling power of faith,
the controlling power of energy,
the controlling power of mindfulness,
the controlling power of concentration,
the controlling power of insight.

These are the five controlling powers.

When a monk, by seeing as they really are,
the satisfaction in,
the misery of,
the escape from
these five controlling powers,
is freed without grasping,[1] -
such an one, monks, is called
'Arahant,
destroyer of the *āsavas,*
liver of the life,
doer of the task,
lifter of the burden,
winner of his own welfare,
one who has worn out the fetters of rebirth,
one released by perfect insight.'"

---

[1] *Anupādā vimutto*. *Cf*. *Buddh*. *Psych*. *Eth*. 197; *D*. iii, 97, etc.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
1. Suddhika Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

1. Purity

Sutta 5

Dutiya Araha Suttaṃ

Arahant (b)

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
1. Suddhika Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

1. Purity

Sutta 6

Paṭhama Samaṇa-Brāhmaṇā Suttaṃ

Recluses and Brahmins (a)[1]

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[170]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling powers.

What five?

The controlling power of faith,
the controlling power of energy,
the controlling power of mindfulness,
the controlling power of concentration,
the controlling power of insight.

These are the five controlling powers.

Monks, whatsoever recluses or brahmins understand not,
as they really are
the arising,
the perishing of,
the escape from
these five controlling powers,
such are not worthy to be accounted recluses among recluses,
nor among brahmins as brahmins;
nor have those worthies of themselves understood,
or even in this life realized,
the goal of recluseship
or of brahminhood,
nor do they dwell in the attainment of it.

But, monks, those recluses or brahmins who have under- **[171]** stood
as they really are
the arising,
the perishing of,
the escape from
these five controlling powers,
such are worthy to be accounted among recluses as recluses,
and among brahmins as brahmins:
and those worthies have of themselves understood
and even in this life have realized

the goal of recluseship
and brahminhood,
and they do dwell in the attainment thereof."

---

[1] *Cf*. *K*.*S*. ii, 15, etc. [Ed. this is KS 2.12.13; pg. 11, or text pg.13]

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
1. Suddhika Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

1. Purity

Sutta 7

Dutiya Samaṇa-Brāhmaṇā Suttaṃ

Recluses and Brahmins (b)

---

[171]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling powers.

What five?

The controlling power of faith,
the controlling power of energy,
the controlling power of mindfulness,
the controlling power of concentration,
the controlling power of insight.

These are the five controlling powers.

Monks, whatsoever recluses or brahmins
understand not the controlling power of faith,
understand not the arising of the controlling power of faith,
understand not the perishing of the controlling power of faith,
understand not the practice leading to the ceasing of the controlling power of faith;

understand not the controlling power of energy,
understand not the arising of the controlling power of energy,
understand not the perishing of the controlling power of energy,
understand not the practice leading to the ceasing of the controlling power of energy;

understand not the controlling power of mindfulness,
understand not the arising of the controlling power of mindfulness,
understand not the perishing of the controlling power of mindfulness,
understand not the practice leading to the ceasing of the controlling power of mindfulness;

understand not the controlling power of concentration,
understand not the arising of the controlling power of concentration,
understand not the perishing of the controlling power of concentration,
understand not the practice leading to the ceasing of the controlling power of concentration;

understand not the controlling power of insight,
understand not the arising of the controlling power of insight,
understand not the perishing of the controlling power of insight,
understand not the practice leading to the ceasing of the controlling power of insight;

such are not worthy to be accounted recluses among recluses,
nor among brahmins as brahmins;
nor have those worthies of themselves understood,
or even in this life realized,
the goal of recluseship
or of brahminhood,
nor do they dwell in the attainment of it.

§

But, monks, those recluses or brahmins who have understood the controlling power of faith,
who have understood the arising of the controlling power of faith,
who have understood the perishing of the controlling power of faith,
who have understood the practice leading to the ceasing of the controlling power of faith;

who have understood the controlling power of energy,
who have understood the arising of the controlling power of energy,
who have understood the perishing of the controlling power of energy,
who have understood the practice leading to the ceasing of the controlling power of energy;

who have understood the controlling power of mindfulness,
who have understood the arising of the controlling power of mindfulness,
who have understood the perishing of the controlling power of mindfulness,

who have understood the practice leading to the ceasing of the controlling power of mindfulness;

who have understood the controlling power of concentration,
who have understood the arising of the controlling power of concentration,
who have understood the perishing of the controlling power of concentration,
who have understood the practice leading to the ceasing of the controlling power of concentration;

who have understood the controlling power of insight,
who have understood the arising of the controlling power of insight,
who have understood the perishing of the controlling power of insight,
who have understood the practice leading to the ceasing of the controlling power of insight;

such are worthy to be accounted among recluses as recluses,
and among brahmins as brahmins:
and those worthies have of themselves understood
and even in this life have realized
the goal of recluseship
and brahminhood,
and they do dwell in the attainment thereof."

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
1. Suddhika Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

1. Purity

Sutta 8

Daṭṭhabba Suttaṃ

Point of View

---

[171]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling powers.

What five?

The controlling power of faith,
the controlling power of energy,
the controlling power of mindfulness,
the controlling power of concentration,
the controlling power of insight.

§

But from what point of view,[1] monks,
should the controlling power of faith be regarded?

From that of the four limbs of stream-wrinning.[2]

The controlling power of faith should thus be regarded.[ed1]

■

And from what point of view, monks,
should the controlling power of energy[3] be regarded?

From that of the four supreme efforts.[4]

The controlling power of energy should thus be regarded.

■

And from what point of view, monks,
should the controlling **[172]** power of mindfulness[5] be regarded?

From that of the four stations of mindfulness.

The controlling power of mindfulness should thus be regarded.

■

And from what point of view, monks,
should the controlling power of concentration[6] be regarded?

From that of the four trances.

The controlling power of concentration should thus be regarded.

■

And from what point of view, monks,
should the controlling power of insight[7] be regarded?

It should be regarded from the point of view
of the four Ariyan truths.

The controlling power of insight should thus be regarded.

These, monks, are the five controlling powers."

---

[1] *Kattha*.

[2] *Saddhā*. *Cf*. *K.S*. ii, 48; *Expos*. i, 191. These are (1) Faith in the Buddha, (ii) in the Doctrine, (iii) in the Order, (iv) Ariyan virtues intact. The first three are included in *saddh'indriya,* (next §). *Cf*. *Expos*. 1, 157, where faith is likened to the water-purifying gem.

[3] *Viriya*. *Expos*. 159.

[4] Do. 182.

[5] *Sati. Expos*. 159, 194.

[6] Do. 161.

[7] *Paññā*, Do. 161.

[ed1] Omitted in each case by Woodward.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
1. Suddhika Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

1. Purity

Sutta 9

Paṭhama Vibhaṇga Suttaṃ

Analysis (a)

---

[172]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling powers.

What five?

The controlling power of faith,
the controlling power of energy,
the controlling power of mindfulness,
the controlling power of concentration,
the controlling power of insight.

§

And of what sort, monks,
is the controlling power of faith?

Herein, monks, the Ariyan disciple has faith.

He has faith in the wisdom of the Tathāgata, thus:

He it is, the Exalted One,
Arahant,
supremely Enlightened One,
perfect in knowledge and practice,
world-knower,
unsurpassed charioteer of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.[1]

This, monks, is called
'the controlling power of faith.'

■

And of what sort, monks,
is the controlling power of energy?

Herein, monks, the Ariyan disciple
dwells resolute in energy,
ever striving to abandon bad qualities,
to acquire good qualities,
strenuously exerting himself,[2]
not throwing off the burden in good qualities.[3]

This, monks, is called
'the controlling power of energy.'

■

And of what sort, monks,
is the controlling power of mindfulness?

Herein, monks, the Ariyan disciple
is mindful,
possessed of supreme discrimination,[4]
one who calls to mind and remembers
things said and done long ago.

This is called
'the controlling power of mindfulness.'

■

[173] And of what sort, monks,
is the controlling power of concentration?

Herein, monks, the Ariyan disciple,
making self-surrender the object of his thought,
lays hold of concentration,
lays hold of one-pointedness.

This is called
'the controlling power of concentration.'

■

And of what sort, monks,
is the controlling power of insight?

Herein, monks, the Ariyan disciple
is possessed of insight[5] thus:

He has insight
for tracing out the rise and fall of things,[6]
insight which is Ariyan,
penetrating,
going on to the utter destruction of ill.

This, monks, is called
'the controlling power of insight.'

Such, monks, are the five controlling powers."

---

[1] *Cf. K.S.* iv, 211.

[2] *Cf. Dhp.* 23: *Te jhāyino sātatika niccaṇ daḷha-parakkamā.*

[3] *Cf. Dialog.* iii, 246.

[4] *Sati-nepakkena samannāgato. Comy. nipakassa-bhavo nepakkaṇ. Cf. V.M.* 3; *infra,* text 225.

[5] *Paññavā. Cf. Dialog.* iii, 227.

[6] *Uday'attha-gāmimyā*. [*Comy. udayañ ca atthañ ca gacchantiyā udayabbaya-pariggāhikāya*.]

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
1. Suddhika Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

1. Purity

Sutta 10

Dutiya Vibhaṇga Suttaṃ

Analysis (b)

---

[173]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling powers.

What five?

The controlling power of faith,
the controlling power of energy,
the controlling power of mindfulness,
the controlling power of concentration,
the controlling power of insight.

§

And of what sort, monks,
is the controlling power of faith?

Herein, monks, the Ariyan disciple has faith.

He has faith in the wisdom of the Tathāgata, thus:

He it is, the Exalted One,
Arahant,
supremely Enlightened One,
perfect in knowledge and practice,
world-knower,
unsurpassed charioteer of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.

This is called
'the controlling power of faith.'

■

And of what sort, monks,
is the controlling power of energy?

Herein, monks, the Ariyan disciple
dwells resolute in energy,
ever striving to abandon bad qualities,
to acquire good qualities,
strenuously exerting himself,
not throwing off the burden in good qualities.

He starts desire,[1]
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising of bad qualities not yet arisen.

He starts desire
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities **[174]** that have arisen.

He starts desire
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.[2]

This, monks, is called
'the controlling power of energy.'

■

And of what sort, monks,
is the controlling power of mindfulness?

Herein, monks, the Ariyan disciple
is mindful,
possessed of supreme discrimination,
one who calls to mind and remembers
things said and done long ago.

He dwells in body contemplating body (as transient),
ardent,
composed
and mindful,
by restraining the dejection in the world
that arises from coveting.

He dwells in feelings contemplating feelings (as transient),
ardent,
composed
and mindful,
by restraining the dejection in the world
that arises from coveting.

He dwells in mind contemplating mind (as transient),
ardent,
composed
and mindful,
by restraining the dejection in the world
that arises from coveting.

He dwells in mind-states contemplating mind-states (as transient),
ardent,

composed
and mindful,
by restraining the dejection in the world
that arises from coveting.

This is called
'the controlling power of mindfulness.'

■

And of what sort, monks,
is the controlling power of concentration?

Herein, monks, the Ariyan disciple,
making self-surrender the object of his thought,
lays hold of concentration,
lays hold of one-pointedness.

He, aloof from sensuality,
aloof from evil conditions,
enters on the first trance,
which is accompanied by thought directed and sustained,
which is born of solitude,
easeful and zestful,
and abides therein.

Then, by calming down thought directed and sustained,
he enters on
(that inward calm,
that single-minded purpose,
apart from thought directed and sustained,
born of mental balance,
zestful
and full of ease,
which is)[3] the second trance,
and abides therein.

Then (by the fading out of zest
he becomes balanced
and remains mindful and composed,
and experiences with the body
that happiness of which the Ariyans aver:
The balanced thoughtful man
dwells happily; and)
he enters on the third trance
and abides therein.

Then, by rejecting pleasure and pain,
by the coming to an end
of the joy and sorrow which he had before,
he enters on
and abides in
the fourth trance,
which is free of pain
and free of pleasure,
a state of perfect purity of balance and equanimity.

This is called
'the controlling power of concentration.'

■

[175] And of what sort, monks,
is the controlling power of insight?

Herein, monks, the Ariyan disciple
is possessed of insight thus:

He has insight
for tracing out the rise and fall of things,
insight which is Ariyan,
penetrating,
going on to the utter destruction of ill.

He understands, as it really is,

'Such is ill.'

He understands, as it really is,

'Such is the arising of ill.'

He understands, as it really is,

'This is the practice
that goes to the cessation of ill.'

This, monks, is called
'the controlling power of insight.'

Such, monks, are the five controlling powers."

---

[1] *Cf. Dhp*. v, 118: *tamhi chandaṇ kayirātha*.

[2] *Cf. D*. iii, 221.

[3] Text abridges parts bracketed.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
2. Mudatara Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

2. In A Less Degree[1]

Sutta 11

Paṭilābho Suttaṃ

Laying Hold

---

[175]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling powers.

What five?

The controlling power of faith,
the controlling power of energy,
the controlling power of mindfulness,
the controlling power of concentration,
the controlling power of insight.

§

And of what sort, monks,
is the controlling power of faith?

Herein, monks, the Ariyan disciple has faith.

He has faith in the wisdom of the Tathāgata, thus:

He it is, the Exalted One,
Arahant,
supremely Enlightened One,
perfect in knowledge and practice,
world-knower,
unsurpassed charioteer of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.

This, monks, is called
'the controlling power of faith.'

■

And of what sort, monks,
is the controlling power of energy?

It is that energy one lays hold of
in practising the four best efforts.

This, monks, is called
'the controlling power of energy.'

■

And of what sort, monks,
is the controlling power of mindfulness?

It is that mindfulness one lays hold of
in practising[2] the four stations of mindfulness.

This, monks, is called
'the controlling power of mindfulness.'

■

And of what sort, monks,
is the controlling power of concentration?

Herein, monks, the Ariyan disciple,
making self-surrender **[176]** the object of his thought,
lays hold of concentration,
lays hold of one-pointedness.

This, monks, is called
'the controlling power of concentration.'

■

And of what sort, monks,
is the controlling power of insight?

Herein, monks, the Ariyan disciple
is possessed of insight thus:

He has insight
for tracing out the rise and fall of things,
insight which is Ariyan,
penetrating,
going on to the utter destruction of ill.

This, monks, is called
'the controlling power of insight.'

Such, monks, are the five controlling powers."

---

[1] The title of the chapter *(mudutara)* comes from § ii.

[2] *Ārabbha*. *Comy*. *bhāvento* = 'making more.'

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
2. Mudatara Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

2. In A Less Degree

Sutta 12

Paṭhama Saṇkhitta Suttaṃ

In Brief (a)

---

[176]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling powers.

What five?

The controlling power of faith,
the controlling power of energy,
the controlling power of mindfulness,
the controlling power of concentration,
the controlling power of insight.

These, monks, are the five controlling powers.

§

By the completion and fulfilment, monks,
of these five controlling powers
one is Arahant.

By having them in a less degree,[1]
one is a non-returner.

Having them in a still less degree,
one is a once-returner.

By having them in a less degree than that,
one is a stream-winner.

By having them in a still less degree,
one is a Norm-follower.[2]

If one have these five controlling powers
in a still less degree than that, he is
'one who walks by faith.'"[3]

---

[1] *Comy. tehi indriyehi. Cf. Dialog.* iii, 100, for the ascendmg degrees.

[2] *Saddh'ānusāārin,* 'he studies and asks questions and enters later on.' *Dhamm'ānusārin,* 'after one or two hearings of the Truth, be enters the Way.' *Comy. Cf. Pts. of Contr.* 149.

[3] One who has nothing at all of these controlling powers is an outsider, one of the common herd *(puthujjana)*. See below, § 8.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
2. Mudatara Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

2. In A Less Degree

Sutta 13

Dutiya Saṇkhitta Suttaṃ

In Brief (b)

---

[176]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling powers.

What five?

The controlling power of faith,
the controlling power of energy,
the controlling power of mindfulness,
the controlling power of concentration,
the controlling power of insight.

§

These, monks, are the five controlling powers.

By the completion and fulfilment, monks,
of these five controlling powers
one is Arahant.

By having them in a less degree,
one is a non-returner.

Having them in a still less degree,
one is a once-returner.

By having them in a less degree than that,
one is a stream-winner.

By having them in a still less degree,
one is a Norm-follower.

If one have these five controlling powers
in a still less degree than that, he is
'one who walks by faith.'

Thus it is, monks, that there is
a difference of controlling powers,
there is a difference of fruits,
there is a difference of strength,
there is a difference of individuals."[1]

---

[1] *Cf. K.S.* ii, 17; *vemattatā = nānattatā. Comy.*

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
2. Mudatara Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

2. In A Less Degree

Sutta 14

Tatiya Saṇkhitta Suttaṃ

In Brief (c)

---

[177]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling powers.

What five?

The controlling power of faith,
the controlling power of energy,
the controlling power of mindfulness,
the controlling power of concentration,
the controlling power of insight.

These, monks, are the five controlling powers.

§

By the completion and fulfilment, monks,
of these five controlling powers
one is Arahant.

By having them in a less degree,
one is a non-returner.

Having them in a still less degree,
one is a once-returner.

By having them in a less degree than that,
one is a stream-winner.

By having them in a still less degree,
one is a Norm-follower.

If one have these five controlling powers
in a still less degree than that, he is
'one who walks by faith.'

Thus it is, monks, that he who completes his task
succeeds completely,
while he who does part only
succeeds partially.[1]

Thus, monks, these five controlling powers
are not barren of results,[2]
I declare.

---

[1] For *padesaṇ cf. supra*, text 174 and § 7. *Comy*. 'He who fulfils the Arahant's path gets the fruits of Arahantship. Others get fruits according to the path they fulfil.'

[2] *Avañjhānitvevāhaṃ = avañjhāni iti eva ahaṇ*.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
2. Mudatara Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

2. In A Less Degree

Sutta 15

Paṭhama Vitthāra Suttaṃ

In Detail (a)

---

[177]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling powers.

What five?

The controlling power of faith,
the controlling power of energy,
the controlling power of mindfulness,
the controlling power of concentration,
the controlling power of insight.

These, monks, are the five controlling powers.

§

By the completion and fulfilment, monks,
of these five controlling powers
one is Arahant.

By having them in a less degree,
one obtains release midway.[1]

By having them in a less degree,
he attains release by a reduction of his time.[2]

By having them in a less degree,
he attains release without much trouble.[3]

By having them in a less degree,
he attains release with some trouble.

By having them in a less degree,
he is 'one who goes up stream,'
one who goes to the Pure Abodes.[4]

By having them in a less degree,
he is a once-returner.

By having them in a less degree,
he is a stream-winner.

By having them in a less degree,
he is a Norm-follower.

By having them in a less degree,
he is 'one who walks by faith.'"

---

[1] *Antarā-parinibbāyī*. *Pts*. *of Contr.* 159; *supra,* text 69.

[2] *Upahacca*.

[3] *Asañkhāra-p*.

[4] He is *anāgāmin*.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
2. Mudatara Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

2. In A Less Degree

Sutta 16

Dutiya Vitthāra Suttaṃ

In Detail (b)

---

[177]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling powers.

What five?

The controlling power of faith,
the controlling power of energy,
the controlling power of mindfulness,
the controlling power of concentration,
the controlling power of insight.

These, monks, are the five controlling powers.

§

By the completion and fulfilment, monks,
of these five controlling powers
one is Arahant.

By having them in a less degree,
one obtains release midway.

By having them in a less degree,
he attains release by a reduction of his time.

By having them in a less degree,
he attains release without much trouble.

By having them in a less degree,
he attains release with some trouble.

By having them in a less degree,
he is 'one who goes up stream,'
one who goes to the Pure Abodes.

By having them in a less degree,
he is a once-returner.

By having them in a less degree,
he is a stream-winner.

By having them in a less degree,
he is a Norm-follower.

By having them in a less degree,
he is 'one who walks by faith.'

Thus it is, monks, that there is a difference of controlling powers,
a difference of fruits,
a difference of individuals."

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
2. Mudatara Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

2. In A Less Degree

Sutta 17

Tatiya Vitthāra Suttaṃ

In Detail (c)

---

[177]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling powers.

What five?

The controlling power of faith,
the controlling power of energy,
the controlling power of mindfulness,
the controlling power of concentration,
the controlling power of insight.

These, monks, are the five controlling powers.

§

By the completion and fulfilment, monks,
of these five controlling powers
one is Arahant.

By having them in a less degree,
one obtains release midway.

By having them in a less degree,
he attains release by a reduction of his time.

By having them in a less degree,
he attains release without much trouble.

By having them in a less degree,
he attains release with some trouble.

By having them in a less degree,
he is 'one who goes up stream,'
one who goes to the Pure Abodes.

By having them in a less degree,
he is a once-returner.

By having them in a less degree,
he is a stream-winner.

By having them in a less degree,
he is a Norm-follower.

By having them in a less degree,
he is 'one who walks by faith.'

Thus it is, monks, that he who completes his task
succeeds completely,
while he who does part only
succeeds partially.

[178] Thus, monks, these five controlling powers
are not barren of results,[1]
I declare.

---

[1] *Cf*. *A*. i, 235, where the reding is *avajjhāni*.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
2. Mudatara Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

2. In A Less Degree

Sutta 18

Paṭipanna Suttaṃ

Practising

---

[178]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling powers.

What five?

The controlling power of faith,
the controlling power of energy,
the controlling power of mindfulness,
the controlling power of concentration,
the controlling power of insight.

These, monks, are the five controlling powers.

§

By the completion and fulfilment, monks,
of these five controlling powers
one is Arahant.

If one have them in a less degree,
he is practising to realize the fruits of Arahantship.

By having them in a less degree
one is a non-returner.

By having them in a less degree,
he is a once-returner.

By having them in a less degree,
he is a stream-winner.

By having them in a less degree,
he is a Norm-follower.

By having them in a less degree,
he is 'one who walks by faith.'

But, monks, he in whom these five controlling powers
are in every way,
everywhere,
wholly and utterly absent,
of such an one I say
'he is an outsider,
one who stands in the ranks of the many-folk.'[1]

---

[1] For these phrases *cf. infra,* text 397.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
2. Mudatara Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

2. In A Less Degree

Sutta 19

Upasama Suttaṃ

Tranquil[1]

---

[178]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Now a certain monk came to visit the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side he said to the Exalted One:

"'Perfect in faculties!

Perfect in faculties!'[2] is the saying, lord.

Pray, lord, how far is one perfect in faculties?"

"Herein, monk, a monk cultivates the controlling power of faith,
which leads to tranquillity,
which leads to the perfect wisdom.

He cultivates the controlling power of energy,
which leads to tranquillity,
which leads to the perfect wisdom.

He cultivates the controlling power of mindfulness,
which leads to tranquillity,
which leads to the perfect wisdom.

He cultivates the controlling power of concentration,
which leads to tranquillity,
which leads to the perfect wisdom.

He cultivates the controlling power of insight,
which leads to tranquillity,
which leads to the perfect wisdom.

Thus far a monk is possessed of perfection in faculties."

---

[1] Text misprints title, which should be *upasamo,* not *upasanno,*

[2] *Idriya-sampanno = paripuṇṇ'indriyo. Comy.*

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
2. Mudatara Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

2. In A Less Degree

Sutta 20

Āsavānaṃ Khaya Suttaṃ

Destruction of the Āsavas

---

[178]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling powers.

What five?

The controlling power of faith,
the controlling power of energy,
the controlling power of mindfulness,
the controlling power of concentration,
the controlling power of insight.

These, monks, are the five controlling powers.

§

By the fact of cultivating
and making much of
these five controlling powers,
by the destruction of the *āsavas*,
a monk in this very life,
comprehending it himself,
realizes,
attains
and abides in
that liberation of heart,
that liberation by insight
which is without *āsavas*.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
3. Chaḷ-Indriya Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

3. The Six Faculties

Sutta 21

Na-b-Bhava (or Ñānavā or Puna-b-Bhava) Suttaṃ

No More Becoming or The Knower

---

[179]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling powers.

What five?

The controlling power of faith,
the controlling power of energy,
the controlling power of mindfulness,
the controlling power of concentration,
the controlling power of insight.

These, monks, are the five controlling powers.

§

Now, monks, so long as I did not fully comprehend,
as they really are,
the arising
and the perishing of,
the satisfaction in,
the misery of,
and the escape from
these five controlling powers,
just so long, monks, did I not know the meaning of
'being enlightened
with supreme enlightenment
with regard to the world
and its devas,
its Maras,
its Brahmas,
with regard to the host
of recluses and brahmins,
of devas and mankind.'[1]

But, monks, when I came to know fully,
as they really are,
the arising
and the perishing of,
the satisfaction in,
the misery of,
and the escape from
these five controlling powers,
then, monks, I fully knew the meaning of
'being enlightened
with supreme enlightenment
with regard to the world
and its devas,
its Maras,
its Brahmas,
with regard to the host
of recluses and brahmins,
of devas and mankind.'

Then arose in me knowledge and insight thus:

'Sure is my heart's release.

This is my last birth.

Now is there no more becoming.'"

---

[1] *Cf*. *K.S*. ii, 113 *ff*.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
3. Chaḷ-Indriya Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

3. The Six Faculties

Sutta 22

Jīvita (Jīvit'Indriya) Suttaṃ

Vitality[1]

---

[179]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three faculties.

What three?

Femininity,
masculinity
and vitality.

These are the three faculties."

---

[1] *Jīvita*. *Cf*. *Buddh*. *Psych*. *Eth*., p. 19. For femininity, *ibid*., 190-1. I translate here as 'faculties' better to suit the context.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
3. Chaḷ-Indriya Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

3. The Six Faculties

Sutta 23

Ñāya (Aññ'Indriya) Suttaṃ

The Method[1]

---

[179]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three controlling faculties.

What three?

The consciousness that

'I shall know the unknown;'

the consciousness of gnosis;

the consciousness of one who has the gnosis.[2]

These are the three faculties."

---

[1] *Ñāya*. *Cf*. *Buddh*. *Psych*. 121; *D*. iii, 219.

[2] *Buddh*. *Psych*. *Eth*. 86; *V.M*. 491; *Asḷ*. 291; *B*. 'The faculty of the *aññātāvin* (the holder of things known), of him who, in the philosophy of the Four Truths, has completed what was to be done.'

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
3. Chaḷ-Indriya Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

3. The Six Faculties

Sutta 24

Ek-ā-bhiññā (or Eka-Bījī) Suttaṃ

One-Seed-er[1]

---

[180]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling powers.

What five?

The controlling power of faith,
the controlling power of energy,
the controlling power of mindfulness,
the controlling power of concentration,
the controlling power of insight.

These, monks, are the five controlling powers.

§

By the full and perfect completion
of these five controlling powers,
one is Arahant.

By having these five controlling powers in a less degree,
one attains release midway.

By having these five controlling powers in a less degree,
one attains release by a reduction of his time

By having these five controlling powers in a less degree,
he attains release without much trouble

By having these five controlling powers in a less degree,
he does so with some trouble.

By having these five controlling powers in a less degree,
he is 'one who goes up stream,'
and goes to the Pure Abodes.

By having these five controlling powers in a less degree,
he is a once-returner.

By having these five controlling powers in a less degree,
he is a one-seed-er.

By having these five controlling powers in a less degree,
he is reborn in a good family.[2]

By having these five controlling powers in a less degree,
he is one destined to seven more births at most.[3]

By having these five controlling powers in a less degree,
is a Norm-follower:

By having these five controlling powers in a less degree,
he is 'one who walks by faith.'

---

[1] *Eka-bījī* (i.e, one more life). Text gives an alternative title (not in the *uddāna*), [Ed.: it is in the *uddāna* of the 2008 edition.] *viz., ekābhiññam,* [Ed.: 'one-knowing'] which is of doubtful authority. *Cf. Pts. of Contr.* 77 *nn.,* 269, and *PuggA.* (*J.P.T.S.,* 1914, p. 195). Our *Comy.* 'Being a stream-winner, he generates just one personality (*attabhāvaṇ* or *mānusakaṇ*), and becomes Arahant'; and refers to *PuggA., i.e.* (by wearing down three fetters, he is stream-winner, no more for Purgatory).

[2] *Kolankolo* (*lit.* 'from clan to clan,' *kula*). *Cf. PuggA. ad loc. (mahābhoga-kulesu-nibbattati). Comy. So dve vā tīni vā kulāni sandahitvā saṇsaritvā dukkhass'antaṇ karoti: (kulāni-bhavā, v.l. bhagavā).*

[3] *Satta-kkhattu-paramo. Cf. K.S.* ii, 95 *A.* 1, 233 *ff. Comy.* instances Anāthapiṇḍika, Visākha; Culavatha, Mahāratha, Anekavañña, Nāgadatta (these four last are *devaputtā*) and *Sakka devarājā,* who after six births in

the *deva (rūpa)* world, will, on the seventh occasion, be reborn in the Pure Abodes.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
3. Chaḷ-Indriya Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

3. The Six Faculties

Sutta 25

Suddhaka Suttaṃ

Puritan[1]

---

[181]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these six sense-faculties.[2]

What six?

The sense-faculty of eye,
the sense-faculty of ear,
the sense-faculty of nose,
the sense-faculty of tongue,
the sense-faculty of body
the sense-faculty of mind.

These are the six sense faculties.

---

[1] *Cf. supra,* text 170, 193.

[2] At *K.S.* iii, 40 *n.,* 130 *ff.* (five, with the mind, as result of them).

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
3. Chaḷ-Indriya Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

3. The Six Faculties

Sutta 26

Sota or Sot'āpanna Suttaṃ

Stream or Stream-Winner

---

[181]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these six sense-faculties.

What six?

The sense-faculty of eye,
the sense-faculty of ear,
the sense-faculty of nose,
the sense-faculty of tongue,
the sense-faculty of body
the sense-faculty of mind.

These are the six sense faculties.

When the Ariyan disciple understands,
as they really are,
the arising
and the perishing of,
the satisfaction in,
the misery of
and the escape from
these six sense-faculties,
such an Ariyan disciple, monks, is called
'Stream-winner,
one not doomed to Purgatory,
one assured,
one bound for enlightenment.'"

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
3. Chaḷ-Indriya Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

3. The Six Faculties

Sutta 27

Paṭhama Arahatā Suttaṃ

Arahant[1] or Enlightened (a)

---

[181]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these six sense-faculties.

What six?

The sense-faculty of eye,
the sense-faculty of ear,
the sense-faculty of nose,
the sense-faculty of tongue,
the sense-faculty of body
the sense-faculty of mind.

These are the six sense faculties.

§

When a monk,[2] by seeing,
as they really are,
the arising
and the perishing of,
the satisfaction in,
the misery of
and the escape from
these six sense-faculties,
becomes released without grasping, -
such a monk is called 'Arahant,
in whom the āsavas are destroyed,
one who has lived the life,
done the task,
lifted the burden,
a winner of his own welfare,
one who has outworn the fetters of rebirth,
one released by perfect insight.'"

---

[1] Text *arahatā* for *arahā*.

[2] *N.B*. 'monk' not 'Ariyan disciple,' because the life has to be lived by such, in order to attain. (This, of course, is from a monkish point of view.)

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
3. Chaḷ-Indriya Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

3. The Six Faculties

Sutta 28

Dutiya Arahatā or Buddha Suttaṃ

Arahant or Enlightened (b)

---

[181]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these six sense-faculties.

What six?

The sense-faculty of eye,
the sense-faculty of ear,
the sense-faculty of nose,
the sense-faculty of tongue,
the sense-faculty of body
the sense-faculty of mind.

These are the six sense faculties.

§

Now, monks, so long as I did not fully comprehend,
as they really are,
the arising
and the perishing of,
the satisfaction in,
the misery of,
and the escape from
these six faculties of **[182]** sense,
just so long, monks, did I not know the meaning of
'being enlightened
with supreme enlightenment
with regard to the world
and its devas,
its Maras,
its Brahmas,
with regard to the host
of recluses and brahmins,
of devas and mankind.'

But, monks, when I came to know fully,
as they really are,
the arising
and the perishing of,
the satisfaction in,
the misery of,
and the escape from
these six faculties of sense,
then, monks, I fully knew the meaning of
'being enlightened
with supreme enlightenment
with regard to the world
and its devas,
its Maras,
its Brahmas,
with regard to the host
of recluses and brahmins,
of devas and mankind.'

Then arose in me knowledge and insight thus:

'Sure is my heart's release.

This is my last birth.

Now is there no more becoming.'"

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
3. Chaḷ-Indriya Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

3. The Six Faculties

Sutta 28

Paṭhama Samaṇa-Brāhmaṇā Suttaṃ

Recluses and Brahmins (a)

---

[182]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these six sense-faculties.

What six?

The sense-faculty of eye,
the sense-faculty of ear,
the sense-faculty of nose,
the sense-faculty of tongue,
the sense-faculty of body
the sense-faculty of mind.

These are the six sense faculties.

§

Monks, whatsoever recluses or brahmins understand not,
as they really are,
the arising
and the perishing of,
the satisfaction in,
the misery of,
and the escape from
these six faculties of sense,
such are not worthy to be accounted
as recluses among recluses
nor as brahmins among brahmins,
nor have those worthies of themselves understood,
or even in this life realized,
the goal of recluseship
or of brahminhood,
nor do they dwell in the attainment of it.

But, monks, those recluses and brahmins who do understand,
as they really are,
the arising
and the perishing of,
the satisfaction in,
the misery of,
and the escape from
these six faculties of sense,
such are worthy to be accounted
as recluses among recluses
and as brahmins among brahmins,
and those worthies have of themselves understood,
even in this life realized,
the goal of recluseship
and brahminhood,
and they do dwell in the attainment of it."

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
3. Chaḷ-Indriya Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

3. The Six Faculties

Sutta 30

Dutiya Samaṇa-Brāhmaṇā Suttaṃ

Recluses and Brahmins (b)

---

[182]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, whatsoever recluses or brahmins
understand not the sense-faculty of the eye,
understand not the arising of the sense-faculty of the eye,
understand not the perishing of the sense-faculty of the eye,
understand not the practice leading to the ceasing of the sense-faculty of the eye;

understand not the sense-faculty of the ear,
understand not the arising of the sense-faculty of the ear,
understand not the perishing of the sense-faculty of the ear,
understand not the practice leading to the ceasing of the sense-faculty of the ear;

understand not the sense-faculty of the nose,
understand not the arising of the sense-faculty of the nose,
understand not the perishing of the sense-faculty of the nose,
understand not the practice leading to the ceasing of the sense-faculty of the nose;

understand not the sense-faculty of the tongue,
understand not the arising of the sense-faculty of the tongue,
understand not the perishing of the sense-faculty of the tongue,
understand not the practice leading to the ceasing of the sense-faculty of the tongue;

understand not the sense-faculty of the body,
understand not the arising of the sense-faculty of the body,
understand not the perishing of the sense-faculty of the body,
understand not the practice leading to the ceasing of the sense-faculty of the body;

understand not the sense-faculty of the mind,
understand not the arising of the sense-faculty of the mind,
understand not the perishing of the sense-faculty of the mind,
understand not the practice leading to the ceasing of the sense-faculty of the mind;

such are not worthy to be accounted
as recluses among recluses
nor as brahmins among brahmins,
nor have those worthies of themselves understood,
or even in this life realized,
the goal of recluseship
or of brahminhood,
nor do they dwell in the attainment of it.

§

But, monks, those recluses and brahmins
who understand the sense-faculty of the eye,
understand the arising of the sense-faculty of the eye,
understand the perishing of the sense-faculty of the eye,
understand the practice leading to the ceasing of the sense-faculty of the eye;

understand the sense-faculty of the ear,
understand the arising of the sense-faculty of the ear,
understand the perishing of the sense-faculty of the ear,
understand the practice leading to the ceasing of the sense-faculty of the ear;

understand the sense-faculty of the nose,
understand the arising of the sense-faculty of the nose,
understand the perishing of the sense-faculty of the nose,
understand the practice leading to the ceasing of the sense-faculty of the nose;

understand the sense-faculty of the tongue,
understand the arising of the sense-faculty of the tongue,
understand the perishing of the sense-faculty of the tongue,

understand the practice leading to the ceasing of the sense-faculty of the tongue;

understand the sense-faculty of the body,
understand the arising of the sense-faculty of the body,
understand the perishing of the sense-faculty of the body,
understand the practice leading to the ceasing of the sense-faculty of the body;

understand the sense-faculty of the mind,
understand the arising of the sense-faculty of the mind,
understand the perishing of the sense-faculty of the mind,
understand the practice leading to the ceasing of the sense-faculty of the mind;

such are worthy to be accounted
as recluses among recluses
and as brahmins among brahmins,
and those worthies have of themselves understood,
even in this life realized,
the goal of recluseship
and brahminhood,
and they do dwell in the attainment of it."

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
4. Sukh'Indriya (or Uppaṭi) Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

4. The Faculty of Ease[1]

Sutta 31

Suddhika Suttaṃ

Puritan

---

[183]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling faculties.

What five?

The controlling faculty of ease,
the controlling faculty of discomfort,
the controlling faculty of happiness,[2]
the controlling faculty of unhappiness,
the controlling faculty of indifference.

These are the five controlling faculties."

---

[1] Text title of this chapter is *Uppaṭi-* for *Uppaṭipātiyā*. *Cf*. *infra,* § 10. At *Path of Purity* ii, 312, it is trans. 'out of order.'

[2] *Somanassa Cf*. *D*. ii, 239. It is *sukha* + excitement. *Compend*. 112 *n*.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
4. Sukh'Indriya (or Uppaṭi) Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

4. The Faculty of Ease

Sutta 32

Sota Suttaṃ

The Stream

---

[183]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling faculties.

What five?

The controlling faculty of ease,
the controlling faculty of discomfort,
the controlling faculty of happiness,
the controlling faculty of unhappiness,
the controlling faculty of indifference.

These are the five controlling faculties.

§

Now, monks, when the Ariyan disciple understands,
as they really are,
the arising
and the perishing of,
the satisfaction in,
the misery of
and the escape from
these five controlling faculties,
such an Ariyan disciple is called
'Stream-winner
not doomed to Purgatory,
one assured,
one bound for enlightenment.'"

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
4. Sukh'Indriya (or Uppaṭi) Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

4. The Faculty of Ease

Sutta 33

Arahā Suttaṃ

Arahant

---

[183]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling faculties.

What five?

The controlling faculty of ease,
the controlling faculty of discomfort,
the controlling faculty of happiness,
the controlling faculty of unhappiness,
the controlling faculty of indifference.

These are the five controlling faculties.

§

Now when a monk, by understanding,
as they really are,
the arising
and the perishing of,
the satisfaction in,
the misery of
and the escape from
these five controlling faculties,
is freed without grasping,
such an Ariyan disciple is called
'Arahant,
one in whom the āsavas are destroyed,
one who has lived the life,
done his task,
lifted the burden,
a winner of his own welfare,
who has outworn the fetters of rebirth,
one who is released by perfect insight.'"

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
4. Sukh'Indriya (or Uppaṭi) Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

4. The Faculty of Ease

Sutta 34

Paṭhama Sammaṇa-Brāhmaṇa Suttaṃ

Recluses and Brahmins (a)

---

[183]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling faculties.

What five?

The controlling faculty of ease,
the controlling faculty of discomfort,
the controlling faculty of happiness,
the controlling faculty of unhappiness,
the controlling faculty of indifference.

These are the five controlling faculties.

§

[184] Monks, whatsoever recluses or brahmins understand not,
as they really are,
the arising
and the perishing of,
the satisfaction in,
the misery of,
and the escape from
these five controlling faculties,
such are not worthy to be accounted
as recluses among recluses
nor as brahmins among brahmins,
nor have those worthies of themselves understood,
or even in this life realized,
the goal of recluseship
or of brahminhood,
nor do they dwell in the attainment of it.

But, monks, those recluses and brahmins who do understand,
as they really are,

the arising
and the perishing of,
the satisfaction in,
the misery of,
and the escape from
these five controlling faculties,
such are worthy to be accounted
as recluses among recluses
and as brahmins among brahmins,
and those worthies have of themselves understood,
even in this life realized,
the goal of recluseship
and brahminhood,
and they do dwell in the attainment of it."

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
4. Sukh'Indriya (or Uppaṭi) Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

4. The Faculty of Ease

Sutta 35

Dutiya Sammaṇa-Brāhmaṇa Suttaṃ

Recluses and Brahmins (b)

---

[184]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling faculties.

What five?

The controlling faculty of ease,
the controlling faculty of discomfort,
the controlling faculty of happiness,
the controlling faculty of unhappiness,
the controlling faculty of indifference.

These are the five controlling faculties.

§

"Monks, whatsoever recluses or brahmins
understand not the controlling faculty of ease,
understand not the arising of the controlling faculty of ease,
understand not the perishing of the controlling faculty of ease,
understand not the practice leading to the ceasing of the controlling faculty of ease;

understand not the controlling faculty of discomfort,
understand not the arising of the controlling faculty of discomfort,
understand not the perishing of the controlling faculty of discomfort,
understand not the practice leading to the ceasing of the controlling faculty of discomfort;

understand not the controlling faculty of happiness,
understand not the arising of the controlling faculty of happiness,
understand not the perishing of the controlling faculty of happiness,
understand not the practice leading to the ceasing of the controlling faculty of happiness;

understand not the controlling faculty of unhappiness,
understand not the arising of the controlling faculty of unhappiness,
understand not the perishing of the controlling faculty of unhappiness,
understand not the practice leading to the ceasing of the controlling faculty of unhappiness;

understand not the controlling faculty of indifference,
understand not the arising of the controlling faculty of indifference,
understand not the perishing of the controlling faculty of indifference,
understand not the practice leading to the ceasing of the controlling faculty of indifference;

such are not worthy to be accounted
as recluses among recluses
nor as brahmins among brahmins,
nor have those worthies of themselves understood,
or even in this life realized,
the goal of recluseship
or of brahminhood,
nor do they dwell in the attainment of it.

§

But, monks, those recluses and brahmins
who understand the controlling faculty of ease,
understand the arising of the controlling faculty of ease,
understand the perishing of the controlling faculty of ease,
understand the practice leading to the ceasing of the controlling faculty of ease;

understand the controlling faculty of discomfort,
understand the arising of the controlling faculty of discomfort,
understand the perishing of the v,

understand the practice leading to the ceasing of the controlling faculty of discomfort;

understand the controlling faculty of happiness,
understand the arising of the controlling faculty of happiness,
understand the perishing of the controlling faculty of happiness,
understand the practice leading to the ceasing of the controlling faculty of happiness;

understand the controlling faculty of unhappiness,
understand the arising of the controlling faculty of unhappiness,
understand the perishing of the controlling faculty of unhappiness,
understand the practice leading to the ceasing of the controlling faculty of unhappiness;

understand the controlling faculty of indifference,
understand the arising of the controlling faculty of indifference,
understand the perishing of the controlling faculty of indifference,
understand the practice leading to the ceasing of the controlling faculty of indifference;

such are worthy to be accounted
as recluses among recluses
and as brahmins among brahmins,
and those worthies have of themselves understood,
even in this life realized,
the goal of recluseship
and brahminhood,
and they do dwell in the attainment of it."

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
4. Sukh'Indriya (or Uppaṭi) Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

4. The Faculty of Ease

Sutta 36

Paṭhama Vibhaṇga Suttaṃ

Analysis (a)

---

[184]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling faculties.

What five?

The controlling faculty of ease,
the controlling faculty of discomfort,
the controlling faculty of happiness,
the controlling faculty of unhappiness,
the controlling faculty of indifference.

These are the five controlling faculties.

§

"And of what sort, monks,
is the controlling faculty of ease?[1]

That ease which is bodily,
that agreeableness which is bodily,
that ease,
that agreeableness
which is experienced
when it arises from bodily contact, -
that, monks, is called
'the controlling faculty of ease.'

■

And of what sort, monks,
is the controlling faculty of discomfort?

That discomfort which is bodily,
that disagreeableness which is bodily,

that discomfort,
that disagreeableness
which is experienced
when it arises from bodily contact, -
that, monks, is called
'the controlling faculty of discomfort.'

■

And of what sort, monks,
is the controlling faculty of happiness?

[185] That happiness which is mental,
that agreeableness which is mental,
that happiness,
that agreeableness
which is experienced
when it arises from mental contact, -
that, monks, is called
'the controlling faculty of happiness.'

■

And of what sort, monks,
is the controlling faculty of unhappiness?

That pain which is mental,
that disagreeableness which is mental,
that pain,
that disagreeableness
which is experienced
when it arises from mental contact, -
that, monks, is called
'the controlling faculty of unhappiness.'

■

And of what sort, monks,
is the controlling faculty of indifference?

That bodily or mental feeling experienced,
which is neither agreeable nor disagreeable, -
that, monks, is called
'the controlling faculty of indifference.'[2]

These indeed, monks, are the five controlling faculties."

---

[1] *Cf. Compend*. 112 *n*.

[2] *Upekkhā* here, it is to be noticed, is the hedonic, not the intellectual *tatra-majjhatt'upekkhā* mental balance.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
4. Sukh'Indriya (or Uppaṭi) Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

4. The Faculty of Ease

Sutta 37

Dutiya Vibhaṇga Suttaṃ

Analysis (b)

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[185]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling faculties.

What five?

The controlling faculty of ease,
the controlling faculty of discomfort,
the controlling faculty of happiness,
the controlling faculty of unhappiness,
the controlling faculty of indifference.

These are the five controlling faculties.

§

"And of what sort, monks,
is the controlling faculty of ease?

That ease which is bodily,
that agreeableness which is bodily,
that ease,
that agreeableness
which is experienced
when it arises from bodily contact, -
that, monks, is called
'the controlling faculty of ease.'

■

And of what sort, monks,
is the controlling faculty of discomfort?

That discomfort which is bodily,
that disagreeableness which is bodily,

that discomfort,
that disagreeableness
which is experienced
when it arises from bodily contact, -
that, monks, is called
'the controlling faculty of discomfort.'

■

And of what sort, monks,
is the controlling faculty of happiness?

That happiness which is mental,
that agreeableness which is mental,
that happiness,
that agreeableness
which is experienced
when it arises from mental contact, -
that, monks, is called
'the controlling faculty of happiness.'

■

And of what sort, monks,
is the controlling faculty of unhappiness?

That pain which is mental,
that disagreeableness which is mental,
that pain,
that disagreeableness
which is experienced
when it arises from mental contact, -
that, monks, is called
'the controlling faculty of unhappiness.'

■

And of what sort, monks,
is the controlling faculty of indifference?

That bodily or mental feelmg experienced,
which is neither agreeable nor disagreeable, -
that, monks, is called
'the controlling faculty of indifference.'

Now, monks, in these cases,
the controlling faculty of ease
and the controlling faculty of happiness
should be regarded as pleasurable feeling.

Likewise the controlling faculty of discomfort
and that of unhappiness
must be regarded as painful feeling.

Likewise the controlling faculty of indifference
must be regarded as feeling that is neither pleasant nor painful.

These indeed, monks, are the five controlling faculties."

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
4. Sukh'Indriya (or Uppaṭi) Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

4. The Faculty of Ease

Sutta 38

Tatiya Vibhaṇga Suttaṃ

Analysis (c)

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[185]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling faculties.

What five?

The controlling faculty of ease,
the controlling faculty of discomfort,
the controlling faculty of happiness,
the controlling faculty of unhappiness,
the controlling faculty of indifference.

These are the five controlling faculties.

§

"And of what sort, monks,
is the controlling faculty of ease?

That ease which is bodily,
that agreeableness which is bodily,
that ease,
that agreeableness
which is experienced
when it arises from bodily contact, -
that, monks, is called
'the controlling faculty of ease.'

■

And of what sort, monks,
is the controlling faculty of discomfort?

That discomfort which is bodily,
that disagreeableness which is bodily,

that discomfort,
that disagreeableness
which is experienced
when it arises from bodily contact, -
that, monks, is called
'the controlling faculty of discomfort.'

■

And of what sort, monks,
is the controlling faculty of happiness?

That happiness which is mental,
that agreeableness which is mental,
that happiness,
that agreeableness
which is experienced
when it arises from mental contact, -
that, monks, is called
'the controlling faculty of happiness.'

■

And of what sort, monks,
is the controlling faculty of unhappiness?

That pain which is mental,
that disagreeableness which is mental,
that pain,
that disagreeableness
which is experienced
when it arises from mental contact, -
that, monks, is called
'the controlling faculty of unhappiness.'

■

And of what sort, monks,
is the controlling faculty of indifference?

That bodily or mental feelmg experienced,
which is neither agreeable nor disagreeable, -
that, monks, is called
'the controlling faculty of indifference.'

§

Now, monks, in these cases,
the controlling faculty of ease
and the controlling faculty of happiness
should be regarded as pleasurable feeling.

Likewise the controlling faculty of discomfort
and that of unhappiness
must be regarded as painful feeling.

Likewise the con- **[186]** trolling faculty of indifference
must be regarded as feeling that is neither pleasant nor painful.

Thus it is, monks, that these five controlling faculties,
from being five, become three,
and again, from being three,
they become five in turn.[1]

---

[1] *Pariyāyena = vicissim.*

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
4. Sukh'Indriya (or Uppaṭi) Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

4. The Faculty of Ease

Sutta 39

Araṇi or Kaṭṭh'Opama Suttaṃ

The Fire-Stick[1]

---

[186]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling faculties.

What five?

The controlling faculty of ease,
the controlling faculty of discomfort,
the controlling faculty of happiness,
the controlling faculty of unhappiness,
the controlling faculty of indifference.

These are the five controlling faculties.

§

Now, owing to the contact
that is to be experienced as agreeable, monks,
arises the controlling faculty of ease.

He (who experiences it),
being at ease,
is fully aware of being so.

Also, on the ceasing of that contact
to be experienced as agreeable,
as to that controlling faculty of ease, -
which had arisen owing to that appropriate[2] contact
to be experienced as agreeable, -
he is aware that it ceases,
that it is quieted down.

■

Again, monks, owing to contact
which is to be experienced as disagreeable
arises the controlling faculty of discomfort.

He (who experiences it),
being uncomfortable,
is fully aware of being so.

Also, on the ceasing of that contact
to be experienced as disagreeable,
as to that controlling faculty of discomfort, -
which had arisen owing to that appropriate contact
to be experienced as disagreeable, -
he is aware that it ceases,
that it is quieted down.

■

Again, monks, owing to contact
which is to be experienced as producing happiness,
arises the controlling faculty of happiness.

He (who experiences it),
being made happy,
is fully aware of being so.

Also, on the ceasing of that contact
to be experienced as producing happiness,
as to that controlling faculty of happiness, -
which had arisen owing to that appropriate contact
to be experienced as producing happiness, -
he is aware that it ceases,
that it is quieted down.

■

Again, monks, owing to contact
which is to be experienced as producing unhappiness,
arises the controlling faculty of **[187]** unhappiness.

He (who experiences it),
being unhappy,
is fully aware of being so.

Also, on the ceasing of that contact
to be experienced as producing unhappiness, -
which had arisen owing to that appropriate contact
to be experienced as producing unhappiness, -
he is aware that it ceases,
that it is quieted down.|| ||

■

(Lastly) monks, owing to the contact
which is to be experienced as indifferent
arises the controlling faculty of indifference.

He (who experiences it),
being indifferent,
is fully aware of being indifferent.

Also, on the ceasing of that contact
to be experienced as indifferent,
as to that controlling faculty of indifference, -
which had arisen owing to that appropriate contact
to be experienced as indifferent, -
he is. aware that it ceases,
that it is quieted down.

§

Just as, monks, from the putting together
and rubbing together
of two sticks
warmth is born,
heat is produced;
as from the separation and parting
of those two sticks
the warmth so born ceases
and is quenched,
just so, monks,
owing to the contact
that is to be experienced as agreeable,
arises the controlling faculty of ease.

§

He (who experiences it),
being at ease,
is fully aware of being so.

Also, on the ceasing of that contact
to be experienced as agreeable,
as to that controlling faculty of ease, -
which had arisen owing to that appropriate contact
to be experienced as agreeable, -
he is aware that it ceases,
that it is quieted down.

■

Again, monks, owing to contact
which is to be experienced as disagreeable
arises the controlling faculty of discomfort.

He (who experiences it),
being uncomfortable,
is fully aware of being so.

Also, on the ceasing of that contact
to be experienced as disagreeable,
as to that controlling faculty of discomfort, -
which had arisen owing to that appropriate contact
to be experienced as disagreeable, -
he is aware that it ceases,
that it is quieted down.

■

Again, monks, owing to contact
which is to be experienced as producing happiness,
arises the controlling faculty of happiness.

He (who experiences it),
being made happy,
is fully aware of being so.

Also, on the ceasing of that contact
to be experienced as producing happiness,
as to that controlling faculty of happiness, -
which had arisen owing to that appropriate contact
to be experienced as producing happiness, -
he is aware that it ceases,
that it is quieted down.

■

Again, monks, owing to contact
which is to be experienced as producing unhappiness,
arises the controlling faculty of unhappiness.

He (who experiences it),
being unhappy,
is fully aware of being so.

Also, on the ceasing of that contact
to be experienced as producing unhappiness, -
which had arisen owing to that appropriate contact
to be experienced as producing unhappiness, -
he is aware that it ceases,
that it is quieted down.|| ||

■

(Lastly) monks, owing to the contact
which is to be experienced as indifferent
arises the controlling faculty of indifference.

He (who experiences it),
being indifferent,
is fully aware of being indifferent.

Also, on the ceasing of that contact
to be experienced as indifferent,
as to that controlling faculty of indifference, -
which had arisen owing to that appropriate contact
to be experienced as indifferent, -
he is. aware that it ceases,
that it is quieted down.

---

[1] *Araṇi*. *Cf*. *K.S*. ii, 67; iv, 145; *Buddh*. *Psych*. 45; *MP*. 6.

[2] *Tajjaṇ = sarūpaṇ Cf. Buddh. Psych. Eth.* 6 *n.*

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
4. Sukh'Indriya (or Uppaṭi) Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

4. The Faculty of Ease

Sutta 40

Uppatika Suttaṃ

Consequent[1]

---

[187]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling faculties.

What five?

The controlling faculty of discomfort,
the the controlling faculty of unhappiness,
controlling faculty of ease,
the controlling faculty of happiness,
the controlling faculty of indifference.

These are the five controlling faculties.

§

Now herein, monks, suppose a monk dwells earnest,
ardent,
and aspiring,
and there arises in him the controlling faculty **[188]** of discomfort.

He is aware of it thus:

'There has arisen in me
this controlling faculty of discomfort.

Now this is conditioned,
has its cause,
its constituent parts,
its reasons.[2]

That the controlling faculty of discomfort
should arise without these conditions,
causes,
constituent parts

and reasons,
is quite impossible.'

Thus he comes to know fully
both the controlling faculty of discomfort,
its arising
and its ceasing:
and, whence arising,
how this controlling faculty of discomfort
comes to cease without remainder,[3] -
that also he fully knows.

■

Now, monks, whence does it arise
and how does it come to cease without remainder?

Herein a monk,
aloof from sense-desires,
aloof from evil conditions,
enters upon the first trance,
which is accompanied by thought directed and sustained,
born of seclusion,
zestful
and easeful,
and abides therein.

Here the controlling faculty of discomfort,
which has arisen,
ceases without remainder.

This monk is called
'A monk who has understood the ceasing
of the controlling faculty of discomfort,
one who has collected his mind[4]
for the attaining such a condition.'

§

Now herein again, monks,
suppose a monk dwells earnest,
ardent
and aspiring,
and there arises in him
the controlling faculty of unhappiness.

He is aware of it thus:

'There has arisen in me
this controlling faculty of unhappiness.

Now this is conditioned,
has its cause,
its constituent parts
and reasons.

That the controlling faculty of unhappiness
should arise without these conditions,
causes,
constituent parts
and reasons
is quite impossible.'

Thus he comes to know fully
both the controlling faculty of unhappiness,
and its arising
and its ceasing.

Also he fully knows,
whence arising,

how this controlling faculty of unhappiness
comes to cease without remainder.

■

[189] Now whence does it arise,
and how does it come to cease without remainder?

Herein a monk,
by the calming down of thought directed and sustained,
attains and abides in the second trance,
that inward calming,
that single-mindedness of will,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful.

It is here that the controlling faculty of unhappiness,
which has arisen,
comes to cease without remainder.

Such an one, monks, is called

'A monk who has come to know
the ceasing of the controlling faculty of unhappiness,
one who has collected his mind
for attaining such a condition.'

§

Now herein again, monks,
suppose a monk dwells earnest,
ardent

and aspiring,
and there arises in him
the controlling faculty of ease.

He is aware of it thus:

'There has arisen in me
this controlling faculty of ease.

Now this is conditioned,
has its cause,
its constituent parts
and its reasons.

That the controlling faculty of ease
should arise without these conditions,
causes,
constituent parts
and reasons,
is quite impossible.'

Thus he comes to know
both the controlling faculty of ease
and its arising
and its ceasing.

Also he fully knows,
whence arising,
how this controlling faculty of ease
comes to cease without remainder.

■

Now whence does it arise
and how does it come to cease without remainder?

Herein a monk,
by the fading out of zest,
disinterested,
mindful and composed,
experiences with body
that ease of which the Ariyans declare:

'He who is disinterested and alert
dwells at ease,'[5]

and he so attains and abides
in the third trance.

It is here that the controlling faculty of ease,
which has arisen,
comes to cease **[190]** without remainder.

Such an one, monks, is called
'A monk who has understood
the ceasing of the controlling faculty of ease,
one who has collected his mind
for attaining such a condition.'

§

Now herein again, monks,
suppose a monk dwells earnest,
ardent
and aspiring,
and there arises in him
the controlling faculty of happiness.

He is aware of it thus:

'There has arisen in me
this controlling faculty of happiness.

Now this is conditioned,
has its cause,
its constituent parts,
its reasons.

That the controlling faculty of happiness
should arise without these conditions,
causes,
constituent parts
and reasons
is quite impossible.'

Thus he comes to know
the controlling faculty of happiness
and its arising
and its ceasing.

Also he fully knows,
whence arising,
how this controlling faculty of happiness
comes to cease without remainder.

■

Now whence does it arise
and how does it come to cease without remainder?

Herein, monks,
by abandoning both ease and discomfort,
by the ending of both happiness and unhappiness felt before,
he attains and abides in the fourth trance,
a state of neither ease nor discomfort,
an equanimity of utter purity.

Herein the controlling faculty of happiness,
which had arisen,
comes to cease without remainder.

Such an one, monks, is called
'A monk who has understood the ceasing
of the controlling faculty of happiness,
one who has collected his mind
for attaining such a condition.'

§

Now herein again, monks,
suppose a monk dwells earnest,
ardent
and aspiring.

Then there arises in him
the controlling faculty of indifference.

He is aware of it thus:

'There has arisen in me
this controlling faculty of indifference.

Now this is conditioned,
has its cause,
its constituent parts
and its reasons.

That the controlling faculty of indifference
should arise without its conditions,
causes,

its constituent parts
and its reasons,
is a thing quite impossible.'

Thus he comes to know
both the controlling faculty of indifference,
its arising
and its ceasing.

Also he fully knows,
whence arising,
how this controlling faculty of indifference
comes to cease without remainder.

■

[191] Now whence does it arise,
and bow does it come to cease without remainder?

Herein, monks, passing utterly beyond the feeling of neither perception nor non-perception,
he attains and abides in
the state of cessation of perception and feeling.

Herein the controlling faculty of indifference,
which had arisen,
comes to cease without remainder.

Such an one, monks, is called
'A monk who has understood
the ceasing of the controlling faculty of indifference,
one who has collected his mind
for attaining such a condition.'"

---

[1] Title in text *Uppatika* (? = *uppatita,* 'arisen,' with reference to *uppajjati* in this §). But *Comy.* refers it to Chapter-title: *uppaṭi-pātikaṇ suttaṇ nāmā ti veditabbaṇ, i.e.,* 'with reference to what has gone before' *(yathādhamm'ārammana-vasena paṭipātiyā vuttaṇ). Cf. supra,* text 207 *n.* [?]: *supra,* 183 *n.*

[2] *Sanimittaṇ, sanidānaṇ, sasañkhāraṇ, sappaccayaṇ.*

[3] *Cf. Expos.* 1, 235; *V.M.* 166; *SnA.* ii, 120; *D.* iii, 222.

[4] Text *upasaṇhāsi,* but Burmese *MSS.* and *Comy. upasaṇharati* ('he pulls himself together'). *Comy.* remarks: *tattha-lābhī samāne uppādan'atthāya cittaṇ upasaṇharati, lābhī samāno samapajjan'atthāya.* For *tathattāya,* 'the state of bemg such,' *cf. M.* i, 465 *ff; supra,* text 90; *K.S.* iv, 202 *n.* (a synonym in Sanskrit Buddhism for Nibbāna).

[5] *Cf. Expos.* 238. (It is to be noticed that the third feeling is neither pain nor pleasure, is opposed to pain and pleasure, is not merely the absence of pain and pleasure: it is called 'hedonic indifference.' The Fourth Jhāna which follows is the purity of mindfulness born of (this) indifference. The Fourth Jhāna, then, is mental emancipation, which is neutral feeling.)

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
5. Jarā Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

5. Old Age

Sutta 41

Jarā Suttaṃ

Old Age

---

[191]

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī
in East Park,
at the terraced house of Migara's mother.[1]

Now on that occasion the Exalted One,
having arisen from his solitude at eventide,
was seated warming his back
in the westering sunshine.[2]

Then the venerable Ānanda came to see the Exalted One,
and on coming to him
saluted him
and, while chafing his limbs[3] with his hand,
said to the Exalted One:

"It is a strange thing, lord!

It is a wonder, lord,
how the skin of the Exalted One
is no longer clear and translucent,
and how all his limbs are slack[4]
and **[192]** wrinkled,[5]
his body bent forward,
and a change is to be seen
in his sense-faculties of eye,
ear,
nose,
tongue
and body!"[6]

"So it is, Ānanda.

Old age is by nature inherent in youth,
sickness in health,
and death in life.

Thus it is
that my skin is no longer clear and translucent as of yore;
my limbs are slack and wrinkled,
my body stoops forward
and a change is to be noticed
in my sense-faculties of eye,
ear,
nose,

tongue
and body."

Thus spake the Exalted One.

Having so said, the Happy One as Teacher added this:

Shame on thee,[7] miserable age!
Age that maketh colour fade!
The pleasing image[8] of a man
By age is trampled down.
Tho' one should live a hundred years,
Natheless he is consigned to death.
Death passeth nothing by,
But trampleth everything.

---

[1] *S*. i, 77, iii, 100.

[2] *Comy*. discusses the question as to how the sunshine can pierce through the *Buddha-teja* or *aura,* and concludes that it cannot do so. 'Then what is warmed? The radiance itself is warmed. Just as when one sits under a spreading tree, the sunshine does not touch the body, but the radiance of it spreads all round, and it is like being surrounded by a flame of fire. So we are to understand thus: The Master was sitting warming his aura (?).

[3] *Comy*. reads 'back.'

[4] *Sithilāni*. *Comy*. 'The flesh, coming away from the bone, attains ooseness and hangs here and there.'

[5] Text *baliya-jātāni*, but Sinh MSS. and *Comy*. *vali-jātāni*, which I follow.

[6] *Comy*. 'The sense-faculties are invisible, but as these defects are to be seen it must be owing to decay of the faculties. He speaks inferentially.'

[7] *Dhī taṇ* for *dhītaṇ* of text (*Cf*. *Sn*. v, 440, *dhi-r-atthu jīvitaṇ*). *Comy*. reads *dhikkaṇ* (text *v.l*. *dhittaṇ*) *jammī jaro* (which is interpreted as *dhikkaṇ tuyhaṇ hotu*, *vikāyo taṇ phusatu* [?]).

[8] *Bimba* (text, *vimba*) = *attabhāva*. *Comy*. *Cf*. *Dhp*. 147: *Passa cittakataṇ bimbaṇ*.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
5. Jarā Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

5. Old Age

Sutta 42

Uṇṇābho Brāhmaṇa Suttaṃ

Uṇṇābha the Brahmain

---

[192]

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī
in East Park,
at the terraced house of Migara's mother.

Now the brahmin Uṇṇābha came to visit the Exalted One,
and on coming to him
greeted him courteously,
and, after the exchange of greetings and courtesies,
sat down at one side.

So seated,
Uṇṇābha the brahmin said this to the Exalted One:

"There are these five sense-faculties, master Gotama,
of different scope,
of different range.

They do not mutually **[193]** enjoy
each other's scope and range.

What are the five?

The sense-faculty of eye,
that of ear,
that of nose,
that of tongue,
and the sense-faculty of body.

Now, master Gotama, as these five sense-faculties
are of different scope,
of different range,
and do not mutually enjoy each other's scope and range,
pray, what common ground of resort[1] have they,
and who profits by their scope and range?"

■

"There are, brahmin, as you say,
these five sense-faculties
of different scope
and different range,
and they do not mutually
enjoy each other's scope and range.

What are the five?

The sense-faculty of eye,
that of ear,
that of nose,
that of tongue,
and the sense-faculty of body.

Well, mind is their common ground of resort.

It is mind that profits by their scope and range."

■

"But, master Gotama, what is the resort of mind?"

"Mindfulness, brahmin, is the resort of mmd."

"Then, master Gotama, what is the resort of mindfulness?"

"Release, brahmin, is the resort of mindfulness."

"What, then, master Gotama, is the resort of release?"

"Nibbāna, brahmm, is the resort of release."

"But, master Gotama, what is the resort of Nibbāna?"

"The question goes too far,[2] brahmin.

That question is beyond the compass of an answer.

The aim of living the holy life, brahmin,
is to plunge[3] into Nibbāna.

It has Nibbāna for its goal,
Nibbāna for its ending."

Then the brahmin Unriabha was delighted with the words of the Exalted One and received them gladly.

And he rose up from his seat,
saluted the Exalted One by the right
and went away.

Now not long after the departure of the brahmin Uṇṇābha
the Exalted One said to the monks:

[194] "Suppose, monks, in a house with a peaked roof
or in a pavilion with a peaked roof,
with a window facing east,
when the sun is rising
and its rays strike through the window,
on what do they rest?"[4]

"On the western wall, lord."

"Just so, monks,
the faith of the brahmin Uṇṇābha is bent on,
rooted in,
rests on the Tathāgata.

It is strong,
not to be uprooted
by any recluse
or brahmin
or deva
or Mara
or Brahma,
or by anyone else in the world.

Monks, if at this time
the brahmin Uṇṇābha were to make an end,
there is no fetter, bound by which,
the brahmin Uṇṇābha would come back to this world."[5]

---

[1] *Paṭisaraṇaṇ*, 'looking to,' or 'referring to.' At *A*. i, 199, 'regoing.' *Cf*. *Dialog*. i, 122 n.; *Pts*. *of Contr.* 140. At *M*. i, 295, *Mahā Koṭṭhita* puts this question to Sāriputta. It is discussed at *Buddh*. *Psych*. Ethics, where see Mrs. Rhys Davids' extract from *Comy*. on *M*. i *loc*. *cit*. For 'resort' see next §.

[2] Text *ajjhaparaṇ* (Burmese *MSS*.), but *M*. i, 304, *accasaraṇ, i.e*. it is transcendental. That at *S*. ii, 1898, should be the same, where *Comy*. *atikkanto*.

[3] *0gadhaṇ = Nibb*. *abbhantaraṇ, anupaviṭṭhaṇ*. *Comy*.

[4] *Cf*. *K.S*. ii, 71.

[5] He is *anāgāmin*. This instance may be added to the two referred to above on text 178 *n*.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
5. Jarā Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

5. Old Age

Sutta 43

Sāketa Suttaṃ

Sāketa

---

[194]

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāketa[1]
at Añjana Wood,
in Antelope Grove.

On that occasion the Exalted One said this to the monks:

Monks, is there any method,
by reckoning according to which
the five controlling faculties
are the five powers,

and the five powers again
are the five controlling faculties?

"For us, lord,
things have the Exalted one as their root,
their guide,
their resort.[2]

It were well for us
if the Exalted One would reveal the meaning
of what he has just uttered."[3]

"Well, monks, there is such a method,
by reckoning according to which
the five controlling faculties
are the five powers,
and again the five powers
are the five controlling faculties.

And of what sort, monks, is such a method,
by reckoning according to which
the five controlling faculties
are the five powers,
and again the five powers
are the five controlling faculties?

That, monks, which is the controlling faculty of faith
is also the power of faith:
that which is the power of faith
is also the controlling faculty of faith.

■

That, monks, which is the controlling faculty of energy
is also the power of energy:

that which is the power of energy
is also the controlling faculty of energy.

■

That, monks, which is the controlling faculty of mindfulness
is also the power of mindfulness:
that which is the power of mindfulness
is also the controlling faculty of mindfulness.

■

That, monks, which is the controlling faculty of concentration
is also the power of concentration:
that which is the power of concentration
is also the controlling faculty of concentration.

■

[195] That, monks, which is the controlling faculty of insight
is also the power of insight:
that which is the power of insight
is also the controlling faculty of insight.

§

Suppose, monks, a river that flows east,
slopes east,
tends east.

In the middle of it is an island.

Now, monks, there is a method,
by reckoning according to which,

the stream of that river is accounted single.

Again there is a method,
by reckoning according to which,
the stream is accounted double.

Now what sort of method is that
according to which the stream of that river
may be reckoned as single?

Thus:

The water at the east end
and the water at the west end
of that island
will be reckoned as a single stream.

That is the method.

And what sort of method
is that according to which
the stream of that river
may be reckoned as double?

Thus:

The water on the north side
and the water on the south side
will be reckoned as a double stream.

That is the method
according to which the stream
may be reckoned as double.

Just in the same way, monks,
that which is the controlling faculty of faith
is also the power of faith:

that which is the power of faith
is also the controlling faculty of faith;

■

that which is the controlling faculty of energy
is also the power of energy:
that which is the power of energy
is also the controlling faculty of energy;

■

that which is the controlling faculty of mindfulness
is also the power of mindfulness:
that which is the power of mindfulness
is also the controlling faculty of mindfulness;

■

that which is the controlling faculty of concentration
is also the power of concentration:
that which is the power of concentration
is also the controlling faculty of concentration;

■

that which is the controlling faculty of insight
is also the power of insight:
that which is the power of insight
is also the controlling faculty of insight.

Monks, by the fact of cultivating and making much of
the five controlling faculties,
a monk, by the destruction of the *āsavas*,
in this very life
fully comprehends,
realizes for himself

and attains intellectual release
and release by insight,
and abides therein."

---

[1] A town in Kosala, formerly the capital (which at this time was Sāvatthī); *Buddh. India,* 39. *Cf. M.* i, 149; *A.* ii, 24; iii, 169; iv, 427.

[2] *Paṭisaraṇaṇ,* as above.

[3] *Cf. S.* ii, 24, etc. Here text is abridged.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
5. Jarā Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

5. Old Age

Sutta 44

Pubba-Koṭṭhaka Suttaṃ

Eastern Gatehouse[1]

---

[195]

THUS have I heard:

On a certain occasion the Exalted One was staying at Sāvatthī
in Eastern Gatehouse.[2]

On that occasion the Exalted One addressed the venerable Sāriputta thus:

"Do you believe, Sāriputta, that the controlling faculty of faith,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending?

[196] Do you believe, Sāriputta, that the controlling faculty of energy,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending?

Do you believe, Sāriputta, that the controlling faculty of mindfulness,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending?

Do you believe, Sāriputta, that the controlling faculty of concentration,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending?

Do you believe, Sāriputta, that the controlling faculty of insight,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending?"

§

In this matter, lord,
I walk not by faith[3] in the Exalted One,
to wit:

That the controlling faculty of faith,
if cultivated and made much of,
plunges into the Deathless,

has the Deathless for its goal,
the Deathless for its ending;

that the controlling faculty of energy,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending;

that the controlling faculty of mindfulness,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending;

that the controlling faculty of concentration,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending;

that the controlling faculty of insight,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending.

■

But, lord, they who have realized,
seen,
understood,
made sure of,
they who have attained this fact by insight, -
such are free from doubt,
free from wavering,[4]

(in believing)
that the controlling faculty of faith,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending;

that the controlling faculty of energy,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending;

that the controlling faculty of mindfulness,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending;

that the controlling faculty of concentration,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending;

that the controlling faculty of insight,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending.

■

But I, lord, have realized it,
I have seen,
understood
and made sure of it,

I have attained it by insight,
I am free from doubt about it,[5]
that the controlling faculty of faith,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending;

that the controlling faculty of energy,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending;

that the controlling faculty of mindfulness,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending;

that the controlling faculty of concentration,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending;

that the controlling faculty of insight,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending."

§

"Well said!

Well said, Sāriputta!

Indeed they who have not realized,
not seen,
not understood,
who have not made sure of,
who have not attained this fact by insight, -
such may well walk by faith in others
(in believing)
that the controlling **[197]** faculty of faith,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending;

that the controlling faculty of energy,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending;

that the controlling faculty of mindfulness,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending;

that the controlling faculty of concentration,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending;

that the controlling faculty of insight,
if cultivated and made much of,

plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending.

But indeed, Sāriputta, they who have realized,
who have seen,
understood,
made sure of
and attained this fact by insight, -
such are indeed free from doubt,
free from wavering,
(in knowing)
that the controlling faculty of faith,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending;

that the controlling faculty of energy,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending;

that the controlling faculty of mindfulness,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending;

that the controlling faculty of concentration,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending;

that the controlling faculty of insight,
if cultivated and made much of,
plunges into the Deathless,
has the Deathless for its goal,
the Deathless for its ending.

---

[1] This Sutta is quoted in full at *Nidd*. 1, 236, as comment on the text *Sn*. 853, *na saddho na virajjati*.

[2] At *A*. iii, 345, the only place where it seems to be mentioned, the Buddha goes there with Ānanda to bathe. *Koṭṭhaka* is a chamber or storehouse (here, over the gate). By the city gates were pubhc bathing-places.

[3] *Saddhāya gacchāmi*. I take *saddhāya* to be gerund, *saddhahitvā* (as *Comy*. elsewhere).

[4] *Nibbicikicchā (ni-vicikicchā)*. *Cf*. *S*. ii, 84.

[5] Here text inserts *paresaṇ* (not in Smh, *MSS*.), which makes no sense.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
5. Jarā Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

5. Old Age

Sutta 45

Paṭhama Pubb'Ārama Suttaṃ

East Park (a)

---

[197]

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī
in East Park,
at the terraced house of Migara's mother.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, by cultivating and making much
of what controlling faculties
does the monk in whom the *āsavas* are destroyed
declare gnosis,
to wit:

'I know full well
that destroyed is rebirth,
lived is the holy life,
done is the task,
there is no more of being here for me'?"

"For us, lord,
things have the Exalted one as their root,
their guide,
their resort.

It were well for us
if the Exalted One would reveal the meaning
of what he has just uttered."

§

"Well, monks, by cultivating and making much
of a single controlling faculty,
a man in whom the *āsavas* are destroyed
may thus declare gnosis:

'I know full well
that destroyed is rebirth,
lived is the holy life,

done is the task,
there is no more of being here for me.'"

And what is that one controlling faculty?

Monks, in the Ariyan disciple who has won insight[1]
faith is established as a matter of course,[2]
energy is established as a matter of course,
mindfulness is established as a matter of course,
concentration is established as a matter of course.

It is by cultivating and making much
of this single controlling faculty
(of insight)
that a monk in whom the *āsavas* are destroyed can declare gnosis,
to wit:

'I know full well
that destroyed is rebirth,
lived is the holy life,
done is the task,
there is no more of being here for me.'"

---

[1] *Paññāvato*.

[2] *Tadanvayā* (accordantly) = *taṇ anugacchamānā anuvattamānā*. *Comy*. *Cf*. *S*. iii, 156 (of a bunch of mangoes), *tāni tadanvayāni bhavanti* (go along with it).

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
5. Jarā Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

5. Old Age

Sutta 46

Dutiya Pubb'Ārama Suttaṃ

East Park (b)

---

[198]

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī
in East Park,
at the terraced house of Migara's mother.

On that occasion the Exalted One addressed the monks, saying:

"Monks, by cultivating and making much
of what controlling faculties
does the monk in whom the *āsavas* are destroyed

declare gnosis,
to wit:

'I know full well
that destroyed is rebirth,
lived is the holy life,
done is the task,
there is no more of being here for me'?"

"For us, lord,
things have the Exalted one as their root,
their guide,
their resort.

It were well for us
if the Exalted One would reveal the meaning
of what he has just uttered."

"Well, monks, by cultivating and making much
of two controlling faculties,
a man in whom the *āsavas* are destroyed
may thus declare gnosis:

'I know full well
that destroyed is rebirth,
lived is the holy life,
done is the task,
there is no more of being here for me.'"

And what are those two controlling faculties?

By Ariyan insight and Ariyan release.

That which in him is the Ariyan insight
is the controlling faculty of insight,
and that which in him

is the Ariyan release
is the controlling faculty of concentration.

It is by cultivating and making much of these two controlling faculties,
a man in whom the *āsavas* are destroyed
may thus declare gnosis:

'I know full well
that destroyed is rebirth,
lived is the holy life,
done is the task,
there is no more of being here for me.'"

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
5. Jarā Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

5. Old Age

Sutta 47

Tatiya Pubb'Ārama Suttaṃ

East Park (c)

---

[198]

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī
in East Park,
at the terraced house of Migara's mother.

On that occasion the Exalted One addressed the monks, saying:

"Monks, by cultivating and making much
of what controlling faculties
does the monk in whom the *āsavas* are destroyed

declare gnosis,
to wit:

'I know full well
that destroyed is rebirth,
lived is the holy life,
done is the task,
there is no more of being here for me'?"

"For us, lord,
things have the Exalted one as their root,
their guide,
their resort.

It were well for us
if the Exalted One would reveal the meaning
of what he has just uttered."

"Well, monks, by cultivating and making much
of four[1] controlling faculties,
a man in whom the *āsavas* are destroyed
may thus declare gnosis:

'I know full well
that destroyed is rebirth,
lived is the holy life,
done is the task,
there is no more of being here for me.'"

And what are those four controlling faculties?

The controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
the controlling faculty of insight.

It is by cultivating and making much of these four controlling faculties,
a man in whom the *āsavas* are destroyed
may thus declare gnosis:

'I know full well
that destroyed is rebirth,
lived is the holy life,
done is the task,
there is no more of being here for me.'"

---

[1] The section on *three c.fs*. seems omitted.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
5. Jarā Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

5. Old Age

Sutta 48

Catuttha Pubb'Ārama Suttaṃ

East Park (d)

---

[198]

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī
in East Park,
at the terraced house of Migara's mother.

On that occasion the Exalted One addressed the monks, saying:

"Monks, by cultivating and making much
of what controlling faculties
does the monk in whom the *āsavas* are destroyed

[199] declare gnosis,
to wit:

'I know full well
that destroyed is rebirth,
lived is the holy life,
done is the task,
there is no more of being here for me'?"

"For us, lord,
things have the Exalted one as their root,
their guide,
their resort.

It were well for us
if the Exalted One would reveal the meaning
of what he has just uttered."

"Well, monks, by cultivating and making much
of five controlling faculties,
a man in whom the *āsavas* are destroyed
may thus declare gnosis:

'I know full well
that destroyed is rebirth,
lived is the holy life,
done is the task,
there is no more of being here for me.'"

And what are those five controlling faculties?

The controlling faculty of faith
the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
the controlling faculty of insight.

It is by cultivating and making much of these five controlling faculties,
a man in whom the *āsavas* are destroyed
may thus declare gnosis:

'I know full well
that destroyed is rebirth,
lived is the holy life,
done is the task,
there is no more of being here for me.'"

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
5. Jarā Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

5. Old Age

Sutta 49

Piṇḍola Suttaṃ

Scrap-Hunter

---

[199]

THUS have I heard:

On a certain occasion the Exalted One was staying at Kosambī
in Ghosita Park.

Now on that occasion the Bhāradvājan,
the venerable Scrap-hunter,[1] so called,
had declared gnosis,
to wit:

"I know full well
that destroyed is rebirth,

lived is the holy life,
done is the task,
there is no more of being here for me."

Then a number of monks[2] came to visit the Exalted One,
and on coming to him,
saluted him
and sat down at one side.

So seated,
those monks said this to the Exalted One:

"Lord, the Bhāradvājan,
the venerable Scrap-hunter,
had declared gnosis,
to wit:

'I know full well
that destroyed is rebirth,
lived is the holy life,
done is the task,
there is no more of being here for me.'

Pray, lord, in consequence of what observation[3]
did the Bhāradvājan,
the venerable Scrap-hunter,
thus declare gnosis,
to wit:

'I know full well
that destroyed is rebirth,
lived is the holy life,
done is the task,
there is no more of being here for me.'?"

■

"Monks, it was in consequence of having cultivated
and made much of
three controlling faculties
that the Bhārad- **[200]** vājan,
the venerable Scrap-hunter,
thus declared gnosis,
to wit:

'I know full well
that destroyed is rebirth,
lived is the holy life,
done is the task,
there is no more of being here for me.'

What three?

The controlling faculty of mindfulness,
the controlling faculty of concentration,
the controlling faculty of insight.[4]

It was in consequence of having cultivated
and made much of
these three controlling faculties
that gnosis was declared by the Bhāradvājan, the venerable Scrap-hunter,
to wit:

'I know full well
that destroyed is rebirth,
lived is the holy life,
done is the task,
there is no more of being here for me.'

§

Now these three controlling faculties, -
what do they end in?

They end in destruction.

They end in destruction of what?

They end in the destruction of rebirth,
old age
and death.

Monks, it was because he saw full well
that rebirth was destroyed,
that old age was destroyed,
that death was destroyed,
that the Bhāradvājan, the venerable Scrap-hunter,
was able to declare gnosis,
to wit:

'I know full well
that destroyed is rebirth,
lived is the holy life,
done is the task,
there is no more of being here for me.'"

---

[1] *Piṇḍola,* of *Bhāradvāja*. There are several of this clan, *e.g.*, at *K.S*. i, 204 ('conjey man') among the Brahmin Suttas. At *K.S*. iv, 68 (where see note) he takes refuge with the Master. *Bhāradvāja* is on the river Jumna. *Cf*. *Buddhist India,* 36.

[2] For *sambahulā* see *n*. *supra,* text 108.

[3] *Kiṇ atthavasaṇ sampassamānena,* generally equivalent to *kāraṇaṇ (causâ)*.

[4] At *UdA*. 252, *Dhammapāla* says, after describing his nickname, his scrap-hunting life, his huge bowl, gradually wasted to a mere sherd, and his subjection to the Master's injunctions: 'on a subsequent occasion, by cultivatmg controlling-faculty culture, be was established in the topmost fruit of Arahantship.' Our *Comy*. says nothing.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
5. Jarā Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

5. Old Age

Sutta 50

Saddha or Āpaṇa Suttaṃ

Faithful or Market

---

[200]

THUS have I heard:

On a certain occasion the Exalted One was staying among the Angas, at Market[1] so called,
a township of the Angas.

2. Now on that occasion the Exalted One addressed the venerable Sāriputta, saying:

"Tell me, Sāriputta, could an Ariyan disciple who is utterly devoted to,[2]
who has perfect faith in the Tathāgata, -
could an Ariyan disciple have any doubt or wavering

as to the Tathāgata
or the Tathāgata's teaching?"

■

3. "Lord, an Ariyan disciple who is utterly devoted to the **[201]** Tathāgata,
who has perfect faith in the Tathāgata,
could have no doubt,
could have no wavering
as to the Tathāgata
or the Tathāgata's teaching.

§

4. Of the Ariyan disciple who has faith, lord, this may be expected:

He will dwell resolute in energy,
ever striving to abandon bad qualities
and to acquire good qualities:

He will be stout and strong to exert himself,
not throwing off the burden in good qualities.

His energy, lord, is the controlling faculty of energy.[3]

■

5. Of a faithful Ariyan disciple, lord,
who is resolute in energy,
this may be expected:

He will be mindful,
possessed of supreme discrimination,[4]

one who calls to mind and remembers
things said long ago.

His mindfulness, lord, is the controlling faculty of mindfulness.

■

6. Of a faithful Ariyan disciple, lord,
who is resolute in energy,
with mindfulness established,
this may be expected:

He will make self-surrender the object of his thought,
he will lay hold of concentration,
one-pointedness of mind.

His concentration, lord, is the controlling faculty of concentration.

■

7. Again, lord, of a faithful Ariyan disciple who who is resolute in energy,
is established in mindfulness,
whose thought is tranquillized,
this may be expected:

He will fully understand:

'A world without end[5]
is the round of rebirth.

No beginning can be seen of beings
hindered by ignorance,
bound by craving,
who run on,
who fare on
through the round of rebirth.

The utter passionless ceasing of ignorance,
of this body of darkness,[6]
is this blissful state,
this excellent[7] state,
to wit: -
the calming down of all the activities,
the giving up of all bases (for rebirth),
the destruction of craving,
dispassion,
cessation,
Nibbāna.'

His insight, lord, is the controlling faculty of insight.

■

8. Lord, that faithful Ariyan disciple,
thus striving and striving **[202]** again,
thus recollecting again and again,
thus again and again composing bis mind,
thus clearly discerning again and again,
gains utter confidence,
when he considers:

'As to tbose things
which formerly I had only heard tell of,
now I dwell having experienced them
in my own person:[8]
now by insight
have I pierced them through
and see them plain.'

Herein, lord, his faith is the controlling faculty of faith."

§

9. "Well said!

Well said, Sāriputta!

Indeed, Sāriputta,
the Ariyan disciple who is utterly devoted to the Tathāgata,
who has perfect faith in the Tathāgata,
can have no doubt or wavering in the Tathāgata
or the Tathāgata's teaching.

■

10. Indeed, Sāriputta,
of the faithful Ariyan disciple this may be expected:

He will dwell resolute in energy,
ever striving to abandon bad qualities
and to acquire good qualities:

He will be stout and strong to exert himself,
not throwing off the burden in good qualities.

His energy, Sāriputta, is the controlling faculty of energy.

■

11. Of a faithful Ariyan disciple, Sāriputta,
who is resolute in energy,
this may be expected:

He will be mindful,
possessed of supreme discrimination,
one who calls to mind and remembers
things said long ago.

His mindfulness, Sāriputta, is the controlling faculty of mindfulness.

■

12. Of a faithful Ariyan disciple, Sāriputta,
who is resolute in energy,
with mindfulness established,
this may be expected:

He will make self-surrender the object of his thought,
he will lay hold of concentration,
one-pointedness of mind.

His concentration, Sāriputta, is the controlling faculty of concentration.

■

11. Again, Sāriputta, of a faithful Ariyan disciple who is established in mindfulness,
whose thought is tranquillized,
this may be expected:

He will fully understand:

'A world without end
is the round of rebirth.

No beginning can be seen of beings
hindered by ignorance,
bound by craving,
who run on,
who fare on
through the round of rebirth.

The utter passionless ceasing of ignorance,
of this body of darkness,
is this blissful state,

this excellent state,
to wit: -
the calming down of all the activities,
the giving up of all bases (for rebirth),
the destruction of craving,
dispassion,
cessation,
Nibbāna.'

His insight, Sāriputta, is the controlling faculty of insight.

■

13. Sāriputta, that faithful Ariyan disciple,
thus striving and striving again,
thus recollecting again and again,
thus again and again composing bis mind,
thus clearly discerning again and again,
gains utter confidence,
when he considers:

'As to tbose things
which formerly I had only heard tell of,
now I dwell having experienced them
in my own person:
now by insight
have I pierced them through
and see them plain.'

Herein, Sāriputta, his faith is the controlling faculty of faith."

---

[1] *Āpana* (market). *Cf. Brethren,* 310 *n*. For the Angas *cf. Buddh. India,* p. 23; *Vin*. i, 29, quoted at *SA*. on *S*. i, 1; *KhA*. 115; *M*. ii, 163. 'The Angas

dwelt in the country to the east of Magadha, having their capital at Champa, near the modern Bhagalpur.

[2] *Ekanta-gato, lit*. 'downright gone to,' *i.e , saraṇaṃ gato*.

[3] Text arranges paragraphs here wrongly, *e.g.,* §§ 4, 5, 6, where the first line of each should be joined to the previous §. Also *ti* is omitted after the thoughts expressed in each case.

[4] *Sati-nepakka*. *Cf*. *supra,* text 197.

[5] For *anamatagga cf*. *K.S*. ii, 118 *ff*.; iii, 126 (*J.P.T.S.,* 1919, p. 40, for derivation of the word).

[6] *Tame-kāya*. *Cf*. *Thag*. 128, *tamo-khandha*.

[7] *Paṇitaṃ*. Text has *phaṇitaṃ*.

[8] *Kāyena phusitvā*. This may stand for *nama-rūpa* (the individuality, *i.e.,* the bodily substrate + the emotions and mind). *Comy*. says *nāma-kāyena*. On the other hand, it may bo a phrase for personal physical (brain)-experience. *Cf*. *infra,* text 230.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
6. Sūkara-Khata Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

6. Untitled[1]

Sutta 51

Sālā Suttaṃ

Sālā[2]

---

ed1 Woodward has 'wisdom' here which is incorrect.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
6. Sūkara-Khata Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

6. Untitled

Sutta 52

Mallikā Suttaṃ

Mallikā[1]

[3] *Cf. J.P.T.S.,* 1919; Similes in the Nikāyas (do. 1906-7, pp. 58 *ff*.).

[4] *Gopānasī* is the curved beam supporting the gable, whose stability depends on pressure from above.

[5] *Tadanvayā*. *Cf. Expos*. 92 ('faith which follows') and *supra* 197 *n*.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
6. Sūkara-Khata Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

6. Untitled

Sutta 53

Sekha Suttaṃ

Learner

---

[204]

THUS have I heard:

On a certain occasion the Exalted One was staying at Kosambī
in Ghosita Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Tell me, monks,
is there any method
by proceeding according to which
a monk who is a learner,[1]
standing at the level of a learner,[2]
can be assured:

'I am a learner,'

or a monk who is an adept,
standing at the level of an adept,
can be assured:

'I am an adept'?"

■

"For us, lord,
things have the Exalted one as their root,
their guide,
their resort.

It were well for us
if the Exalted One would reveal the meaning
of what he has just uttered.

Hearing it from him
the brethren will remember it."

■

"Well, monks, there is such a method
by proceeding according to which
a monk who is a learner,
standing at the level of a learner,
can be assured:

'I am a learner,'

and a monk who is an adept,
standing at the level of an adept,
can be assured:

'I am an adept.'

And of what sort is that method, monks?

§

Herein a monk who is a learner
knows full well

'This is **[205]** Ill.'

He knows full well

'This is the arising of Ill.'

He knows full well

'This is the ceasing of ill.'

He knows full well

'This is the practice leading to the ceasing of ill.'

Such, monks, is the method
by proceeding according to which
a monk who is a learner,
standing at the level of a learner,
can be assured:

'I am a learner,'

■

Again, a monk who is a learner
thus ponders:

'Is there, I wonder,
outside[3] (this Order of monks)
anyone,
whether recluse or brahmin,
who can teach a doctrine
that is natural,
true
and proper,[4]
such as the Exalted One teaches?'

Then he concludes:

'There is no one
outside (this Order of monks)
whether recluse or brahmin,
who can teach a doctrine
that is natural,
true
and proper,
such as the Exalted One teaches.'

This, monks, is the method
by proceeding according to which
a monk who is a learner,
standing at the level of a learner,
can be assured:

'I am a learner,'

■

Then again, monks,
the monk who is a learner
is fully aware of the five controlling faculties:

The controlling faculty of faith,
the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
the controlling faculty of insight.

But as to what is their destiny,
what their excellence,
what their fruits
and final goal,
he dwells not in personal experience[5] thereof,
nor does he pierce through and through by insigbt
and see them plain.

That is the method
by proceeding according to which
a monk who is a learner,
standing at the level of a learner,
can be assured:

'I am a learner,'

§

And of what sort, monks, is the method
according to which the adept monk
standing at the level of an adept
can be assured:

'I am an adept'?

Herein the adept monk
fully understands the five controlling faculties:

The controlling faculty of faith,
the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
the controlling faculty of insight.

Likewise as to what is their destiny,
what their excellence,
their fruits
and final goal,
he dwells in personal experience thereof:
he pierces them through and through and sees them plain.

That, monks, is the method by which an adept monk
standing at the level of an adept
can be assured:

'I am an adept.'

■

[206] Then again, a monk who is an adept
fully understands the six sense-faculties,
to wit:

The sense-facuity of eye,
the sense-facuity of ear,
the sense-facuity of nose,
the sense-facuity of tongue,
the sense-facuity of body
the sense-facuity of mind.

He understands:

'These six sense-faculties
must come to cease without remainder,
utterly,
altogether,
in every way
and everywhere:
nor shall other six sense-faculties arise
anywhere
or anyhow.[6]

He knows that full well.

Such, monks is the method by which an adept monk
standing at the level of an adept
can be assured:

'I am an adept.'

---

[1] For definition see text, *supra* 14.

[2] *Sekha-bhūmiyaṇ ṭhito*.

[3] *Ito bahiddhā*. *Cf*. *M*. i, 56; *D*. ii, 151 *(ito bahiddhā samaṇo pi n'atthi)*.

[4] Text *bhūtaṇ, tacchaṇ, tathā* (read *v.l*. *tathaṇ*). *Cf*. *D*. i, 190, *api ca Samaṇo Gotamo bhūtaṇ tacchaṇ tathaṇ paṭipadaṇ paññāpeti*.

[5] As above, text p. 226. *Kāyena = nāma-kāyena, Comy*. adds *paṭilabhitvā* to *phusitvā* of text.

[6] *Kuhiñci kismiñci* are synonyms. *Comy*.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
6. Sūkara-Khata Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

6. Untitled

Sutta 54

Pada Suttaṃ

In the Foot

---

[206]

THUS have I heard:

On a certain occasion the Exalted One was staying at Kosambī
in Ghosita Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, all the foot-characteristics
of such creatures as roam[1] about
are joined together
in the foot of the elephant,
and as the elephant's foot
in size
is reckoned chief of them,
even so, monks,
of all the elements[2] whatsoever
that conduce to the wisdom
the controlling faculty of insight
is reckoned chief,
that is,
for attaining the wisdom.

And of what sort, monks,
are those elements that conduce to the wisdom?

The faculty of faith, monks,
conduces to the wisdom;
the faculty of energy, monks,
conduces to the wisdom;
the faculty of mindfulness, monks,
conduces to the wisdom;
the faculty of concentration, monks,
conduces to the wisdom;
the faculty of insight, monks,
conduces to the wisdom.

"Just as, monks, all the foot-characteristics
of such creatures as roam about
are joined together
in the foot of the elephant,
and as the elephant's foot
in size
is reckoned chief of them,

even so, monks,
of all the elements whatsoever
that conduce to the wisdom
the controlling faculty of insight
is reckoned chief,
that is,
for attaining the wisdom.

---

[1] *Cf. K.S.* i, 111; *M.* 1, 184; *supra,* text 43. Text's *jangalānaṇ* (forest creatures) should, read, as above, *jangamānaṇ (ambulantium).*

[2] *Padāni = ye keci dhamma-koṭṭhāsā bujjhan'atthāya saṇvattanti. Comy.*

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
6. Sūkara-Khata Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

6. Untitled

Sutta 55

Sāra Suttaṃ

Heart-Wood

---

[206]

THUS have I heard:

On a certain occasion the Exalted One was staying at Kosambī
in Ghosita Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all scented heart-woods whatsoever
the red sandalwood is reckoned chief,
even so, monks,
of all the principles whatsoever
that are on the side of the wisdom,
the **[207]** controlling faculty of insight is reckoned chief,
that is, for attaining the wisdom.

And of what sort, monks,
are the principles
that are on the side of the wisdom?

The controlling faculty of faith, monks,
is a principle that is on the side of the wisdom.

It conduces to attaining the wisdom.

The controlling faculty of mindfulness, monks,
is a principle that is on the side of the wisdom.

It conduces to attaining the wisdom.

The controlling faculty of concentration,
is a principle that is on the side of the wisdom.

It conduces to attaining the wisdom.

The controlling faculty of insight,
is a principle that is on the side of the wisdom.

It conduces to attaining the wisdom.

"Just as, monks, of all scented heart-woods whatsoever
the red sandalwood is reckoned chief,
even so, monks,
of all the principles whatsoever
that are on the side of the wisdom,

the controlling faculty of insight is reckoned chief,
that is, for attaining the wisdom."

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
6. Sūkara-Khata Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

6. Untitled

Sutta 56

Pati-ṭ-Ṭhita Suttaṃ

Established

---

[207]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, by a monk
who is established in one condition
the five controlling faculties are cultivated
and cultivated well.

Established in what condition?

In earnestness.

And of what sort, monks, is earnestness?

Herein a monk wards his mind amid the *āsavas*
and conditions that go with the *āsavas*[1]

As he so wards his mind,
by cultivating the controlling faculty of faith,
he goes to perfection therein;
by cultivating the controlling faculty of energy,
he goes to perfection therein;
by cultivating the controlling faculty of mindfulness,
he goes to perfection therein;
by cultivating the controlling faculty of concentration,
he goes to perfection therein;
by cultivating the controlling faculty of insight,
he goes to perfection therein.

That, monks, is how in a monk
who is established in one condition
the five controlling faculties are cultivated
and cultivated well."

---

[1] Text *āsavesu ca sāsavesu ca dhammesu,* but *Comy*. only *āsavesu dhammesu* (using the word as adjective), interprets *āsav'uppaitiṇ vārento*

āsavesu ca dhammesu cittaṇ rakkhati. For *sāsava* see *K.S*. iii, 42. 'Every body[ed1] ... is a co-*āsava* and has to do with grasping.'

[ed1] This footnote has 'Everybody', but SN 3.22.48 has 'Every body' and also 'every feeling' ... 'every perception' ... etc..

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
6. Sūkara-Khata Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

6. Untitled

Sutta 57

Brahmā Suttaṃ

Brahmā[1]

---

[207]

THUS have I heard:

Thus have I heard: On a certain occasion the Exalted One was staying at Uruvelā,
on the bank of the river Nerañjarā,
under the Goatherds' Banyan,
just after his attainment of perfect enlightenment.

[208] Now in the Exalted One, when he had retired to his solitary communing,
there arose this mental reflection:

"There are five controlling faculties which,
cultivated and made much of,
plunge into the Deathless,
have their end and goal in the Deathless.

What five?

The controlling faculty of faith,
if cultivated and made much of,
plunges into the Deathless,
has its end in the Deathless,
has its goal in the Deathless.

The controlling faculty of energy
if cultivated and made much of,
plunges into the Deathless,
has its end in the Deathless,
has its goal in the Deathless.

The controlling faculty of mindfulness
if cultivated and made much of,
plunges into the Deathless,
has its end in the Deathless,
has its goal in the Deathless.

The controlling faculty of concentration
if cultivated and made much of,
plunges into the Deathless,
has its end in the Deathless,
has its goal in the Deathless.

The controlling faculty of insight
if cultivated and made much of,
plunges into the Deathless,
has its end in the Deathless,
has its goal in the Deathless.

These five,
if cultivated and made much of,
plunge into the Deathless,
have their end and goal in the Deathless."

§

Then Brahmā Sahampati,
reading with his mind
the mental reflection of the Exalted One, -
just as a strong man might stretch out his bent arm
or bend his outstretched arm, -
even so did Brahmā Sahampati vanish from the Brahma World
and appear before the Exalted One.

Then did Brahmā Sahampati,
throwing his outer robe over one shoulder,
stretch out his folded palms towards the Exalted One
and thus address him:

"Even so, Exalted One!

Even so, O Happy One!

These five controlling faculties,
if cultivated and made much of,
plunge into the Deathless,
have their end in the Deathless,
have their goal in the Deathless.

What five?

The controlling faculty of faith,
if cultivated and made much of,
plunges into the Deathless,
has its end in the Deathless,
has its goal in the Deathless.

The controlling faculty of energy
if cultivated and made much of,
plunges into the Deathless,
has its end in the Deathless,
has its goal in the Deathless.

The controlling faculty of mindfulness
if cultivated and made much of,
plunges into the Deathless,
has its end in the Deathless,
has its goal in the Deathless.

The controlling faculty of concentration
if cultivated and made much of,
plunges into the Deathless,
has its end in the Deathless,
has its goal in the Deathless.

The controlling faculty of insight
if cultivated and made much of,
plunges into the Deathless,
has its end in the Deathless,
has its goal in the Deathless.

These five,
if cultivated and made much of,
plunge into the Deathless,
have their end and goal in the Deathless.

Once upon a time, sir,
when Kassapa was the supremely Enlightened One,

I was practising the holy life.

Men knew me then as Sahaka the monk.[2]

Then it was, sir, that by cultivating and making much of
these five controlling faculties,[3]
and by restraining[4] sensual lust in things of sense,
on the breaking up of body,
I was reborn in the Happy World after death,
in the Brahma-World.

Thereafter men knew me as Brahma Sahampati,
Brahma Sahampati!

So it is, Exalted One!

So it is, O Happy One!

I know it!

I see it, - that these five controlling faculties,
if cultivated and made much of,
do plunge into the Deathless,
do end and have their goal in the Deathless."

---

[1] As in the two passages above, and often elsewhere, the Master's ideas are confirmed by the appearance of Brahma *(deus ex māchinā)*.

[2] As at *K.S.* i, 172 *n*. (according to *Comy*.).

[3] In like manner Maghavā (Sakka, the Buddhist Indra) reached lordship of the deva-world by cultivating the quahty of *appamāda* (of previous section). *Cf*. *Dhp*. 30.

[4] *Cf*. *SnA*. 213 *(virājeṭvā = vinetvā)*.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
6. Sūkara-Khata Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

6. Untitled

Sutta 58

Sūkara-Khatā Suttaṃ

Boar's Cave

---

[209]

THUS have I heard:

On a certain occasion the Exalted One was staying near Rājagaha
on Vulture's Peak Hill,
in the Boar's Cave.[1]

Now on that occasion the Exalted One addressed the venerable Sāriputta
saying:

"Tell me, Sāriputta.

Seeing what reason therefor[2]
does a monk in whom the *āsavas* are destroyed
practise and observe
supreme reverence[3] for the Tathāgata
or the teachings of the Tathāgata?"

"Lord, it is because he sees therein
utter security from the yoke[4]
that he practises and observes
supreme reverence for the Tathāgata
or the Tathāgata's teachings."

"Well said!

Well said, Sāriputta!

It is indeed
because he sees therein
utter security from the yoke
that he practises and observes
supreme reverence for the Tathāgata or the Tathāgata's teachings.

■

But of what sort
is that utter security from the yoke
which he sees therein
utter security from the yoke
that he practises and observes
supreme reverence for the Tathāgata or the Tathāgata's teachings?"

"Herein, lord, the monk in whom the *āsavas* are destroyed
[210] cultivates the controlling faculty of faith,
wbich goes on to the perfect wisdom.

He cultivates the controlling faculty of energy,
wbich goes on to the perfect wisdom.

He cultivates the controlling faculty of mindfulness,
wbich goes on to the perfect wisdom.

He cultivates the controlling faculty of insigbt,
wbich goes on to the perfect wisdom.

This, lord, is the utter security from the yoke,
seeing which he practises and observes
supreme reverence for the Tathāgata or the Tathāgata's teachings."

"Well said!

Well said, Sāriputta!

That is indeed the utter security from the yoke
which he sees therein
utter security from the yoke
that he practises and observes
supreme reverence for the Tathāgata or the Tathāgata's teachings.

■

But of what sort, Sāriputta,
is the supreme reverence
which such a monk practises and observes
towards the Tathāgata
or the Tathāgata's teachings?"

"Herein, lord, the monk in whom the *āsavas* are destroyed
dwells reverential and respectful to the Teacher.

He dwells reverential and respectful to the Norm.

He dwells reverential and respectful to the Saṇgha.

He dwells reverential and respectful to the training.

He dwells reverential and respectful to the concentration.[5]

This, lord, is the supreme reverence
which the monk in whom the *āsavas* are destroyed
practises and observes
towards the Tathāgata
or the teachings of the Tathāgata."

"Well said!

Well said, Sāriputta!

It is indeed the supreme reverence

which the monk in whom the *āsavas* are destroyed
practises and observes
towards the Tathāgata
or the teachings of the Tathāgata."

---

[1] *Sūkara-khatā* (*lit*. 'boar-dug'). *Cf*. *M*. i, 497 (where Long Nails, the hermit, converses with the Master); *UdA*. 189 (referring to that event) calls it *Sūkara-Leṇa*. *Comy*. thus describes it: They say that in Kassapa Buddha's time this cave was found as a hollow in the ground when the earth was yet growing, durmg the interval between the two Buddhas (*Buddhantara,* like *Manuvantara,* the period between two Manus), One day a boar rooted up *(khaṇi)* the soil in the neighbourhood of the ground concealing the cave. The sky-god rained and washed the soil away, and the mouth of the cave was disclosed. A forest-dweller, on seeing it, exclaimed: 'This must be a resort used by a holy man of olden times. I'll look after it' So he removed the earth all round, cleaned it out, fenced it in, made it as spick and span as a golden bowl polished with sand, and so turned the cave into a hermit's cell furnished with couch and stool and all, and presented it to the Exalted One for a dwelling-place. The cave was deep, and one had to climb to get there.

At *K.S.* ii, 169 *ff.,* Mahā Moggallāna has clairvoyant sight of things that happened in this neighbourhood in the time of the Buddha Kassapa.

[2] *Atthavasaṇ*. *Cf*. supra, text 224.

[3] *Parama-nipaccākāra*. *Cf*. *S*. i, 178; *JA*. i, 232; *A*. v, 66 (where the *rājah* Pasenadi falls at the Master's feet).

[4] *Yoga-kkhema*. *Cf K.S*. iv, 51 *n*. *(arahattass'upaṇiso sajeṭṭhako)*.

[5] *Samādhi* here in its comprehensive sense of habitual self-restraint and collectedness of mind resulting from the training.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
6. Sūkara-Khata Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

6. Untitled

Sutta 59

Paṭhama Uppāda Suttaṃ

Arising (a)

---

[210]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling faculties which,
if cultivated and made much of,
if they have not already arisen,
do arise:
but it is only upon the manifestation of a Tathāgata,
Arahant,
a fully Enlightened One.

What are the five?

The controlling faculty of faith,
the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
the controlling faculty of insight.

These indeed are the five controlling faculties which,
if cultivated and made much of,
if they have not already arisen,
do arise:
but it is only upon the manifestation of a Tathāgata,
Arahant,
a fully Enlightened One."

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
6. Sūkara-Khata Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

6. Untitled

Sutta 60

Dutiya Uppāda Suttaṃ

Arising (b)

---

[211]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling faculties which,
if cultivated and made much of,
if they have not already arisen,
do arise:
but it is only under the discipline of the Happy One.

What are the five?

The controlling faculty of faith,
the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
the controlling faculty of insight.

These indeed are the five controlling faculties which,
if cultivated and made much of,
if they have not already arisen,
do arise:
but it is only under the discipline of the Happy One."

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
7. Bodhi-Pakkhiya Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

7. On the Side of the Wisdom[1]

Sutta 61

Saṇyojana Suttaṃ

Fetter

---

[211]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling faculties which,
if cultivated and made much of,
conduce to the abandoning of the fetters.

What are the five?

The controlling faculty of faith,
the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
the controlling faculty of insight.

These indeed are the five controlling faculties which,
if cultivated and made much of,
conduce to the abandoning of the fetters."

---

[1] The following Suttas are similar to those at text, 28.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
7. Bodhi-Pakkhiya Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

7. On the Side of the Wisdom

Sutta 62

Anusaya Suttaṃ

Tendency

---

[211]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling faculties which,
if cultivated and made much of,
conduce to the uprooting of tendency.

What are the five?

The controlling faculty of faith,
the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
the controlling faculty of insight.

These indeed are the five controlling faculties which,
if cultivated and made much of,
conduce to the uprooting of tendency."

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
7. Bodhi-Pakkhiya Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

7. On the Side of the Wisdom

Sutta 63

Pariññā or Addhāna Suttaṃ

Comprehension or The Way Out

---

[211]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling faculties which,
if cultivated and made much of,
conduce to comprehension of the way out.

What are the five?

The controlling faculty of faith,
the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
the controlling faculty of insight.

These indeed are the five controlling faculties which,
if cultivated and made much of,
conduce to comprehension of the way out."

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
7. Bodhi-Pakkhiya Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

7. On the Side of the Wisdom

Sutta 64

Āsava-k-Khaya Suttaṃ

Destruction of the Asavas

---

[211]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling faculties which,
if cultivated and made much of,
conduce to the destruction of the *āsavas*.

What are the five?

The controlling faculty of faith,
the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
the controlling faculty of insight.

These indeed are the five controlling faculties which,
if cultivated and made much of,
conduce to the destruction of the *āsavas*."

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
7. Bodhi-Pakkhiya Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

7. On the Side of the Wisdom

Sutta 65

Dve Phalā Suttaṃ

Two Fruits

---

[211]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling faculties.

What five?

The controlling faculty of faith,
the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
the controlling faculty of insight.

These are the five controlling faculties.

By the act of cultivating and making much
of these five **[212]** controlling faculties,
one of two fruits may be looked for,
to wit:
realization in this very life,
or, if there be any substrate left,
at any rate the state of non-return.[1]

---

[1] *Cf*. text, 129.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
7. Bodhi-Pakkhiya Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

7. On the Side of the Wisdom

Sutta 66

Satt'Ānisaṃsā Suttaṃ

Seven Advantages

---

[212]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five controlling faculties.

What five?

The controlling faculty of faith,
the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
the controlling faculty of insight.

These are the five controlling faculties.

By the act of cultivating and making much
of these five controlling faculties,
seven fruits,
seven advantages[1] are to be looked for.

What are the seven?

1. In this very life,
beforehand,[2]
one establishes realization.

2. If not in this very life,
beforehand,
at any rate one does so at the moment of death.

3. If not in this very life,
beforehand,
or at the moment of death,
at any rate, by wearing down the five fetters
that bind to the lower world,
he is one who wins release midway.

4. If not in this very life,
beforehand,
or at the moment of death,

or by wearing down the five fetters
that bind to the lower world,
winning release midway,
yet by reduction of his time[3]
one wins release.

5. If not in this very life,
beforehand,
or at the moment of death,
or by wearing down the five fetters
that bind to the lower world,
winning release midway,
or by reduction of his time
winning release,
he wins release without much trouble.

6. If not in this very life,
beforehand,
or at the moment of death,
or by wearing down the five fetters
that bind to the lower world,
winning release midway,
or by reduction of his time
winning release,
or by winning release without much trouble
he wins release with some trouble.

7. If not in this very life,
beforehand,
or at the moment of death,
or by wearing down the five fetters
that bind to the lower world,
winning release midway,
or by reduction of his time
winning release,
or by winning release without much trouble

or by winning release with some trouble
still by having worn down the five fetters
that bind to the lower world,
he is 'one who goes up stream'
and he goes to the Pure Abodes.

Monks, it is by the act of cultivating
and making much of
these five controlling faculties
that these seven fruits,
these seven advantages
are to be looked for."

---

[1] As at text, 69; at *D*. ii, 86, there axe five.

[2] Text *paṭihacca* (warding off). See *n*. to p. 69. *Comy*. reads *paṭigacca (paṭikacca),* 'before his time of death.' *Cf*. *Dialog*. iii, 227.

[3] *Ūpahacca*.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
7. Bodhi-Pakkhiya Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

7. On the Side of the Wisdom

Sutta 67

Paṭhama Rukkha Suttaṃ

The Tree (a)

---

[212]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all trees whatsoever
in Rose-apple Land[1]
the rose-apple tree is reckoned chief,
even so, of all conditions whatsoever
which are on the side of the wisdom,
the controlling faculty of insight is reckoned chief,
that is, for attaining the wisdom.

And of what sort, monks,
are the conditions that are on the side of the wisdom?

They are the controlling faculty of faith,
[213] the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
the controlling faculty of insight.

"Just as, monks, of all trees whatsoever
in Rose-apple Land
the rose-apple tree is reckoned chief,
even so, of all conditions whatsoever
which are on the side of the wisdom,
the controlling faculty of insight is reckoned chief,
that is, for attaining the wisdom.

---

[1] *Jambudīpa,* a name for India.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
7. Bodhi-Pakkhiya Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

7. On the Side of the Wisdom

Sutta 68

Dutiya Rukkha Suttaṃ

The Tree (b)

---

[213]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all trees whatsoever
of the Devas of the Thirty-Three,
the coral tree is reckoned chief,[1]
even so, of all conditions whatsoever
which are on the side of the wisdom,
the controlling faculty of insight is reckoned chief,
that is, for attaining the wisdom.

And of what sort, monks,
are the conditions that are on the side of the wisdom?

They are the controlling faculty of faith,
the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
the controlling faculty of insight.

"Just as, monks, of all trees whatsoever
of the Devas of the Thirty-Three,
the coral tree is reckoned chief,
even so, of all conditions whatsoever
which are on the side of the wisdom,
the controlling faculty of insight is reckoned chief,
that is, for attaining the wisdom.

---

[1] *Pāricchattako* (umbrella tree) is described in detail at *A*. iv, 117 *ff*.; *JA*. l, 202. According to Childers it is *erythima indica*.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
7. Bodhi-Pakkhiya Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

7. On the Side of the Wisdom

Sutta 69

Tatiya Rukkha Suttaṃ

The Tree (c)

---

[213]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all trees whatsoever
of the Asuras,
the pied trumpet-flower tree is reckoned chief,[1]
even so, of all conditions whatsoever
which are on the side of the wisdom,
the controlling faculty of insight is reckoned chief,
that is, for attaining the wisdom.

And of what sort, monks,
are the conditions that are on the side of the wisdom?

They are the controlling faculty of faith,
the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
the controlling faculty of insight.

"Just as, monks, of all trees whatsoever
of the Asuras,
the pied trumpet-flower tree is reckoned chief,
even so, of all conditions whatsoever
which are on the side of the wisdom,
the controlling faculty of insight is reckoned chief,
that is, for attaining the wisdom."

---

[1] *JA*. i, 202. According to Childers, *Bignonia suaviolens*.

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
7. Bodhi-Pakkhiya Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

7. On the Side of the Wisdom

Sutta 70

Catuttha Rukkha Suttaṃ

The Tree (d)

---

[213]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all trees whatsoever
of the Garuda Birds,[1]
the silk-cotton tree is reckoned chief,[2]
even so, of all conditions whatsoever
which are on the side of the wisdom,
the controlling faculty of insight is reckoned chief,
that is, for attaining the wisdom.

And of what sort, monks,
are the conditions that are on the side of the wisdom?

They are the controlling faculty of faith,
the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
the controlling faculty of insight.

[214] "Just as, monks, of all trees whatsoever
of the Garuda Birds,
the silk-cotton tree is reckoned chief,
even so, of all conditions whatsoever
which are on the side of the wisdom,
the controlling faculty of insight is reckoned chief,
that is, for attaining the wisdom."

---

[1] *Supaṇṇas* or roc-birds. *Cf. K.S.* i, 288 *n.* and *Comy.*

[2] *Kūṭa* (or *koṭa*)-*simbali* (*cf. Shamballa*). According to Childers, *bombax heptaphyllum*. It was supposed to grow on the slopes of Mt. Sineru. For *Simbali-vana, Cf. JA. loc. cit.*

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
8. Gaṇgā-Peyyāla

5. The Great Chapter

48. Kindred Sayings on the Faculties

8. Gaṇgā Repetition

Suttas 71-82

---

[214]

Sutta 71

Paṭhama Pācīna Suttaṃ

Eastward (a)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, the river Ganges
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the five controlling faculties
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the five controlling faculties
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the five controlling faculties
a monk flows,
slides
and tends to Nibbāna."

Sutta 72

Dutiya Pācīna Suttaṃ

Eastward (b.1)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, the river Yamunā
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the five controlling faculties
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the five controlling faculties
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the five controlling faculties
a monk flows,
slides
and tends to Nibbāna."

Sutta 73

Tatiya Pācīna Suttaṃ

Eastward (b.2)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, the river Acīravatī
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the five controlling faculties
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the five controlling faculties
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the five controlling faculties
a monk flows,
slides
and tends to Nibbāna."

Sutta 74

Catuttha Pācīna Suttaṃ

Eastward (b.3)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, the river Sarabhū
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the five controlling faculties
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the five controlling faculties
does a monk flow,

slide
and tend to Nibbāna?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the five controlling faculties
a monk flows,

slides
and tends to Nibbāna."

Sutta 75

Pañcama Pācīna Suttaṃ

Eastward (b.4)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, the river Mahī
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the five controlling faculties
flows,

slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the five controlling faculties
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the five controlling faculties
a monk flows,
slides
and tends to Nibbāna."

Sutta 76

Chaṭṭha Pācīna Suttaṃ

Eastward (c)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, whatsoever great rivers there be,
such as the Ganges,

Yamunā,
Acīravatī,
Sarabhū
and Mahī,
all of them flow,
slide
and tend to the East,
even so a monk who cultivates
and makes much of
the five controlling faculties
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the five controlling faculties
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the five controlling faculties
a monk flows,
slides
and tends to Nibbāna."

§

Sutta 77

Paṭhama Samudda Suttaṃ

Ocean (a)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, the river Ganges
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the five controlling faculties
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the five controlling faculties
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the five controlling faculties
a monk flows,
slides
and tends to Nibbāna."

Sutta 78

Dutiya Samudda Suttaṃ

Ocean (b.1)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, the river Yamunā
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the five controlling faculties
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the five controlling faculties
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the five controlling faculties
a monk flows,
slides
and tends to Nibbāna."

Sutta 79

Tatiya Samudda Suttaṃ

Ocean (b.2)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, the river Acīravatī
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the five controlling faculties
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the five controlling faculties
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the five controlling faculties
a monk flows,
slides
and tends to Nibbāna."

Sutta 80

Catuttha Samudda Suttaṃ

Ocean (b.3)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, the river Sarabhū
flows,
slides
and tends to the ocean,
even so a monk who cultivates

and makes much of
the five controlling faculties
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the five controlling faculties
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the five controlling faculties
a monk flows,
slides
and tends to Nibbāna."

Sutta 81

Pañcama Samudda Suttaṃ

Ocean (b.4)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, the river Mahī
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the five controlling faculties
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the five controlling faculties
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the five controlling faculties
a monk flows,
slides
and tends to Nibbāna."

Sutta 82

Chaṭṭha Samudda Suttaṃ

Ocean (c)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, whatsoever great rivers there be,
such as the Ganges,
Yamunā,
Acīravatī,
Sarabhū
and Mahī,
all of them flow,
slide
and tend to the East,
even so a monk who cultivates
and makes much of
the five controlling faculties
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the five controlling faculties
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the five controlling faculties
a monk flows,
slides
and tends to Nibbāna."

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
9. Appamāda Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

9. Earnestness

Suttas 83-92

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[215]

Sutta 83

Tathāgata

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all creatures,
whether footless or having two,
four,
or many feet;
whether having forms or formless;
whether conscious or unconscious,
or neither conscious nor unconscious, —
of these the Tathāgata,
the Arahant,
the fully Enlightened One,
is reckoned chief; —
even so, monks,
of all profitable conditions which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

§

ii. Ending in Restraint of Passion

"Just as, monks, of all creatures,
whether footless or having two,
four,
or many feet;
whether having forms or formless;
whether conscious or unconscious,
or neither conscious nor unconscious, —
of these the Tathāgata,
the Arahant,
the fully Enlightened One,
is reckoned chief; —
even so, monks,
of all profitable conditions which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

§

iii. Ending in the Deathless

"Just as, monks, of all creatures,
whether footless or having two,
four,
or many feet;
whether having forms or formless;

whether conscious or unconscious,
or neither conscious nor unconscious, —
of these the Tathāgata,
the Arahant,
the fully Enlightened One,
is reckoned chief; —
even so, monks,
of all profitable conditions which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

§

iv. Ending in Nibbāna

"Just as, monks, of all creatures,
whether footless or having two,
four,
or many feet;
whether having forms or formless;
whether conscious or unconscious,
or neither conscious nor unconscious, —
of these the Tathāgata,
the Arahant,
the fully Enlightened One,

is reckoned chief; —
even so, monks,
of all profitable conditions which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

Sutta 84

The Foot

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all the foot-characteristics
of such creatures as roam about
are joined together in the foot of the elephant,
and as the elephant's foot
in size
is reckoned chief,
even so, monks, of all profitable conditions
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

§

ii. Ending in Restraint of Passion

"Just as, monks, of all the foot-characteristics
of such creatures as roam about
are joined together in the foot of the elephant,
and as the elephant's foot
in size

is reckoned chief,
even so, monks, of all profitable conditions
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

§

iii. Ending in the Deathless

"Just as, monks, of all the foot-characteristics
of such creatures as roam about
are joined together in the foot of the elephant,
and as the elephant's foot
in size
is reckoned chief,
even so, monks, of all profitable conditions
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,

that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates

and makes much of
the five controlling faculties.

Thus, monks, a monk who is earnest
cultivates and makes much of
the five controlling faculties."

§

iv. Ending in Nibbāna

"Just as, monks, of all the foot-characteristics
of such creatures as roam about
are joined together in the foot of the elephant,
and as the elephant's foot
in size
is reckoned chief,
even so, monks, of all profitable conditions
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate

and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

Sutta 85

The Roof-peak

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in a peaked house
all the rafters whatsoever
go together to the roof-peak,
slope to the roof-peak,
are joined together in the roof-peak,
and of them
the peak is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,

that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

§

ii. Ending in Restraint of Passion

"Just as, monks, in a peaked house
all the rafters whatsoever
go together to the roof-peak,
slope to the roof-peak,
are joined together in the roof-peak,
and of them
the peak is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

§

iii. Ending in the Deathless

"Just as, monks, in a peaked house
all the rafters whatsoever
go together to the roof-peak,
slope to the roof-peak,
are joined together in the roof-peak,
and of them
the peak is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties.

Thus, monks, a monk who is earnest
cultivates and makes much of
the five controlling faculties."

§

iv. Ending in Nibbāna

"Just as, monks, in a peaked house
all the rafters whatsoever
go together to the roof-peak,
slope to the roof-peak,
are joined together in the roof-peak,
and of them
the peak is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

Sutta 86

Wood

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all scented woods whatsoever
the dark sandal-wood is reckoned chief, —
even so of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

§

ii. Ending in Restraint of Passion

"Just as, monks, of all scented woods whatsoever
the dark sandal-wood is reckoned chief, —
even so of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

§

iii. Ending in the Deathless

"Just as, monks, of all scented woods whatsoever
the dark sandal-wood is reckoned chief, —
even so of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties.

Thus, monks, a monk who is earnest
cultivates and makes much of
the five controlling faculties."

§

iv. Ending in Nibbāna

"Just as, monks, of all scented woods whatsoever
the dark sandal-wood is reckoned chief, —
even so of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

Sutta 87

Heart-wood

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all scented heart-woods whatsoever
the red saldal-wood is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

§

ii. Ending in Restraint of Passion

"Just as, monks, of all scented heart-woods whatsoever
the red saldal-wood is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

§

iii. Ending in the Deathless

"Just as, monks, of all scented heart-woods whatsoever
the red saldal-wood is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties.

Thus, monks, a monk who is earnest
cultivates and makes much of
the five controlling faculties."

§

iv. Ending in Nibbāna

"Just as, monks, of all scented heart-woods whatsoever
the red saldal-wood is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

Sutta 88

Jasmine

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all scented flowers whatsoever
the jasmine is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

§

ii. Ending in Restraint of Passion

"Just as, monks, of all scented flowers whatsoever
the jasmine is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

§

iii. Ending in the Deathless

"Just as, monks, of all scented flowers whatsoever
the jasmine is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties.

Thus, monks, a monk who is earnest
cultivates and makes much of
the five controlling faculties."

§

iv. Ending in Nibbāna

"Just as, monks, of all scented flowers whatsoever
the jasmine is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

Sutta 89

Prince

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, all petty princes whatsoever
follow in the train of the universal monarch,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

§

ii. Ending in Restraint of Passion

"Just as, monks, all petty princes whatsoever
follow in the train of the universal monarch,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

§

iii. Ending in the Deathless

"Just as, monks, all petty princes whatsoever
follow in the train of the universal monarch,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties.

Thus, monks, a monk who is earnest
cultivates and makes much of
the five controlling faculties."

§

iv. Ending in Nibbāna

"Just as, monks, all petty princes whatsoever
follow in the train of the universal monarch,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

Sutta 90

Moon

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all starry bodies whatsoever
the radiance does not equal one-sixteenth part
of the radiance of the moon;
just as the moon is reckoned chief of them,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

§

ii. Ending in Restraint of Passion

"Just as, monks, of all starry bodies whatsoever
the radiance does not equal one-sixteenth part
of the radiance of the moon;
just as the moon is reckoned chief of them,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

§

iii. Ending in the Deathless

"Just as, monks, of all starry bodies whatsoever
the radiance does not equal one-sixteenth part
of the radiance of the moon;
just as the moon is reckoned chief of them,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —

of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties.

Thus, monks, a monk who is earnest
cultivates and makes much of
the five controlling faculties."

§

iv. Ending in Nibbāna

"Just as, monks, of all starry bodies whatsoever
the radiance does not equal one-sixteenth part
of the radiance of the moon;
just as the moon is reckoned chief of them,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

Sutta 91

Sun

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in the autumn season,
when the sky is opened up
and cleared of clouds,
the sun,
leaping up into the firmament,
drives away all darkness,
and shines
and burns
and flashes forth,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

§

ii. Ending in Restraint of Passion

"Just as, monks, in the autumn season,
when the sky is opened up
and cleared of clouds,
the sun,
leaping up into the firmament,
drives away all darkness,
and shines
and burns
and flashes forth,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected

that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates

and makes much of
the five controlling faculties."

§

iii. Ending in the Deathless

"Just as, monks, in the autumn season,
when the sky is opened up
and cleared of clouds,
the sun,
leaping up into the firmament,
drives away all darkness,
and shines
and burns
and flashes forth,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate

and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties.

Thus, monks, a monk who is earnest
cultivates and makes much of
the five controlling faculties."

§

iv. Ending in Nibbāna

"Just as, monks, in the autumn season,
when the sky is opened up
and cleared of clouds,
the sun,
leaping up into the firmament,
drives away all darkness,
and shines
and burns
and flashes forth,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

Sutta 92

Cloth

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all woven cloths whatsoever
the cloth of Benares is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

§

ii. Ending in Restraint of Passion

"Just as, monks, of all woven cloths whatsoever
the cloth of Benares is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

§

iii. Ending in the Deathless

"Just as, monks, of all woven cloths whatsoever
the cloth of Benares is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties.

Thus, monks, a monk who is earnest
cultivates and makes much of
the five controlling faculties."

§

iv. Ending in Nibbāna

"Just as, monks, of all woven cloths whatsoever
the cloth of Benares is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five controlling faculties.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five controlling faculties."

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
10. Bala-Karaṇīya Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

10. Deeds Requiring Strength

Suttas 83-104

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[215]

Sutta 93

Strength

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, whatsoever deeds requiring strength
are done,
all of them are done
in dependence on the earth,
with the earth for their support,
even so a monk,
depending on virtue,
supported by virtue,
cultivates the five controlling faculties,
makes much,
of the five controlling faculties.

And how does a monk,
depending on virtue,
supported by virtue,
cultivate the five controlling faculties,
make much,
of the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk
depending on virtue,
supported by virtue,
cultivates the five controlling faculties,
makes much,
of the five controlling faculties."

§

ii. Ending in Restraint of Passion

"Just as, monks, whatsoever deeds requiring strength
are done,
all of them are done
in dependence on the earth,
with the earth for their support,
even so a monk,

depending on virtue,
supported by virtue,
cultivates the five controlling faculties,
makes much,
of the five controlling faculties.

And how does a monk,
depending on virtue,
supported by virtue,
cultivate the five controlling faculties,
make much,
of the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk
depending on virtue,
supported by virtue,
cultivates the five controlling faculties,
makes much,
of the five controlling faculties."

§

iii. Ending in the Deathless

"Just as, monks, whatsoever deeds requiring strength
are done,
all of them are done
in dependence on the earth,
with the earth for their support,
even so a monk,
depending on virtue,
supported by virtue,
cultivates the five controlling faculties,
makes much,
of the five controlling faculties.

And how does a monk,
depending on virtue,
supported by virtue,
cultivate the five controlling faculties,
make much,
of the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk
depending on virtue,
supported by virtue,
cultivates the five controlling faculties,
makes much,
of the five controlling faculties."

§

iv. Ending in Nibbāna

"Just as, monks, whatsoever deeds requiring strength
are done,
all of them are done
in dependence on the earth,
with the earth for their support,
even so a monk,
depending on virtue,
supported by virtue,
cultivates the five controlling faculties,
makes much,
of the five controlling faculties.

And how does a monk,
depending on virtue,
supported by virtue,
cultivate the five controlling faculties,
make much,
of the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk
depending on virtue,
supported by virtue,
cultivates the five controlling faculties,
makes much,
of the five controlling faculties."

Sutta 94

Seed

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, whatsoever species
of seed and vegetation
come to growth,
increase
and maturity,
all of them depend on the earth,
are supported by the earth;
even so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the five controlling faculties,
attains growth,
increase
and maturity of conditions.

And how does a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the five controlling faculties,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the five controlling faculties,
attains growth,
increase
and maturity of conditions."

§

ii. Ending in Restraint of Passion

"Just as, monks, whatsoever species
of seed and vegetation
come to growth,
increase
and maturity,
all of them depend on the earth,
are supported by the earth;
even so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the five controlling faculties,
attains growth,
increase
and maturity of conditions.

And how does a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the five controlling faculties,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the five controlling faculties,
attains growth,
increase
and maturity of conditions."

§

iii. Ending in the Deathless

"Just as, monks, whatsoever species
of seed and vegetation
come to growth,
increase

and maturity,
all of them depend on the earth,
are supported by the earth;
even so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the five controlling faculties,
attains growth,
increase
and maturity of conditions.

And how does a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the five controlling faculties,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the five controlling faculties,
attains growth,
increase
and maturity of conditions."

§

iv. Ending in Nibbāna

"Just as, monks, whatsoever species
of seed and vegetation
come to growth,
increase
and maturity,
all of them depend on the earth,
are supported by the earth;
even so, monks, a monk who,
depending on virtue,

supported by virtue,
cultivates and makes much of
the five controlling faculties,
attains growth,
increase
and maturity of conditions.

And how does a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the five controlling faculties,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the five controlling faculties,
attains growth,
increase
and maturity of conditions."

Sutta 95

The Snake

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Supported, monks, by Himalaya,
lord of mountains,
snakes grow a body
and get strength.

When they have grown a body
and got strength there,
they go down to the tarns.

From the tarns
they go down to the lakes,

From the lakes
they go down to the small rivers,

From the small rivers
they go down to the great rivers,

From the great rivers
they go down to the sea,
the mighty ocean.

There they get great size and growth of body.

Just so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the five controlling faculties,
attains growth,
increase
and maturity of conditions.

And how, monks, does a monk,
depending on virtue,

supported by virtue,
cultivates and makes much of
the five controlling faculties,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the five controlling faculties,
attains growth,
increase
and maturity of conditions."

§

ii. Ending in Restraint of Passion

"Supported, monks, by Himalaya,
lord of mountains,
snakes grow a body
and get strength.

When they have grown a body
and got strength there,
they go down to the tarns.

From the tarns
they go down to the lakes,

From the lakes
they go down to the small rivers,

From the small rivers
they go down to the great rivers,

From the great rivers
they go down to the sea,

the mighty ocean.

There they get great size and growth of body.

Just so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the five controlling faculties,
attains growth,
increase
and maturity of conditions.

And how, monks, does a monk,
depending on virtue,
supported by virtue,
cultivates and makes much of
the five controlling faculties,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the five controlling faculties,
attains growth,
increase
and maturity of conditions."

§

iii. Ending in the Deathless

"Supported, monks, by Himalaya,
lord of mountains,
snakes grow a body
and get strength.

When they have grown a body
and got strength there,
they go down to the tarns.

From the tarns
they go down to the lakes,

From the lakes
they go down to the small rivers,

From the small rivers
they go down to the great rivers,

From the great rivers
they go down to the sea,
the mighty ocean.

There they get great size and growth of body.

Just so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the five controlling faculties,
attains growth,
increase
and maturity of conditions.

And how, monks, does a monk,
depending on virtue,
supported by virtue,
cultivates and makes much of
the five controlling faculties,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the five controlling faculties,
attains growth,
increase
and maturity of conditions."

§

iv. Ending in Nibbāna

"Supported, monks, by Himalaya,
lord of mountains,
snakes grow a body
and get strength.

When they have grown a body
and got strength there,
they go down to the tarns.

From the tarns
they go down to the lakes,

From the lakes
they go down to the small rivers,

From the small rivers
they go down to the great rivers,

From the great rivers
they go down to the sea,
the mighty ocean.

There they get great size and growth of body.

Just so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the five controlling faculties,
attains growth,
increase
and maturity of conditions.

And how, monks, does a monk,
depending on virtue,
supported by virtue,
cultivates and makes much of

the five controlling faculties,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the five controlling faculties,
attains growth,

increase
and maturity of conditions."

Sutta 96

The Tree

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose a tree, monks,
that inclines to the east,
slopes to the east,
tends to the east.

When cut down at the root,
in what direction would it fall?"

"As it slopes,
as it inclines,
as it tends, lord."

"Well, monks, even so
a monk, cultivating and makng much of
the five controlling faculties,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna."

And how does a monk,
cultivating and makng much of
the five controlling faculties,
incline to Nibbāna,
slope to Nibbāna,
tend to Nibbāna,?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk,
cultivating and makng much of
the five controlling faculties,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna."

§

ii. Ending in Restraint of Passion

"Suppose a tree, monks,
that inclines to the east,
slopes to the east,
tends to the east.

When cut down at the root,
in what direction would it fall?"

"As it slopes,
as it inclines,
as it tends, lord."

"Well, monks, even so
a monk, cultivating and makng much of
the five controlling faculties,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna."

And how does a monk,
cultivating and makng much of
the five controlling faculties,
incline to Nibbāna,
slope to Nibbāna,
tend to Nibbāna,?

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk,
cultivating and makng much of
the five controlling faculties,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna."

§

iii. Ending in the Deathless

"Suppose a tree, monks,
that inclines to the east,
slopes to the east,
tends to the east.

When cut down at the root,
in what direction would it fall?"

"As it slopes,
as it inclines,
as it tends, lord."

"Well, monks, even so
a monk, cultivating and makng much of
the five controlling faculties,
inclines to Nibbāna,

slopes to Nibbāna,
tends to Nibbāna."

And how does a monk,
cultivating and makng much of
the five controlling faculties,
incline to Nibbāna,
slope to Nibbāna,
tend to Nibbāna,?

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk,
cultivating and makng much of

the five controlling faculties,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna."

§

iv. Ending in Nibbāna

"Suppose a tree, monks,
that inclines to the east,
slopes to the east,
tends to the east.

When cut down at the root,
in what direction would it fall?"

"As it slopes,
as it inclines,
as it tends, lord."

"Well, monks, even so
a monk, cultivating and makng much of
the five controlling faculties,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna."

And how does a monk,
cultivating and makng much of
the five controlling faculties,
incline to Nibbāna,

slope to Nibbāna,
tend to Nibbāna,?

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk,
cultivating and makng much of
the five controlling faculties,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna."

Sutta 97

The Pot

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as a pot,
if overset,
empties out its water,
and cannot take it in again,
even so a monk
who cultivates and makes much of
the five controlling faculties,
empties out ill, unprofitable states
and cannot take them in again.

And how, monks, can a monk,
by cultivating and makng much of
the five controlling faculties,
empty out ill, unprofitable states
and not take them in again?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk,
cultivating and makng much of
the five controlling faculties
empties out ill, unprofitable states
and not take them in again."

§

ii. Ending in Restraint of Passion

"Just as a pot,
if overset,
empties out its water,
and cannot take it in again,
even so a monk
who cultivates and makes much of
the five controlling faculties,
empties out ill, unprofitable states
and cannot take them in again.

And how, monks, can a monk,
by cultivating and makng much of
the five controlling faculties,
empty out ill, unprofitable states
and not take them in again?

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk,
cultivating and makng much of
the five controlling faculties
empties out ill, unprofitable states
and not take them in again."

§

iii. Ending in the Deathless

"Just as a pot,
if overset,
empties out its water,
and cannot take it in again,
even so a monk
who cultivates and makes much of
the five controlling faculties,
empties out ill, unprofitable states
and cannot take them in again.

And how, monks, can a monk,
by cultivating and makng much of

the five controlling faculties,
empty out ill, unprofitable states
and not take them in again?

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk,
cultivating and makng much of
the five controlling faculties
empties out ill, unprofitable states
and not take them in again."

§

iv. Ending in Nibbāna

"Just as a pot,
if overset,
empties out its water,
and cannot take it in again,
even so a monk
who cultivates and makes much of
the five controlling faculties,
empties out ill, unprofitable states
and cannot take them in again.

And how, monks, can a monk,
by cultivating and makng much of
the five controlling faculties,
empty out ill, unprofitable states
and not take them in again?

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk,
cultivating and makng much of
the five controlling faculties
empties out ill, unprofitable states
and not take them in again."

Sutta 98

Bearded Wheat

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose monks, the spike of bearded wheat
or bearded barley
be well aimed.

When pressed by hand or foot,
it is possible
that it will pierce hand or foot
and draw blood.

Why so?

Because, monks,
the spike is well aimed.

Even so, monks,
owing to the right aim of way-culture
it is possible
that a monk will pierce ignorance,
will draw knowledge,
will realize Nibbāna."

Why so?

Because, monks,
his view is well aimed.

And how, monks, does a monk
by view well aimed,
by well aimed way-culture
so pierce ignorance,
draw knowledge
and realize Nibbāna?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk,
by view well aimed,
by well aimed way-culture
pierces ignorance,
draws knowledge
and realizes Nibbāna."

§

ii. Ending in Restraint of Passion

"Suppose monks, the spike of bearded wheat
or bearded barley
be well aimed.

When pressed by hand or foot,
it is possible
that it will pierce hand or foot
and draw blood.

Why so?

Because, monks,
the spike is well aimed.

Even so, monks,
owing to the right aim of way-culture
it is possible
that a monk will pierce ignorance,
will draw knowledge,
will realize Nibbāna."

Why so?

Because, monks,
his view is well aimed.

And how, monks, does a monk
by view well aimed,
by well aimed way-culture

so pierce ignorance,
draw knowledge
and realize Nibbāna?

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk,
by view well aimed,
by well aimed way-culture
pierces ignorance,
draws knowledge
and realizes Nibbāna."

§

iii. Ending in the Deathless

"Suppose monks, the spike of bearded wheat
or bearded barley
be well aimed.

When pressed by hand or foot,
it is possible
that it will pierce hand or foot
and draw blood.

Why so?

Because, monks,
the spike is well aimed.

Even so, monks,
owing to the right aim of way-culture
it is possible
that a monk will pierce ignorance,
will draw knowledge,
will realize Nibbāna."

Why so?

Because, monks,
his view is well aimed.

And how, monks, does a monk
by view well aimed,
by well aimed way-culture
so pierce ignorance,

draw knowledge
and realize Nibbāna?

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk,
by view well aimed,
by well aimed way-culture
pierces ignorance,
draws knowledge
and realizes Nibbāna."

§

iv. Ending in Nibbāna

"Suppose monks, the spike of bearded wheat
or bearded barley
be well aimed.

When pressed by hand or foot,
it is possible
that it will pierce hand or foot
and draw blood.

Why so?

Because, monks,
the spike is well aimed.

Even so, monks,
owing to the right aim of way-culture
it is possible
that a monk will pierce ignorance,
will draw knowledge,
will realize Nibbāna."

Why so?

Because, monks,
his view is well aimed.

And how, monks, does a monk
by view well aimed,
by well aimed way-culture
so pierce ignorance,

draw knowledge
and realize Nibbāna?

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk,
by view well aimed,
by well aimed way-culture
pierces ignorance,
draws knowledge
and realizes Nibbāna."

Sutta 99

The Sky

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, divers winds blow in the sky, -
some winds blow from the east,
some winds blow from the west,
some winds blow from the north,
some winds blow from the south,
some winds are dusty,
some winds are dustless,
some winds are cool
some winds are hot
some winds are soft
some winds are boisterous.

Even so, monks,
when a monk cultivates the five controlling faculties,
makes much of the five controlling faculties,

then in him
the five controlling faculties
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four stations of mindfulness,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment.

And how, monks, when a monk cultivates the five controlling faculties,
makes much of the five controlling faculties,
do the five controlling faculties
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four stations of mindfulness,
by culture
reach fulfilment,
the five powers
by culture

reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how monks, when a monk cultivates the five controlling faculties,
makes much of the five controlling faculties,

the five controlling faculties
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four stations of mindfulness,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment in him."

§

ii. Ending in Restraint of Passion

"Just as, monks, divers winds blow in the sky, -
some winds blow from the east,
some winds blow from the west,
some winds blow from the north,
some winds blow from the south,
some winds are dusty,
some winds are dustless,
some winds are cool
some winds are hot

some winds are soft
some winds are boisterous.

Even so, monks,
when a monk cultivates the five controlling faculties,
makes much of the five controlling faculties,
then in him
the five controlling faculties
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four stations of mindfulness,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment.

And how, monks, when a monk cultivates the five controlling faculties,
makes much of the five controlling faculties,
do the five controlling faculties
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture

reach fulfilment,
the four stations of mindfulness,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment?

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, when a monk cultivates the five controlling faculties,
makes much of the five controlling faculties,
the five controlling faculties
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four stations of mindfulness,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment in him."

§

iii. Ending in the Deathless

"Just as, monks, divers winds blow in the sky, -
some winds blow from the east,
some winds blow from the west,
some winds blow from the north,
some winds blow from the south,
some winds are dusty,
some winds are dustless,

some winds are cool
some winds are hot
some winds are soft
some winds are boisterous.

Even so, monks,
when a monk cultivates the five controlling faculties,
makes much of the five controlling faculties,
then in him
the five controlling faculties
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four stations of mindfulness,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment.

And how, monks, when a monk cultivates the five controlling faculties,
makes much of the five controlling faculties,
do the five controlling faculties
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,

the four bases of psychic power,
by culture
reach fulfilment,
the four stations of mindfulness,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment?

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

That is how monks, when a monk cultivates the five controlling faculties,
makes much of the five controlling faculties,
the five controlling faculties
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four stations of mindfulness,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment in him."

§

iv. Ending in Nibbāna

"Just as, monks, divers winds blow in the sky, -
some winds blow from the east,
some winds blow from the west,
some winds blow from the north,

some winds blow from the south,
some winds are dusty,
some winds are dustless,
some winds are cool
some winds are hot
some winds are soft
some winds are boisterous.

Even so, monks,
when a monk cultivates the five controlling faculties,
makes much of the five controlling faculties,
then in him
the five controlling faculties
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four stations of mindfulness,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment.

And how, monks, when a monk cultivates the five controlling faculties,
makes much of the five controlling faculties,
do the five controlling faculties
by culture
reach fulfilment,

the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four stations of mindfulness,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment?

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, when a monk cultivates the five controlling faculties,
makes much of the five controlling faculties,
the five controlling faculties
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four stations of mindfulness,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment in him."

Sutta 100

The Rain-Cloud (a)

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in the last month of the hot season
the dust and dirt fly up,
and then out of due season
a great rain-cloud in a moment
lays and makes them vanish, -
even so does a monk
who cultivates and makes much of
the five controlling faculties
lay and cause to vanish
the ill
unprofitable states
that rise from time to time.

And how does a monk
who cultivates and makes much of
the five controlling faculties
lay and cause to vanish
the ill
unprofitable states
that rise from time to time?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how monks, when a monk cultivates the five controlling faculties,
makes much of the five controlling faculties,
a monk lays and causes to vanish
the ill,
unprofitable states

that rise
and rise again."

§

ii. Ending in Restraint of Passion

"Just as, monks, in the last month of the hot season
the dust and dirt fly up,
and then out of due season
a great rain-cloud in a moment
lays and makes them vanish, -
even so does a monk
who cultivates and makes much of
the five controlling faculties
lay and cause to vanish
the ill
unprofitable states
that rise from time to time.

And how does a monk
who cultivates and makes much of
the five controlling faculties
lay and cause to vanish
the ill
unprofitable states
that rise from time to time?

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, when a monk cultivates the five controlling faculties,
makes much of the five controlling faculties,
a monk lays and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

§

iii. Ending in the Deathless

"Just as, monks, in the last month of the hot season
the dust and dirt fly up,
and then out of due season
a great rain-cloud in a moment
lays and makes them vanish, -
even so does a monk
who cultivates and makes much of
the five controlling faculties
lay and cause to vanish
the ill
unprofitable states
that rise from time to time.

And how does a monk
who cultivates and makes much of
the five controlling faculties
lay and cause to vanish
the ill
unprofitable states
that rise from time to time?

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, when a monk cultivates the five controlling faculties,
makes much of the five controlling faculties,
a monk lays and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

§

iv. Ending in Nibbāna

"Just as, monks, in the last month of the hot season
the dust and dirt fly up,
and then out of due season
a great rain-cloud in a moment
lays and makes them vanish, -
even so does a monk
who cultivates and makes much of
the five controlling faculties
lay and cause to vanish
the ill

unprofitable states
that rise from time to time.

And how does a monk
who cultivates and makes much of
the five controlling faculties
lay and cause to vanish
the ill
unprofitable states
that rise from time to time?

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, when a monk cultivates the five controlling faculties,
makes much of the five controlling faculties,
a monk lays and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

Sutta 101

The Rain-Cloud (b)

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, from time to time
a strong wind scatters
and causes to vanish
a great mass of clouds

that has arisen,
even so a monk who cultivates and makes much of
the five controlling faculties
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

And how does a monk who cultivates and makes much of
the five controlling faculties
from time to time
scatter and cause to vanish
the ill,
unprofitable states
that rise
and rise again?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how monks, when a monk cultivates the five controlling faculties,
makes much of the five controlling faculties,
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

§

ii. Ending in Restraint of Passion

"Just as, monks, from time to time
a strong wind scatters
and causes to vanish
a great mass of clouds
that has arisen,
even so a monk who cultivates and makes much of
the five controlling faculties

from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

And how does a monk who cultivates and makes much of
the five controlling faculties
from time to time
scatter and cause to vanish
the ill,
unprofitable states
that rise
and rise again?

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, when a monk cultivates the five controlling faculties,
makes much of the five controlling faculties,
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

§

iii. Ending in the Deathless

"Just as, monks, from time to time
a strong wind scatters
and causes to vanish
a great mass of clouds
that has arisen,
even so a monk who cultivates and makes much of
the five controlling faculties
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

And how does a monk who cultivates and makes much of
the five controlling faculties
from time to time
scatter and cause to vanish
the ill,
unprofitable states
that rise
and rise again?

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, when a monk cultivates the five controlling faculties,
makes much of the five controlling faculties,
from time to time

scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

§

iv. Ending in Nibbāna

"Just as, monks, from time to time
a strong wind scatters
and causes to vanish
a great mass of clouds
that has arisen,
even so a monk who cultivates and makes much of
the five controlling faculties
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

And how does a monk who cultivates and makes much of
the five controlling faculties
from time to time
scatter and cause to vanish
the ill,
unprofitable states
that rise
and rise again?

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, when a monk cultivates the five controlling faculties,
makes much of the five controlling faculties,
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

Sutta 102

The Ship

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in the case of a sea-faring vessel
rigged with masts and stays
and stranded on the bank,
for six months it is worn by the water,
while in the dry season
its rigging is spoiled by wind and sun:
then, overstrung by a shower
in the rainy season,
it is easily weakened
and rots away, -
just so, in a monk who cultivates and makes much of
the five controlling faculties
right easily the fetters are weakened
and rot away.

And how, monks, in one so cultivating and making much of
the five controlling faculties
are the fetters weakened
and rot away?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how monks, in one so cultivating and making much of
the five controlling faculties

the fetters are weakened
and rot away."

§

ii. Ending in Restraint of Passion

"Just as, monks, in the case of a sea-faring vessel
rigged with masts and stays
and stranded on the bank,
for six months it is worn by the water,
while in the dry season
its rigging is spoiled by wind and sun:
then, overstrung by a shower
in the rainy season,
it is easily weakened
and rots away, -
just so, in a monk who cultivates and makes much of
the five controlling faculties
right easily the fetters are weakened
and rot away.

And how, monks, in one so cultivating and making much of
the five controlling faculties
are the fetters weakened
and rot away?

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, in one so cultivating and making much of
the five controlling faculties
the fetters are weakened
and rot away."

§

iii. Ending in the Deathless

"Just as, monks, in the case of a sea-faring vessel
rigged with masts and stays
and stranded on the bank,

for six months it is worn by the water,
while in the dry season
its rigging is spoiled by wind and sun:
then, overstrung by a shower
in the rainy season,
it is easily weakened
and rots away, -
just so, in a monk who cultivates and makes much of
the five controlling faculties
right easily the fetters are weakened
and rot away.

And how, monks, in one so cultivating and making much of
the five controlling faculties
are the fetters weakened
and rot away?

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, in one so cultivating and making much of
the five controlling faculties
the fetters are weakened
and rot away."

§

iv. Ending in Nibbāna

"Just as, monks, in the case of a sea-faring vessel
rigged with masts and stays
and stranded on the bank,
for six months it is worn by the water,
while in the dry season
its rigging is spoiled by wind and sun:
then, overstrung by a shower
in the rainy season,
it is easily weakened
and rots away, -
just so, in a monk who cultivates and makes much of
the five controlling faculties
right easily the fetters are weakened
and rot away.

And how, monks, in one so cultivating and making much of
the five controlling faculties

are the fetters weakened
and rot away?

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, in one so cultivating and making much of
the five controlling faculties
the fetters are weakened
and rot away."

Sutta 103

For All Comers

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, a guest-house.

Thither come folk from the eastern quarter,
who take up residence therein.

Thither come folk from the western quarter,
who take up residence therein.

Thither come folk from the northern quarter,
who take up residence therein.

Thither come folk from the southern quarter,
who take up residence therein.

Noblemen and brahmins,
commoners and serfs.

Even so, monks, a monk who cultivates the five controlling faculties,
who makes much of the five controlling faculties,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood.

Those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

What, monks, are the states to be realized
by full comprehension?

To that question you must reply:

'It is the five factors
that have to do with grasping.'

What five?

They are these:

The body-factor
that has to do with grasping,
the factor of feeling

that has to do with grasping,
the perception-factor
that has to do with grasping,
the activities-factor
that has to do with grasping,
the consciousness-factor
that has to do with grasping.

And what, monks, are the states
that are to be abandoned
by full comprehension?

They are ignorance,
and lust of becoming.

These are the states to be abandoned
by full comprehension.

And what, monks, are the states
that are to be realized
by full comprehension?

They are knowledge and release.

These are the states
to be realized by full comprehension.

And what, monks, are the states
that are to be cultivated
by full comprehension?

They are calm and insight.

These are the states
to be cultivated by full comprehension.

And how does a monk, cultivating and making much of the five controlling faculties,
realize,
abandon,
fully comprehend
and cultivate (these states)?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how monks, a monk who cultivates the five controlling faculties,
who makes much of the five controlling faculties,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood;

those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates."

§

ii. Ending in Restraint of Passion

"Suppose, monks, a guest-house.

Thither come folk from the eastern quarter,
who take up residence therein.

Thither come folk from the western quarter,
who take up residence therein.

Thither come folk from the northern quarter,
who take up residence therein.

Thither come folk from the southern quarter,
who take up residence therein.

Noblemen and brahmins,
commoners and serfs.

Even so, monks, a monk who cultivates the five controlling faculties,
who makes much of the five controlling faculties,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood.

Those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

What, monks, are the states to be realized
by full comprehension?

To that question you must reply:

'It is the five factors
that have to do with grasping.'

What five?

They are these:

The body-factor
that has to do with grasping,
the factor of feeling
that has to do with grasping,
the perception-factor
that has to do with grasping,
the activities-factor
that has to do with grasping,
the consciousness-factor
that has to do with grasping.

And what, monks, are the states
that are to be abandoned
by full comprehension?

They are ignorance,
and lust of becoming.

These are the states to be abandoned
by full comprehension.

And what, monks, are the states
that are to be realized
by full comprehension?

They are knowledge and release.

These are the states
to be realized by full comprehension.

And what, monks, are the states
that are to be cultivated
by full comprehension?

They are calm and insight.

These are the states
to be cultivated by full comprehension.

And how does a monk, cultivating and making much of the five controlling faculties,
realize,
abandon,
fully comprehend
and cultivate (these states)?

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, a monk who cultivates the five controlling faculties,
who makes much of the five controlling faculties,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood;

those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates."

§

iii. Ending in the Deathless

"Suppose, monks, a guest-house.

Thither come folk from the eastern quarter,
who take up residence therein.

Thither come folk from the western quarter,
who take up residence therein.

Thither come folk from the northern quarter,
who take up residence therein.

Thither come folk from the southern quarter,
who take up residence therein.

Noblemen and brahmins,
commoners and serfs.

Even so, monks, a monk who cultivates the five controlling faculties,
who makes much of the five controlling faculties,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood.

Those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

What, monks, are the states to be realized
by full comprehension?

To that question you must reply:

'It is the five factors
that have to do with grasping.'

What five?

They are these:

The body-factor
that has to do with grasping,
the factor of feeling
that has to do with grasping,
the perception-factor
that has to do with grasping,
the activities-factor
that has to do with grasping,
the consciousness-factor
that has to do with grasping.

And what, monks, are the states
that are to be abandoned
by full comprehension?

They are ignorance,
and lust of becoming.

These are the states to be abandoned
by full comprehension.

And what, monks, are the states
that are to be realized
by full comprehension?

They are knowledge and release.

These are the states
to be realized by full comprehension.

And what, monks, are the states
that are to be cultivated
by full comprehension?

They are calm and insight.

These are the states
to be cultivated by full comprehension.

And how does a monk, cultivating and making much of the five controlling faculties,
realize,
abandon,
fully comprehend
and cultivate (these states)?

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, a monk who cultivates the five controlling faculties,
who makes much of the five controlling faculties,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood;

those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates."

§

iv. Ending in Nibbāna

"Suppose, monks, a guest-house.

Thither come folk from the eastern quarter,
who take up residence therein.

Thither come folk from the western quarter,
who take up residence therein.

Thither come folk from the northern quarter,
who take up residence therein.

Thither come folk from the southern quarter,
who take up residence therein.

Noblemen and brahmins,
commoners and serfs.

Even so, monks, a monk who cultivates the five controlling faculties,
who makes much of the five controlling faculties,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood.

Those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

What, monks, are the states to be realized
by full comprehension?

To that question you must reply:

'It is the five factors
that have to do with grasping.'

What five?

They are these:

The body-factor
that has to do with grasping,
the factor of feeling
that has to do with grasping,
the perception-factor
that has to do with grasping,
the activities-factor
that has to do with grasping,
the consciousness-factor
that has to do with grasping.

And what, monks, are the states
that are to be abandoned
by full comprehension?

They are ignorance,
and lust of becoming.

These are the states to be abandoned
by full comprehension.

And what, monks, are the states
that are to be realized
by full comprehension?

They are knowledge and release.

These are the states
to be realized by full comprehension.

And what, monks, are the states
that are to be cultivated
by full comprehension?

They are calm and insight.

These are the states
to be cultivated by full comprehension.

And how does a monk, cultivating and making much of the five controlling faculties,
realize,
abandon,
fully comprehend
and cultivate (these states)?

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, a monk who cultivates the five controlling faculties,
who makes much of the five controlling faculties,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood;

those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates."

Sutta 104

The River

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, the river Ganges,
that flows,
slides
and tends towards the east,
and there comes a great crowd of folk,
armed with pick and basket, saying:

'We will make this river Ganges
flow,
slide
and tend towards the west.'

What think ye, monks?

Would that great crowd of folk
make the river Ganges
flow,
slide
and tend towards the west?"

"Surely not, lord."

"And why not?"

"Because, lord, the river Ganges
flows,
slides
and tends towards the east,
it were no easy thing
to make it flow,
slide
and tend towards the west;
insomuch that fatigue and vexation
would be the lot
of that great crowd of folk."

"Just so, monks, if the rajah's royal ministers
or his friends
or boon companions
or kinsmen
or blood relatives
were to come to a monk
who is cultivating and making much of the Axiyan eightfold way,
and were to seek to entice him with wealth, saying:

'Come, good man!

Why should these yellow robes torment you?

Why parade about with shaven crown and bowl?

Come!

Return to the lower life
and enjoy possessions
and do deeds of merit,' -

for that monk
so cultivating and making much of the five controlling faculties
return to the lower life is impossible.

Why so?

Because, monks, that monk's heart
has for many a long day
been bent on detachment,
inclined to detachment,
turned towards detachment,
so that there is no possibility
for him to return to the lower life.

And how, monks, does a monk
cultivate and make much of the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how monks, a monk cultivates and makes much of the five controlling faculties."

§

ii. Ending in Restraint of Passion

"Suppose, monks, the river Ganges,
that flows,
slides
and tends towards the east,
and there comes a great crowd of folk,
armed with pick and basket, saying:

'We will make this river Ganges
flow,

slide
and tend towards the west.'

What think ye, monks?

Would that great crowd of folk
make the river Ganges
flow,
slide
and tend towards the west?"

"Surely not, lord."

"And why not?"

"Because, lord, the river Ganges
flows,
slides
and tends towards the east,
it were no easy thing
to make it flow,
slide
and tend towards the west;
insomuch that fatigue and vexation
would be the lot
of that great crowd of folk."

"Just so, monks, if the rajah's royal ministers
or his friends
or boon companions
or kinsmen
or blood relatives
were to come to a monk
who is cultivating and making much of the Axiyan eightfold way,
and were to seek to entice him with wealth, saying:

'Come, good man!

Why should these yellow robes torment you?

Why parade about with shaven crown and bowl?

Come!

Return to the lower life
and enjoy possessions
and do deeds of merit,' -

for that monk
so cultivating and making much of the five controlling faculties
return to the lower life is impossible.

Why so?

Because, monks, that monk's heart
has for many a long day
been bent on detachment,
inclined to detachment,
turned towards detachment,
so that there is no possibility
for him to return to the lower life.

And how, monks, does a monk
cultivate and make much of the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, a monk cultivates and makes much of the five controlling faculties."

§

iii. Ending in the Deathless

"Suppose, monks, the river Ganges,
that flows,
slides
and tends towards the east,
and there comes a great crowd of folk,
armed with pick and basket, saying:

'We will make this river Ganges
flow,

slide
and tend towards the west.'

What think ye, monks?

Would that great crowd of folk
make the river Ganges
flow,
slide
and tend towards the west?"

"Surely not, lord."

"And why not?"

"Because, lord, the river Ganges
flows,
slides
and tends towards the east,
it were no easy thing
to make it flow,
slide
and tend towards the west;
insomuch that fatigue and vexation
would be the lot
of that great crowd of folk."

"Just so, monks, if the rajah's royal ministers
or his friends
or boon companions
or kinsmen
or blood relatives
were to come to a monk
who is cultivating and making much of the Axiyan eightfold way,
and were to seek to entice him with wealth, saying:

'Come, good man!

Why should these yellow robes torment you?

Why parade about with shaven crown and bowl?

Come!

Return to the lower life
and enjoy possessions
and do deeds of merit,' -

for that monk
so cultivating and making much of the five controlling faculties
return to the lower life is impossible.

Why so?

Because, monks, that monk's heart
has for many a long day
been bent on detachment,
inclined to detachment,
turned towards detachment,
so that there is no possibility
for him to return to the lower life.

And how, monks, does a monk
cultivate and make much of the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, a monk cultivates and makes much of the five controlling faculties."

§

iv. Ending in Nibbāna

"Suppose, monks, the river Ganges,
that flows,
slides
and tends towards the east,
and there comes a great crowd of folk,
armed with pick and basket, saying:

'We will make this river Ganges
flow,

slide
and tend towards the west.'

What think ye, monks?

Would that great crowd of folk
make the river Ganges
flow,
slide
and tend towards the west?"

"Surely not, lord."

"And why not?"

"Because, lord, the river Ganges
flows,
slides
and tends towards the east,
it were no easy thing
to make it flow,
slide
and tend towards the west;
insomuch that fatigue and vexation
would be the lot
of that great crowd of folk."

"Just so, monks, if the rajah's royal ministers
or his friends
or boon companions
or kinsmen
or blood relatives
were to come to a monk
who is cultivating and making much of the Axiyan eightfold way,
and were to seek to entice him with wealth, saying:

'Come, good man!

Why should these yellow robes torment you?

Why parade about with shaven crown and bowl?

Come!

Return to the lower life
and enjoy possessions
and do deeds of merit,' -

for that monk
so cultivating and making much of the five controlling faculties
return to the lower life is impossible.

Why so?

Because, monks, that monk's heart
has for many a long day
been bent on detachment,
inclined to detachment,
turned towards detachment,
so that there is no possibility
for him to return to the lower life.

And how, monks, does a monk
cultivate and make much of the five controlling faculties?

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, a monk cultivates and makes much of the five controlling faculties."

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
11. Esana Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

11. Longing

Suttas 105-114

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[215]

Sutta 105

Longing

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the full comprehension of these three longings, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

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b. Realization

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the realization of (the meaning of) these three longings, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the wearing out of these three longings, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the abandoning of these three longings, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 106

Conceits

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the full comprehension
of these three conceits, monks,
that the five controlling faculties is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the realization of (the meaning of) these three conceits, monks,
that the five controlling faculties is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

c. Weariing Out

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the wearing out of these three conceits, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the abandoning of these three conceits, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 107

Āsava

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the full comprehension
of these three *āsavas,* monks,
that the five controlling faculties is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the realization of (the meaning of) these three *āsavas,* monks,
that the five controlling faculties is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the wearing out of these three *āsavas,* monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the abandoning of these three *āsava,* monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 108

Becoming

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the full comprehension
of these three becomings monks,
that the five controlling faculties is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the realization of (the meaning of) these three becomings, monks, that the five controlling faculties is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the wearing out of these three becomings, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the abandoning of these three becomings, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 109

Suffering

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the full comprehension
of these three forms of suffering monks,
that the five controlling faculties is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

b. Realization

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the realization of (the meaning of) these three forms of suffering, monks,
that the five controlling faculties is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the wearing out of these three forms of suffering, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the abandoning of these three forms of suffering, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 110

Obstructions

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the full comprehension
of these three obstructions monks,
that the five controlling faculties is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the realization of (the meaning of) these three obstructions, monks, that the five controlling faculties is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the wearing out of these three obstructions, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the abandoning of these three obstructions, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 111

Stains

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the full comprehension
of these three stains, monks,
that the five controlling faculties is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the realization of (the meaning of) these three stains, monks,
that the five controlling faculties is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the wearing out of these three stains, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the abandoning of these three stains, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 112

Pains

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the full comprehension
of these three pains, monks,
that the five controlling faculties is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the realization of (the meaning of) these three pains, monks,
that the five controlling faculties is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the wearing out of these three pains, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the abandoning of these three pains, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 113

Feelings

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the full comprehension
of these three feelings, monks,
that the five controlling faculties is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the realization of (the meaning of) these three feelings, monks, that the five controlling faculties is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the wearing out of these three feelings, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the abandoning of these three feelings, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 114

Craving

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the full comprehension
of these three cravings, monks,
that the five controlling faculties is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the realization of (the meaning of) these three cravings, monks, that the five controlling faculties is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the wearing out of these three cravings, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the abandoning of these three cravings, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 114.2

Thirst

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there axe these three thirsts.

What three?

The thirst for sensual delights,
the thirst for becoming,
the thirst for ceasing to become.

These are the three.

It is for the full comprehension
of these three thirsts, monks,
that the five controlling faculties is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there axe these three thirsts.

What three?

The thirst for sensual delights,
the thirst for becoming,
the thirst for ceasing to become.

These are the three.

It is for the realization of (the meaning of) these three thirsts, monks,
that the five controlling faculties is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there axe these three thirsts.

What three?

The thirst for sensual delights,
the thirst for becoming,
the thirst for ceasing to become.

These are the three.

It is for the wearing out of these three thirsts, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there axe these three thirsts.

What three?

The thirst for sensual delights,
the thirst for becoming,
the thirst for ceasing to become.

These are the three.

It is for the abandoning of these three thirsts, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

Saṃyutta Nikāya
5. Mahā-Vagga
48. Indriya Saṃyutta
12. Ogha Vagga

5. The Great Chapter

48. Kindred Sayings on the Faculties

12. The Flood

Suttas 115-124

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[216]

Sutta 115

The Flood

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the full comprehension of these four floods, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the realization of (the meaning of) these four floods, monks, that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the wearing out of these four floods, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the abandoning of these four floods, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 116

Bond

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the full comprehension of these four bonds, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the realization of (the meaning of) these four bonds, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the wearing out of these four bonds, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the abandoning these four bonds, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 117

Grasping

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the full comprehension of these four graspings, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the realization (of the meaning) of these four graspings, monks, that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the wearing out of these four graspings, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the abandoning of these four graspings, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 118

(Bodily) Ties

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the full comprehension of these four bodily ties, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the realization (of the meaning) of these four bodily ties, monks, that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the wearing out of these four bodily ties, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the abandoning of these four bodily ties, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 119

Tendency

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the full comprehension of these seven tendencies, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,

the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the realization (of the meaning) of these seven tendencies, monks, that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the wearing out of these seven tendencies, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

d. Abandoning

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the abandoning of these seven tendencies, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 120

The Sense-Pleasures

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the full comprehension of these five pleasures of sense, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,

delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the realization (of the meaning) of these five pleasures of sense, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the wearing out of these five pleasures of sense, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,

delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the abandoning of these five pleasures of sense, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 121

Hindrances

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the full comprehension of these five pleasures of sense, monks, that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the realization (of the meaning) of these five hindrances, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the wearing out of these five hindrances, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the abandoning of these five hindrances, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 122

Factors

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the full comprehension of these five factors of grasping, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the realization (of the meaning) of these five factors of grasping, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the wearing out of these five factors of grasping, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the abandoning of these five factors of grasping, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 123

The Lower Set (of Fetters)

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the full comprehension of these five lower fetters, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the realization (of the meaning) of these five lower fetters, monks, that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the wearing out of these five lower fetters, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the abandoning of these five lower fetters, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 124

The Higher Set (of Fetters)

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the full comprehension of these five higher fetters, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the realization (of the meaning) of these five higher fetters, monks, that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the wearing out of these five higher fetters, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the abandoning of these five higher fetters, monks,
that the five controlling faculties must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the controlling faculty of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the controlling faculty of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the controlling faculty of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of concentration
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the controlling faculty of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the controlling faculty of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the controlling faculty of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the controlling faculty of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the controlling faculty of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

Saṃyutta Nikāya
5. Mahā-Vagga
49. Samma-p-Padhāna Saṃyutta
1. Gaṇgā Peyyala

5. The Great Chapter

49. Kindred Sayings on the Right Efforts

1. Gangā-Repetition

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[219]

Sutta 1

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatth¨.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four right efforts.[1]

What are the four?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states

not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:

he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

These, monks, are called
"the four right efforts."

Just as, monks, the river Ganges
flows to the East,
slides to the East,
tends to the East,
even so a monk,
by cultivating the four right efforts,
making much of the four right efforts,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four right efforts
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

That is how cultivating,
how making much of
the four right efforts
a monk flows,
slides
and tends
to Nibbāna."

Sutta 2

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatth¨.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four right efforts.

What are the four?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,

sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,

he lays hold of
and exerts his mind
(to this end).

These, monks, are called
"the four right efforts."

Just as, monks, the river Yamunā
flows to the East,
slides to the East,
tends to the East,
even so a monk,
by cultivating the four right efforts,
making much of the four right efforts,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four right efforts
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

That is how cultivating,
how making much of
the four right efforts
a monk flows,
slides
and tends
to Nibbāna."

Sutta 3

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatth¨.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four right efforts.

What are the four?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

These, monks, are called
"the four right efforts."

Just as, monks, the river Ac¨ravat¨
flows to the East,
slides to the East,
tends to the East,
even so a monk,
by cultivating the four right efforts,
making much of the four right efforts,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four right efforts
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

That is how cultivating,
how making much of
the four right efforts
a monk flows,
slides
and tends
to Nibbāna."

Sutta 4

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatth¨.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four right efforts.

What are the four?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

These, monks, are called
"the four right efforts."

Just as, monks, the river Sarabj¬
flows to the East,
slides to the East,
tends to the East,
even so a monk,
by cultivating the four right efforts,
making much of the four right efforts,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four right efforts
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

That is how cultivating,
how making much of
the four right efforts
a monk flows,
slides
and tends
to Nibbāna."

Sutta 5

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatth¨.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four right efforts.

What are the four?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

These, monks, are called
"the four right efforts."

Just as, monks, the river Mah¨
flows to the East,
slides to the East,
tends to the East,
even so a monk,
by cultivating the four right efforts,
making much of the four right efforts,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four right efforts
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

That is how cultivating,
how making much of
the four right efforts
a monk flows,
slides
and tends
to Nibbāna."

Sutta 6

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatth¨.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four right efforts.

What are the four?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

These, monks, are called
"the four right efforts."

Just as, monks, the river Ganges, Yamunā, Ac¨ravat¨, Sarabh¬, Mah¨
flows to the East,
slides to the East,
tends to the East,
even so a monk,
by cultivating the four right efforts,
making much of the four right efforts,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four right efforts
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

That is how cultivating,
how making much of
the four right efforts
a monk flows,
slides
and tends
to Nibbāna."

Sutta 7

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatth¨.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four right efforts.

What are the four?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

These, monks, are called
"the four right efforts."

Just as, monks, the river Ganges
flows to the Ocean,
slides to the Ocean,
tends to the Ocean,
even so a monk,
by cultivating the four right efforts,
making much of the four right efforts,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four right efforts
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

That is how cultivating,
how making much of
the four right efforts
a monk flows,
slides
and tends
to Nibbāna."

Sutta 8

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatth¨.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four right efforts.

What are the four?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

These, monks, are called
"the four right efforts."

Just as, monks, the river Yamunā
flows to the Ocean,
slides to the Ocean,
tends to the Ocean,
even so a monk,
by cultivating the four right efforts,
making much of the four right efforts,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four right efforts
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

That is how cultivating,
how making much of
the four right efforts
a monk flows,
slides
and tends
to Nibbāna."

Sutta 9

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatth¨.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four right efforts.

What are the four?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

These, monks, are called
"the four right efforts."

Just as, monks, the river Ac¨ravat¨
flows to the Ocean,
slides to the Ocean,
tends to the Ocean,
even so a monk,
by cultivating the four right efforts,
making much of the four right efforts,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four right efforts
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

That is how cultivating,
how making much of
the four right efforts
a monk flows,
slides
and tends
to Nibbāna."

Sutta 10

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatth¨.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four right efforts.

What are the four?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

These, monks, are called
"the four right efforts."

Just as, monks, the river Sarabj¬
flows to the Ocean,
slides to the Ocean,
tends to the Ocean,
even so a monk,
by cultivating the four right efforts,
making much of the four right efforts,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four right efforts
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

That is how cultivating,
how making much of
the four right efforts
a monk flows,
slides
and tends
to Nibbāna."

Sutta 11

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatth¨.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four right efforts.

What are the four?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

These, monks, are called
"the four right efforts."

Just as, monks, the river Mah¨
flows to the Ocean,
slides to the Ocean,
tends to the Ocean,
even so a monk,
by cultivating the four right efforts,
making much of the four right efforts,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four right efforts
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

That is how cultivating,
how making much of
the four right efforts
a monk flows,
slides
and tends
to Nibbāna."

Sutta 12

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatth¨.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four right efforts.

What are the four?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

These, monks, are called
"the four right efforts."

Just as, monks, the river Ganges, Yamunā, Ac¨ravat¨, Sarabh¬, Mah¨
flows to the Ocean,
slides to the Ocean,
tends to the Ocean,
even so a monk,
by cultivating the four right efforts,
making much of the four right efforts,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four right efforts
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

That is how cultivating,
how making much of
the four right efforts
a monk flows,
slides
and tends
to Nibbāna."

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[1] *Cf. Dialog*. ii, 344.

Saṃyutta Nikāya
5. Mahā-Vagga
49. Samma-p-Padhāna Saṃyutta
2. Appamāda Vagga

5. The Great Chapter

49. Kindred Sayings on the Right Efforts

2. Earnestness

Suttas 13-22

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[220]

Sutta 13

Tathāgata

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all creatures,
whether footless or having two,
four,
or many feet;
whether having forms or formless;
whether conscious or unconscious,
or neither conscious nor unconscious, —
of these the Tathāgata,
the Arahant,
the fully Enlightened One,
is reckoned chief; —
even so, monks,
of all profitable conditions which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four right efforts.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four right efforts."

Sutta 14

The Foot

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all the foot-characteristics
of such creatures as roam about
are joined together in the foot of the elephant,
and as the elephant's foot
in size
is reckoned chief,

even so, monks, of all profitable conditions
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four right efforts.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four right efforts."

Sutta 15

The Roof-peak

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in a peaked house
all the rafters whatsoever
go together to the roof-peak,
slope to the roof-peak,
are joined together in the roof-peak,
and of them
the peak is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,

that he will make much of
the four right efforts.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four right efforts."

Sutta 16

Wood

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all scented woods whatsoever
the dark sandal-wood is reckoned chief, —
even so of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four right efforts.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four right efforts."

Sutta 17

Heart-wood

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all scented heart-woods whatsoever
the red saldal-wood is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —

of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four right efforts.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four right efforts."

Sutta 18

Jasmine

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all scented flowers whatsoever
the jasmine is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four right efforts.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four right efforts?

Herein a monk starts desire
for the non-arising of ill,

unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation

and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four right efforts."

Sutta 19

Prince

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, all petty princes whatsoever
follow in the train of the universal monarch,

even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four right efforts.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four right efforts."

Sutta 20

Moon

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all starry bodies whatsoever
the radiance does not equal one-sixteenth part
of the radiance of the moon;
just as the moon is reckoned chief of them,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four right efforts.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four right efforts."

Sutta 21

Sun

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in the autumn season,
when the sky is opened up
and cleared of clouds,
the sun,
leaping up into the firmament,
drives away all darkness,
and shines
and burns
and flashes forth,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four right efforts.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:

he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,

sets going energy,
he lays hold of
and exerts his mind
(to this end).

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four right efforts."

Sutta 22

Cloth

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all woven cloths whatsoever
the cloth of Benares is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,

which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four right efforts.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four right efforts."

Saṃyutta Nikāya
5. Mahā-Vagga
49. Samma-p-Padhāna Saṃyutta
3. Bala-Karaṇīya Vagga

5. The Great Chapter

49. Kindred Sayings on the Right Efforts

3. Deeds Requiring Strength

Suttas 23-34

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[220]

Sutta 23

Strength

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, whatsoever deeds requiring strength
are done,
all of them are done
in dependence on the earth,
with the earth for their support,
even so a monk,
depending on virtue,
supported by virtue,
cultivates the four right efforts,
makes much,
of the four right efforts.

And how does a monk,
depending on virtue,
supported by virtue,
cultivate the four right efforts,
make much,
of the four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

That is how a monk
depending on virtue,
supported by virtue,
cultivates the four right efforts,
makes much,
of the four right efforts."

Sutta 24

Seed

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, whatsoever species
of seed and vegetation
come to growth,
increase
and maturity,
all of them depend on the earth,
are supported by the earth;
even so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the four right efforts,
attains growth,
increase
and maturity of conditions.

And how does a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the four right efforts,
attain growth,
increase
and maturity of conditions?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the four right efforts,
attains growth,
increase
and maturity of conditions."

Sutta 25

The Snake

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Supported, monks, by Himalaya,
lord of mountains,
snakes grow a body
and get strength.

When they have grown a body
and got strength there,
they go down to the tarns.

From the tarns
they go down to the lakes,

From the lakes
they go down to the small rivers,

From the small rivers
they go down to the great rivers,

From the great rivers
they go down to the sea,
the mighty ocean.

There they get great size and growth of body.

Just so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the four right efforts,
attains growth,
increase
and maturity of conditions.

And how, monks, does a monk,
depending on virtue,
supported by virtue,
cultivates and makes much of
the four right efforts,
attain growth,
increase
and maturity of conditions?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the four right efforts,
attains growth,
increase
and maturity of conditions."

Sutta 26

The Tree

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose a tree, monks,
that inclines to the east,
slopes to the east,
tends to the east.

When cut down at the root,
in what direction would it fall?"

"As it slopes,
as it inclines,
as it tends, lord."

"Well, monks, even so
a monk, cultivating and makng much of
the four right efforts,

inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna."

And how does a monk,
cultivating and makng much of
the four right efforts,
incline to Nibbāna,
slope to Nibbāna,
tend to Nibbāna,?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,

sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

That is how a monk,
cultivating and makng much of
the four right efforts,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna."

Sutta 27

The Pot

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as a pot,
if overset,
empties out its water,
and cannot take it in again,
even so a monk
who cultivates and makes much of
the four right efforts,
empties out ill, unprofitable states
and cannot take them in again.

And how, monks, can a monk,
by cultivating and makng much of
the four right efforts,
empty out ill, unprofitable states
and not take them in again?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

That is how a monk,
cultivating and makng much of
the four right efforts
empties out ill, unprofitable states
and not take them in again."

Sutta 28

Bearded Wheat

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose monks, the spike of bearded wheat
or bearded barley
be well aimed.

When pressed by hand or foot,
it is possible

that it will pierce hand or foot
and draw blood.

Why so?

Because, monks,
the spike is well aimed.

Even so, monks,
owing to the right aim of way-culture
it is possible
that a monk will pierce ignorance,
will draw knowledge,
will realize Nibbāna."

Why so?

Because, monks,
his view is well aimed.

And how, monks, does a monk
by view well aimed,
by well aimed way-culture
so pierce ignorance,
draw knowledge
and realize Nibbāna?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

That is how a monk,
by view well aimed,
by well aimed way-culture
pierces ignorance,
draws knowledge
and realizes Nibbāna."

Sutta 29

The Sky

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, divers winds blow in the sky, -
some winds blow from the east,
some winds blow from the west,
some winds blow from the north,
some winds blow from the south,
some winds are dusty,
some winds are dustless,

some winds are cool
some winds are hot
some winds are soft
some winds are boisterous.

Even so, monks,
when a monk cultivates the four right efforts,
makes much of the four right efforts,
then in him
the four right efforts
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four right efforts,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment.

And how, monks, when a monk cultivates the four right efforts,
makes much of the four right efforts,
do the four right efforts
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,

the four bases of psychic power,
by culture
reach fulfilment,
the four right efforts,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states

not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

That is how monks, when a monk cultivates the four right efforts,
makes much of the four right efforts,
the four right efforts
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four right efforts,
by culture
reach fulfilment,

the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment in him."

Sutta 30

The Rain-Cloud (a)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in the last month of the hot season
the dust and dirt fly up,
and then out of due season
a great rain-cloud in a moment
lays and makes them vanish, -
even so does a monk
who cultivates and makes much of

the four right efforts
lay and cause to vanish
the ill
unprofitable states
that rise from time to time.

And how does a monk
who cultivates and makes much of
the four right efforts
lay and cause to vanish
the ill
unprofitable states
that rise from time to time?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising

of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

That is how monks, when a monk cultivates the four right efforts,
makes much of the four right efforts,
a monk lays and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

Sutta 31

The Rain-Cloud (b)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, from time to time
a strong wind scatters
and causes to vanish
a great mass of clouds
that has arisen,
even so a monk who cultivates and makes much of
the four right efforts
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

And how does a monk who cultivates and makes much of
the four right efforts
from time to time
scatter and cause to vanish
the ill,

unprofitable states
that rise
and rise again?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing

of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

That is how monks, when a monk cultivates the four right efforts,
makes much of the four right efforts,
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

Sutta 32

The Ship

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in the case of a sea-faring vessel
rigged with masts and stays
and stranded on the bank,
for six months it is worn by the water,
while in the dry season
its rigging is spoiled by wind and sun:
then, overstrung by a shower
in the rainy season,
it is easily weakened
and rots away, -
just so, in a monk who cultivates and makes much of
the four right efforts
right easily the fetters are weakened
and rot away.

And how, monks, in one so cultivating and making much of
the four right efforts
are the fetters weakened
and rot away?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

That is how monks, in one so cultivating and making much of
the four right efforts
the fetters are weakened
and rot away."

Sutta 33

For All Comers

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, a guest-house.

Thither come folk from the eastern quarter,
who take up residence therein.

Thither come folk from the western quarter,
who take up residence therein.

Thither come folk from the northern quarter,
who take up residence therein.

Thither come folk from the southern quarter,
who take up residence therein.

Noblemen and brahmins,
commoners and serfs.

Even so, monks, a monk who cultivates the four right efforts,
who makes much of the four right efforts,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood.

Those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

What, monks, are the states to be realized
by full comprehension?

To that question you must reply:

'It is the five factors
that have to do with grasping.'

What five?

They are these:

The body-factor
that has to do with grasping,
the factor of feeling
that has to do with grasping,
the perception-factor
that has to do with grasping,
the activities-factor
that has to do with grasping,
the consciousness-factor
that has to do with grasping.

And what, monks, are the states
that are to be abandoned
by full comprehension?

They are ignorance,
and lust of becoming.

These are the states to be abandoned
by full comprehension.

And what, monks, are the states
that are to be realized
by full comprehension?

They are knowledge and release.

These are the states
to be realized by full comprehension.

And what, monks, are the states
that are to be cultivated
by full comprehension?

They are calm and insight.

These are the states
to be cultivated by full comprehension.

And how does a monk, cultivating and making much of the four right
efforts,
realize,
abandon,
fully comprehend
and cultivate (these states)?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

That is how monks, a monk who cultivates the four right efforts,
who makes much of the four right efforts,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood;

those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates."

Sutta 34

The River

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, the river Ganges,
that flows,
slides
and tends towards the east,

and there comes a great crowd of folk,
armed with pick and basket, saying:

'We will make this river Ganges
flow,
slide
and tend towards the west.'

What think ye, monks?

Would that great crowd of folk
make the river Ganges
flow,
slide
and tend towards the west?"

"Surely not, lord."

"And why not?"

"Because, lord, the river Ganges
flows,
slides
and tends towards the east,
it were no easy thing
to make it flow,
slide
and tend towards the west;
insomuch that fatigue and vexation
would be the lot
of that great crowd of folk."

"Just so, monks, if the rajah's royal ministers
or his friends
or boon companions
or kinsmen
or blood relatives

were to come to a monk
who is cultivating and making much of the Axiyan eightfold way,
and were to seek to entice him with wealth, saying:

'Come, good man!

Why should these yellow robes torment you?

Why parade about with shaven crown and bowl?

Come!

Return to the lower life
and enjoy possessions
and do deeds of merit,' -

for that monk
so cultivating and making much of the four right efforts
return to the lower life is impossible.

Why so?

Because, monks, that monk's heart
has for many a long day
been bent on detachment,
inclined to detachment,
turned towards detachment,
so that there is no possibility
for him to return to the lower life.

And how, monks, does a monk
cultivate and make much of the four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:

he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,

sets going energy,
he lays hold of
and exerts his mind
(to this end).

That is how monks, a monk
cultivates and makes much of
the four right efforts."

Saṃyutta Nikāya
5. Mahā-Vagga
49. Samma-p-Padhāna Saṃyutta
4. Esana Vagga

5. The Great Chapter

49. Kindred Sayings on the Right Efforts

4. Longing

Suttas 35-44

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[220]

Sutta 35

Longing

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

[221] It is for the full comprehension of these three longings, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

b. Realization

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the realization of (the meaning of) these three longings, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,

he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

c. Weariing Out

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the wearing out of these three longings, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

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d. Abandoning

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the abandoning of these three longings, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,

for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

§

Sutta 36

Conceits

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the full comprehension
of these three conceits, monks,
that the four right efforts is to be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states

not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

b. Realization

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the realization of (the meaning of) these three conceits, monks, that the four right efforts is to be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

c. Weariing Out

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the wearing out of these three conceits, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,

for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

d. Abandoning

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the abandoning of these three conceits, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,

he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end)."

§

Sutta 37

Āsava

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the full comprehension
of these three *āsavas,* monks,
that the four right efforts is to be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

b. Realization

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the realization of (the meaning of) these three *āsavas,* monks,
that the four right efforts is to be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,

for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

c. Weariing Out

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the wearing out of these three *āsavas,* monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,

he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end)."

---

d. Abandoning

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the abandoning of these three *āsava,* monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,

unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

§

Sutta 38

Becoming

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the full comprehension
of these three becomings monks,
that the four right efforts is to be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,

for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

b. Realization

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the realization of (the meaning of) these three becomings, monks, that the four right efforts is to be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,

he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end)."

---

c. Weariing Out

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the wearing out of these three becomings, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,

unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

d. Abandoning

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the abandoning of these three becomings, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

§

Sutta 39

Suffering

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the full comprehension
of these three forms of suffering monks,
that the four right efforts is to be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:

he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,

sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

b. Realization

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the realization of (the meaning of) these three forms of suffering, monks,
that the four right efforts is to be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

c. Weariing Out

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the wearing out of these three forms of suffering, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,

he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

d. Abandoning

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the abandoning of these three forms of suffering, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising

of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

§

Sutta 40

Obstructions

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the full comprehension
of these three obstructions monks,
that the four right efforts is to be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

b. Realization

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the realization of (the meaning of) these three obstructions, monks, that the four right efforts is to be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,

he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

c. Weariing Out

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the wearing out of these three obstructions, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising

of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

d. Abandoning

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,

the obstruction of illusion.

These are the three.

It is for the abandoning of these three obstructions, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

§

Sutta 41

Stains

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the full comprehension
of these three stains, monks,
that the four right efforts is to be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,

sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

b. Realization

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the realization of (the meaning of) these three stains, monks,
that the four right efforts is to be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising

of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

c. Weariing Out

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,

the stain of illusion.

These are the three.

It is for the wearing out of these three stains, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

d. Abandoning

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the abandoning of these three stains, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

§

Sutta 42

Pains

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the full comprehension
of these three pains, monks,
that the four right efforts is to be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

b. Realization

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the realization of (the meaning of) these three pains, monks,
that the four right efforts is to be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:

he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

c. Weariing Out

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the wearing out of these three pains, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

d. Abandoning

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the abandoning of these three pains, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,

for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

§

Sutta 43

Feelings

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the full comprehension
of these three feelings, monks,
that the four right efforts is to be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states

not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

b. Realization

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the realization of (the meaning of) these three feelings, monks, that the four right efforts is to be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

c. Weariing Out

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the wearing out of these three feelings, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,

for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

d. Abandoning

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the abandoning of these three feelings, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,

he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end)."

§

Sutta 44

Craving

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the full comprehension
of these three cravings, monks,
that the four right efforts is to be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

b. Realization

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the realization of (the meaning of) these three cravings, monks,
that the four right efforts is to be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,

for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

c. Weariing Out

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the wearing out of these three cravings, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,

he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end)."

---

d. Abandoning

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the abandoning of these three cravings, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,

unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

§

Sutta 44.2

Thirst

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there axe these three thirsts.

What three?

The thirst for sensual delights,
the thirst for becoming,
the thirst for ceasing to become.

These are the three.

It is for the full comprehension
of these three thirsts, monks,
that the four right efforts is to be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,

for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

b. Realization

"Monks, there axe these three thirsts.

What three?

The thirst for sensual delights,
the thirst for becoming,
the thirst for ceasing to become.

These are the three.

It is for the realization of (the meaning of) these three thirsts, monks,
that the four right efforts is to be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,

he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end)."

---

c. Weariing Out

"Monks, there axe these three thirsts.

What three?

The thirst for sensual delights,
the thirst for becoming,
the thirst for ceasing to become.

These are the three.

It is for the wearing out of these three thirsts, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,

unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

d. Abandoning

"Monks, there axe these three thirsts.

What three?

The thirst for sensual delights,
the thirst for becoming,
the thirst for ceasing to become.

These are the three.

It is for the abandoning of these three thirsts, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

Saṃyutta Nikāya
5. Mahā-Vagga
49. Samma-p-Padhāna Saṃyutta
5. Ogha Vagga

5. The Great Chapter

49. Kindred Sayings on the Right Efforts

5. The Flood

Suttas 45-54

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[221]

Sutta 45

The Flood

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the full comprehension of these four floods, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

b. Realization

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the realization of (the meaning of) these four floods, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,

sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

c. Weariing Out

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the wearing out of these four floods, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

d. Abandoning

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the abandoning of these four floods, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,

for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

§

Sutta 46

Bond

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the full comprehension of these four bonds, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

b. Realization

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the realization of (the meaning of) these four bonds, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,

sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

c. Weariing Out

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the wearing out of these four bonds, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

d. Abandoning

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the abandoning these four bonds, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,

for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

§

Sutta 47

Grasping

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the full comprehension of these four graspings, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

b. Realization

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the realization (of the meaning) of these four graspings, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,

sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

c. Weariing Out

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the wearing out of these four graspings, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

d. Abandoning

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the abandoning of these four graspings, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,

for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

§

Sutta 48

(Bodily) Ties

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the full comprehension of these four bodily ties, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

b. Realization

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the realization (of the meaning) of these four bodily ties, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,

sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

c. Weariing Out

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the wearing out of these four bodily ties, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

d. Abandoning

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the abandoning of these four bodily ties, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,

for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

§

Sutta 49

Tendency

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the full comprehension of these seven tendencies, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

b. Realization

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the realization (of the meaning) of these seven tendencies, monks, that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states

not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

c. Weariing Out

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,

the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the wearing out of these seven tendencies, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,

he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

d. Abandoning

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the abandoning of these seven tendencies, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

§

Sutta 50

The Sense-Pleasures

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the full comprehension of these five pleasures of sense, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states

not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

b. Realization

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,

delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the realization (of the meaning) of these five pleasures of sense, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,

for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

c. Weariing Out

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the wearing out of these five pleasures of sense, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

d. Abandoning

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the abandoning of these five pleasures of sense, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states

not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

§

Sutta 51

Hindrances

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the full comprehension of these five pleasures of sense, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

b. Realization

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the realization (of the meaning) of these five hindrances, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:

he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

c. Weariing Out

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the wearing out of these five hindrances, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

d. Abandoning

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the abandoning of these five hindrances, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising

of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

§

Sutta 52

Factors

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the full comprehension of these five factors of grasping, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end)."

---

b. Realization

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the realization (of the meaning) of these five factors of grasping, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

c. Weariing Out

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the wearing out of these five factors of grasping, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:

he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

d. Abandoning

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the abandoning of these five factors of grasping, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

§

Sutta 53

The Lower Set (of Fetters)

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the full comprehension of these five lower fetters, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states

not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:

he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

b. Realization

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the realization (of the meaning) of these five lower fetters, monks, that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states

that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

c. Weariing Out

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the wearing out of these five lower fetters, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,

for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

d. Abandoning

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the abandoning of these five lower fetters, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:

he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,

sets going energy,
he lays hold of
and exerts his mind
(to this end)."

§

Sutta 54

The Higher Set (of Fetters)

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,

excitement,
nescience.

These are the five higher fetters.

It is for the full comprehension of these five higher fetters, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

[222] He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

b. Realization

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the realization (of the meaning) of these five higher fetters, monks, that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

c. Weariing Out

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the wearing out of these five higher fetters, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,
unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,

for their non-confusion,
for their more-becoming,
for their increase,
cultivation
and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end)."

---

d. Abandoning

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the abandoning of these five higher fetters, monks,
that the four right efforts must be cultivated.

What four right efforts?

Herein a monk starts desire
for the non-arising of ill,

unprofitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the abandoning of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the arising
of profitable states
not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He starts desire
for the establishing
of profitable states
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase,
cultivation

and fulfilment:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

Saṃyutta Nikāya
5. Mahā-Vagga
50. Bala Saṃyutta
1. Gaṇgā Peyyāla

5. The Great Chapter

50. Kindred Sayings on the Powers

1. Gaṇgā Repetition

Suttas 1-12

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[223]

Sutta 1

Paṭhama Pācīna Suttaṃ

Eastward (a)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five powers.

Of what sort are the five?

They are:
The power of faith,
the power of energy,
the power of mindfulness,
the power of concentration,
the power of insight.

These are the five powers.

Just as, monks, the river Ganges
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
these five powers
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the five powers
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the five powers
a monk flows,
slides
and tends to Nibbāna."

Sutta 2

Dutiya Pācīna Suttaṃ

Eastward (b.1)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five powers.

Of what sort are the five?

They are:
The power of faith,
the power of energy,
the power of mindfulness,
the power of concentration,
the power of insight.

These are the five powers.

Just as, monks, the river Yamunā
flows,
slides

and tends to the East,
even so a monk who cultivates
and makes much of
the five powers
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the five powers
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the five powers
a monk flows,
slides
and tends to Nibbāna."

Sutta 3

Tatiya Pācīna Suttaṃ

Eastward (b.2)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five powers.

Of what sort are the five?

They are:
The power of faith,
the power of energy,
the power of mindfulness,
the power of concentration,
the power of insight.

These are the five powers.

Just as, monks, the river Acīravatī
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the five powers
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the five powers
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the power of faith
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the five powers
a monk flows,
slides
and tends to Nibbāna."

Sutta 4

Catuttha Pācīna Suttaṃ

Eastward (b.3)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five powers.

Of what sort are the five?

They are:
The power of faith,
the power of energy,
the power of mindfulness,
the power of concentration,
the power of insight.

These are the five powers.

Just as, monks, the river Sarabhū
flows,
slides

and tends to the East,
even so a monk who cultivates
and makes much of
the five powers
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the five powers
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the five powers
a monk flows,
slides
and tends to Nibbāna."

Sutta 5

Pañcama Pācīna Suttaṃ

Eastward (b.4)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five powers.

Of what sort are the five?

They are:
The power of faith,
the power of energy,
the power of mindfulness,
the power of concentration,
the power of insight.

These are the five powers.

Just as, monks, the river Mahī
flows,
slides
and tends to the East,
even so a monk who cultivates
and makes much of
the five powers
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the five powers
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the power of faith
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the five powers
a monk flows,
slides
and tends to Nibbāna."

Sutta 6

Chaṭṭha Pācīna Suttaṃ

Eastward (c)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five powers.

Of what sort are the five?

They are:
The power of faith,
the power of energy,
the power of mindfulness,
the power of concentration,
the power of insight.

These are the five powers.

Just as, monks, whatsoever great rivers there be,
such as the Ganges,
Yamunā,

Acīravatī,
Sarabhū
and Mahī,
all of them flow,
slide
and tend to the East,
even so a monk who cultivates
and makes much of
the five powers
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the five powers
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the five powers
a monk flows,
slides
and tends to Nibbāna."

§

Sutta 7

Paṭhama Samudda Suttaṃ

Ocean (a)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five powers.

Of what sort are the five?

They are:
The power of faith,
the power of energy,
the power of mindfulness,
the power of concentration,
the power of insight.

These are the five powers.

Just as, monks, the river Ganges
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the five powers
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of

the five powers
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of

the five powers
a monk flows,
slides
and tends to Nibbāna."

Sutta 8

Dutiya Samudda Suttaṃ

Ocean (b.1)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five powers.

Of what sort are the five?

They are:
The power of faith,
the power of energy,
the power of mindfulness,

the power of concentration,
the power of insight.

These are the five powers.

Just as, monks, the river Yamunā
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the five powers
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the five powers
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the five powers
a monk flows,
slides
and tends to Nibbāna."

Sutta 9

Tatiya Samudda Suttaṃ

Ocean (b.2)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five powers.

Of what sort are the five?

They are:
The power of faith,
the power of energy,
the power of mindfulness,
the power of concentration,
the power of insight.

These are the five powers.

Just as, monks, the river Acīravatī
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the five powers
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of

the five powers
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of

the five powers
a monk flows,
slides
and tends to Nibbāna."

Sutta 10

Catuttha Samudda Suttaṃ

Ocean (b.3)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five powers.

Of what sort are the five?

They are:
The power of faith,
the power of energy,
the power of mindfulness,

the power of concentration,
the power of insight.

These are the five powers.

Just as, monks, the river Sarabhū
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the five powers
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the five powers
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the five powers
a monk flows,
slides
and tends to Nibbāna."

Sutta 11

Pañcama Samudda Suttaṃ

Ocean (b.4)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five powers.

Of what sort are the five?

They are:
The power of faith,
the power of energy,
the power of mindfulness,
the power of concentration,
the power of insight.

These are the five powers.

Just as, monks, the river Mahī
flows,
slides
and tends to the ocean,
even so a monk who cultivates
and makes much of
the five powers
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of

the five powers
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of

the five powers
a monk flows,
slides
and tends to Nibbāna."

Sutta 12

Chaṭṭha Samudda Suttaṃ

Ocean (c)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five powers.

Of what sort are the five?

They are:
The power of faith,
the power of energy,
the power of mindfulness,

the power of concentration,
the power of insight.

These are the five powers.

Just as, monks, whatsoever great rivers there be,
such as the Ganges,
Yamunā,
Acīravatī,
Sarabhū
and Mahī,
all of them flow,
slide
and tend to the East,
even so a monk who cultivates
and makes much of
the five powers
flows,
slides,
tends to Nibbāna.

And how, monks, by cultivating
and making much of
the five powers
does a monk flow,
slide
and tend to Nibbāna?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivating,
thus making much of
the five powers
a monk flows,
slides
and tends to Nibbāna."

Saṃyutta Nikāya
5. Mahā-Vagga
50. Bala Saṃyutta
2. Appamāda Vagga

5. The Great Chapter

50. Kindred Sayings on the Powers

2. Earnestness

Suttas 13-22

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[223]

Sutta 13

Tathāgata

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all creatures,
whether footless or having two,
four,
or many feet;
whether having forms or formless;
whether conscious or unconscious,
or neither conscious nor unconscious, —
of these the Tathāgata,
the Arahant,
the fully Enlightened One,
is reckoned chief; —
even so, monks,
of all profitable conditions which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

§

ii. Ending in Restraint of Passion

Just as, monks, of all creatures,
whether footless or having two,
four,
or many feet;
whether having forms or formless;
whether conscious or unconscious,
or neither conscious nor unconscious, —
of these the Tathāgata,
the Arahant,
the fully Enlightened One,
is reckoned chief; —
even so, monks,
of all profitable conditions which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

§

iii. Ending in the Deathless

Just as, monks, of all creatures,
whether footless or having two,
four,
or many feet;
whether having forms or formless;

whether conscious or unconscious,
or neither conscious nor unconscious, —
of these the Tathāgata,
the Arahant,
the fully Enlightened One,
is reckoned chief; —
even so, monks,
of all profitable conditions which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

§

iv. Ending in Nibbāna

Just as, monks, of all creatures,
whether footless or having two,
four,
or many feet;
whether having forms or formless;
whether conscious or unconscious,
or neither conscious nor unconscious, —
of these the Tathāgata,
the Arahant,
the fully Enlightened One,

is reckoned chief; —
even so, monks,
of all profitable conditions which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

Sutta 14

The Foot

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, of all the foot-characteristics
of such creatures as roam about
are joined together in the foot of the elephant,
and as the elephant's foot
in size
is reckoned chief,
even so, monks, of all profitable conditions
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

§

ii. Ending in Restraint of Passion

Just as, monks, of all the foot-characteristics
of such creatures as roam about
are joined together in the foot of the elephant,
and as the elephant's foot
in size

is reckoned chief,
even so, monks, of all profitable conditions
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

§

iii. Ending in the Deathless

Just as, monks, of all the foot-characteristics
of such creatures as roam about
are joined together in the foot of the elephant,
and as the elephant's foot
in size
is reckoned chief,
even so, monks, of all profitable conditions
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,

that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates

and makes much of
the five powers.

Thus, monks, a monk who is earnest cultivates and makes much of the five powers.

§

iv. Ending in Nibbāna

Just as, monks, of all the foot-characteristics
of such creatures as roam about
are joined together in the foot of the elephant,
and as the elephant's foot
in size
is reckoned chief,
even so, monks, of all profitable conditions
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate

and make much of
the five powers?

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

Sutta 15

The Roof-peak

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, in a peaked house
all the rafters whatsoever
go together to the roof-peak,
slope to the roof-peak,
are joined together in the roof-peak,
and of them
the peak is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,

that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

§

ii. Ending in Restraint of Passion

Just as, monks, in a peaked house
all the rafters whatsoever
go together to the roof-peak,
slope to the roof-peak,
are joined together in the roof-peak,
and of them
the peak is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

§

iii. Ending in the Deathless

Just as, monks, in a peaked house
all the rafters whatsoever
go together to the roof-peak,
slope to the roof-peak,
are joined together in the roof-peak,
and of them
the peak is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

Thus, monks, a monk who is earnest cultivates and makes much of the five powers.

§

iv. Ending in Nibbāna

Just as, monks, in a peaked house
all the rafters whatsoever
go together to the roof-peak,
slope to the roof-peak,
are joined together in the roof-peak,
and of them
the peak is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

Sutta 16

Wood

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, of all scented woods whatsoever
the dark sandal-wood is reckoned chief, —
even so of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

§

ii. Ending in Restraint of Passion

Just as, monks, of all scented woods whatsoever
the dark sandal-wood is reckoned chief, —
even so of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

§

iii. Ending in the Deathless

Just as, monks, of all scented woods whatsoever
the dark sandal-wood is reckoned chief, —
even so of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

Thus, monks, a monk who is earnest cultivates and makes much of the five powers.

§

iv. Ending in Nibbāna

Just as, monks, of all scented woods whatsoever
the dark sandal-wood is reckoned chief, —
even so of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

Sutta 17

Heart-wood

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, of all scented heart-woods whatsoever
the red saldal-wood is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

§

ii. Ending in Restraint of Passion

Just as, monks, of all scented heart-woods whatsoever
the red saldal-wood is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

§

iii. Ending in the Deathless

Just as, monks, of all scented heart-woods whatsoever
the red saldal-wood is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

Thus, monks, a monk who is earnest cultivates and makes much of the five powers.

§

iv. Ending in Nibbāna

Just as, monks, of all scented heart-woods whatsoever
the red saldal-wood is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

Sutta 18

Jasmine

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, of all scented flowers whatsoever
the jasmine is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

§

ii. Ending in Restraint of Passion

Just as, monks, of all scented flowers whatsoever
the jasmine is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

§

iii. Ending in the Deathless

Just as, monks, of all scented flowers whatsoever
the jasmine is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

Thus, monks, a monk who is earnest cultivates and makes much of the five powers.

§

iv. Ending in Nibbāna

Just as, monks, of all scented flowers whatsoever
the jasmine is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

Sutta 19

Prince

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, all petty princes whatsoever
follow in the train of the universal monarch,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

§

ii. Ending in Restraint of Passion

Just as, monks, all petty princes whatsoever
follow in the train of the universal monarch,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

§

iii. Ending in the Deathless

Just as, monks, all petty princes whatsoever
follow in the train of the universal monarch,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

Thus, monks, a monk who is earnest cultivates and makes much of the five powers.

§

iv. Ending in Nibbāna

Just as, monks, all petty princes whatsoever
follow in the train of the universal monarch,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

Sutta 20

Moon

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, of all starry bodies whatsoever
the radiance does not equal one-sixteenth part
of the radiance of the moon;
just as the moon is reckoned chief of them,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

§

ii. Ending in Restraint of Passion

Just as, monks, of all starry bodies whatsoever
the radiance does not equal one-sixteenth part
of the radiance of the moon;
just as the moon is reckoned chief of them,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

§

iii. Ending in the Deathless

Just as, monks, of all starry bodies whatsoever
the radiance does not equal one-sixteenth part
of the radiance of the moon;
just as the moon is reckoned chief of them,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —

of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

Thus, monks, a monk who is earnest cultivates and makes much of the five powers.

§

iv. Ending in Nibbāna

Just as, monks, of all starry bodies whatsoever
the radiance does not equal one-sixteenth part
of the radiance of the moon;
just as the moon is reckoned chief of them,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

Sutta 21

Sun

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, in the autumn season,
when the sky is opened up
and cleared of clouds,
the sun,
leaping up into the firmament,
drives away all darkness,
and shines
and burns
and flashes forth,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

§

ii. Ending in Restraint of Passion

Just as, monks, in the autumn season,
when the sky is opened up
and cleared of clouds,
the sun,
leaping up into the firmament,
drives away all darkness,
and shines
and burns
and flashes forth,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected

that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates

and makes much of
the five powers.

§

iii. Ending in the Deathless

Just as, monks, in the autumn season,
when the sky is opened up
and cleared of clouds,
the sun,
leaping up into the firmament,
drives away all darkness,
and shines
and burns
and flashes forth,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate

and make much of
the five powers?

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

Thus, monks, a monk who is earnest cultivates and makes much of the five powers.

§

iv. Ending in Nibbāna

Just as, monks, in the autumn season,
when the sky is opened up
and cleared of clouds,
the sun,
leaping up into the firmament,
drives away all darkness,
and shines
and burns
and flashes forth,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

Sutta 22

Cloth

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Just as, monks, of all woven cloths whatsoever
the cloth of Benares is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

§

ii. Ending in Restraint of Passion

Just as, monks, of all woven cloths whatsoever
the cloth of Benares is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

§

iii. Ending in the Deathless

Just as, monks, of all woven cloths whatsoever
the cloth of Benares is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected

that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

Thus, monks, a monk who is earnest
cultivates

and makes much of
the five powers.

Thus, monks, a monk who is earnest cultivates and makes much of the five powers.

§

iv. Ending in Nibbāna

Just as, monks, of all woven cloths whatsoever
the cloth of Benares is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the five powers.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the five powers?

Herein a monk cultivates the power of faith
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the five powers.

Saṃyutta Nikāya
5. Mahā-Vagga
50. Bala Saṃyutta
3. Bala-Karaṇīya Vagga

5. The Great Chapter

50. Kindred Sayings on the Powers

3. Deeds Requiring Strength

Suttas 23-34

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[223]

Sutta 23

Strength

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, whatsoever deeds requiring strength
are done,
all of them are done
in dependence on the earth,
with the earth for their support,
even so a monk,
depending on virtue,
supported by virtue,
cultivates the five powers,
makes much,
of the five powers.

And how does a monk,
depending on virtue,
supported by virtue,
cultivate the five powers,
make much,
of the five powers?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk
depending on virtue,
supported by virtue,
cultivates the five powers,
makes much,
of the five powers."

§

ii. Ending in Restraint of Passion

"Just as, monks, whatsoever deeds requiring strength
are done,
all of them are done
in dependence on the earth,
with the earth for their support,
even so a monk,

depending on virtue,
supported by virtue,
cultivates the five powers,
makes much,
of the five powers.

And how does a monk,
depending on virtue,
supported by virtue,
cultivate the five powers,
make much,
of the five powers?

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk
depending on virtue,
supported by virtue,
cultivates the five powers,
makes much,
of the five powers."

§

iii. Ending in the Deathless

"Just as, monks, whatsoever deeds requiring strength
are done,
all of them are done
in dependence on the earth,
with the earth for their support,
even so a monk,
depending on virtue,
supported by virtue,
cultivates the five powers,
makes much,
of the five powers.

And how does a monk,
depending on virtue,
supported by virtue,
cultivate the five powers,
make much,
of the five powers?

Herein a monk cultivates the power of faith
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk
depending on virtue,
supported by virtue,
cultivates the five powers,
makes much,
of the five powers."

§

iv. Ending in Nibbāna

"Just as, monks, whatsoever deeds requiring strength
are done,
all of them are done
in dependence on the earth,
with the earth for their support,
even so a monk,
depending on virtue,
supported by virtue,
cultivates the five powers,
makes much,
of the five powers.

And how does a monk,
depending on virtue,
supported by virtue,
cultivate the five powers,
make much,
of the five powers?

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk
depending on virtue,
supported by virtue,
cultivates the five powers,
makes much,
of the five powers."

Sutta 24

Seed

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, whatsoever species
of seed and vegetation
come to growth,
increase
and maturity,
all of them depend on the earth,
are supported by the earth;
even so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the five powers,
attains growth,
increase
and maturity of conditions.

And how does a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the five powers,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the five powers,
attains growth,
increase
and maturity of conditions."

§

ii. Ending in Restraint of Passion

"Just as, monks, whatsoever species
of seed and vegetation
come to growth,
increase
and maturity,
all of them depend on the earth,
are supported by the earth;
even so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the five powers,
attains growth,
increase
and maturity of conditions.

And how does a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the five powers,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the five powers,
attains growth,
increase
and maturity of conditions."

§

iii. Ending in the Deathless

"Just as, monks, whatsoever species
of seed and vegetation
come to growth,
increase

and maturity,
all of them depend on the earth,
are supported by the earth;
even so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the five powers,
attains growth,
increase
and maturity of conditions.

And how does a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the five powers,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the five powers,
attains growth,
increase
and maturity of conditions."

§

iv. Ending in Nibbāna

"Just as, monks, whatsoever species
of seed and vegetation
come to growth,
increase
and maturity,
all of them depend on the earth,
are supported by the earth;
even so, monks, a monk who,
depending on virtue,

supported by virtue,
cultivates and makes much of
the five powers,
attains growth,
increase
and maturity of conditions.

And how does a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the five powers,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the five powers,
attains growth,
increase
and maturity of conditions."

Sutta 25

The Snake

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Supported, monks, by Himalaya,
lord of mountains,
snakes grow a body
and get strength.

When they have grown a body
and got strength there,
they go down to the tarns.

From the tarns
they go down to the lakes,

From the lakes
they go down to the small rivers,

From the small rivers
they go down to the great rivers,

From the great rivers
they go down to the sea,
the mighty ocean.

There they get great size and growth of body.

Just so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the five powers,
attains growth,
increase
and maturity of conditions.

And how, monks, does a monk,
depending on virtue,

supported by virtue,
cultivates and makes much of
the five powers,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the five powers,
attains growth,
increase
and maturity of conditions."

§

ii. Ending in Restraint of Passion

"Supported, monks, by Himalaya,
lord of mountains,
snakes grow a body
and get strength.

When they have grown a body
and got strength there,
they go down to the tarns.

From the tarns
they go down to the lakes,

From the lakes
they go down to the small rivers,

From the small rivers
they go down to the great rivers,

From the great rivers
they go down to the sea,

the mighty ocean.

There they get great size and growth of body.

Just so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the five powers,
attains growth,
increase
and maturity of conditions.

And how, monks, does a monk,
depending on virtue,
supported by virtue,
cultivates and makes much of
the five powers,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the five powers,
attains growth,
increase
and maturity of conditions."

§

iii. Ending in the Deathless

"Supported, monks, by Himalaya,
lord of mountains,
snakes grow a body
and get strength.

When they have grown a body
and got strength there,
they go down to the tarns.

From the tarns
they go down to the lakes,

From the lakes
they go down to the small rivers,

From the small rivers
they go down to the great rivers,

From the great rivers
they go down to the sea,
the mighty ocean.

There they get great size and growth of body.

Just so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the five powers,
attains growth,
increase
and maturity of conditions.

And how, monks, does a monk,
depending on virtue,
supported by virtue,
cultivates and makes much of
the five powers,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the five powers,
attains growth,
increase
and maturity of conditions."

§

iv. Ending in Nibbāna

"Supported, monks, by Himalaya,
lord of mountains,
snakes grow a body
and get strength.

When they have grown a body
and got strength there,
they go down to the tarns.

From the tarns
they go down to the lakes,

From the lakes
they go down to the small rivers,

From the small rivers
they go down to the great rivers,

From the great rivers
they go down to the sea,
the mighty ocean.

There they get great size and growth of body.

Just so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the five powers,
attains growth,
increase
and maturity of conditions.

And how, monks, does a monk,
depending on virtue,
supported by virtue,
cultivates and makes much of

the five powers,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the five powers,
attains growth,

increase
and maturity of conditions."

Sutta 26

The Tree

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose a tree, monks,
that inclines to the east,
slopes to the east,
tends to the east.

When cut down at the root,
in what direction would it fall?"

"As it slopes,
as it inclines,
as it tends, lord."

"Well, monks, even so
a monk, cultivating and makng much of
the five powers,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna,.

And how does a monk,
cultivating and makng much of
the five powers,
incline to Nibbāna,
slope to Nibbāna,
tend to Nibbāna,?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk,
cultivating and makng much of
the five powers,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna."

§

ii. Ending in Restraint of Passion

"Suppose a tree, monks,
that inclines to the east,
slopes to the east,
tends to the east.

When cut down at the root,
in what direction would it fall?"

"As it slopes,
as it inclines,
as it tends, lord."

"Well, monks, even so
a monk, cultivating and makng much of
the five powers,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna,.

And how does a monk,
cultivating and makng much of
the five powers,
incline to Nibbāna,
slope to Nibbāna,
tend to Nibbāna,?

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk,
cultivating and makng much of
the five powers,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna."

§

iii. Ending in the Deathless

"Suppose a tree, monks,
that inclines to the east,
slopes to the east,
tends to the east.

When cut down at the root,
in what direction would it fall?"

"As it slopes,
as it inclines,
as it tends, lord."

"Well, monks, even so
a monk, cultivating and makng much of
the five powers,
inclines to Nibbāna,

slopes to Nibbāna,
tends to Nibbāna,.

And how does a monk,
cultivating and makng much of
the five powers,
incline to Nibbāna,
slope to Nibbāna,
tend to Nibbāna,?

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk,
cultivating and makng much of

the five powers,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna."

§

iv. Ending in Nibbāna

"Suppose a tree, monks,
that inclines to the east,
slopes to the east,
tends to the east.

When cut down at the root,
in what direction would it fall?"

"As it slopes,
as it inclines,
as it tends, lord."

"Well, monks, even so
a monk, cultivating and makng much of
the five powers,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna,.

And how does a monk,
cultivating and makng much of
the five powers,
incline to Nibbāna,

slope to Nibbāna,
tend to Nibbāna,?

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk,
cultivating and makng much of
the five powers,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna."

Sutta 27

The Pot

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as a pot,
if overset,
empties out its water,
and cannot take it in again,
even so a monk
who cultivates and makes much of
the five powers,
empties out ill, unprofitable states
and cannot take them in again.

And how, monks, can a monk,
by cultivating and makng much of
the five powers,
empty out ill, unprofitable states
and not take them in again?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk,
cultivating and makng much of
the five powers
empties out ill, unprofitable states
and not take them in again."

§

ii. Ending in Restraint of Passion

"Just as a pot,
if overset,
empties out its water,
and cannot take it in again,
even so a monk
who cultivates and makes much of
the five powers,
empties out ill, unprofitable states
and cannot take them in again.

And how, monks, can a monk,
by cultivating and makng much of
the five powers,
empty out ill, unprofitable states
and not take them in again?

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk,
cultivating and makng much of
the five powers
empties out ill, unprofitable states
and not take them in again."

§

iii. Ending in the Deathless

"Just as a pot,
if overset,
empties out its water,
and cannot take it in again,
even so a monk
who cultivates and makes much of
the five powers,
empties out ill, unprofitable states
and cannot take them in again.

And how, monks, can a monk,
by cultivating and makng much of

the five powers,
empty out ill, unprofitable states
and not take them in again?

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk,
cultivating and makng much of
the five powers
empties out ill, unprofitable states
and not take them in again."

§

iv. Ending in Nibbāna

"Just as a pot,
if overset,
empties out its water,
and cannot take it in again,
even so a monk
who cultivates and makes much of
the five powers,
empties out ill, unprofitable states
and cannot take them in again.

And how, monks, can a monk,
by cultivating and makng much of
the five powers,
empty out ill, unprofitable states
and not take them in again?

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk,
cultivating and makng much of
the five powers
empties out ill, unprofitable states
and not take them in again."

Sutta 28

Bearded Wheat

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose monks, the spike of bearded wheat
or bearded barley
be well aimed.

When pressed by hand or foot,
it is possible
that it will pierce hand or foot
and draw blood.

Why so?

Because, monks,
the spike is well aimed.

Even so, monks,
owing to the right aim of way-culture
it is possible
that a monk will pierce ignorance,
will draw knowledge,
will realize Nibbāna,.

Why so?

Because, monks,
his view is well aimed.

And how, monks, does a monk
by view well aimed,
by well aimed way-culture
so pierce ignorance,
draw knowledge
and realize Nibbāna?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how a monk,
by view well aimed,
by well aimed way-culture
pierces ignorance,
draws knowledge
and realizes Nibbāna."

§

ii. Ending in Restraint of Passion

"Suppose monks, the spike of bearded wheat
or bearded barley
be well aimed.

When pressed by hand or foot,
it is possible
that it will pierce hand or foot
and draw blood.

Why so?

Because, monks,
the spike is well aimed.

Even so, monks,
owing to the right aim of way-culture
it is possible
that a monk will pierce ignorance,
will draw knowledge,
will realize Nibbāna,.

Why so?

Because, monks,
his view is well aimed.

And how, monks, does a monk
by view well aimed,
by well aimed way-culture

so pierce ignorance,
draw knowledge
and realize Nibbāna?

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how a monk,
by view well aimed,
by well aimed way-culture
pierces ignorance,
draws knowledge
and realizes Nibbāna."

§

iii. Ending in the Deathless

"Suppose monks, the spike of bearded wheat
or bearded barley
be well aimed.

When pressed by hand or foot,
it is possible
that it will pierce hand or foot
and draw blood.

Why so?

Because, monks,
the spike is well aimed.

Even so, monks,
owing to the right aim of way-culture
it is possible
that a monk will pierce ignorance,
will draw knowledge,
will realize Nibbāna,.

Why so?

Because, monks,
his view is well aimed.

And how, monks, does a monk
by view well aimed,
by well aimed way-culture
so pierce ignorance,

draw knowledge
and realize Nibbāna?

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how a monk,
by view well aimed,
by well aimed way-culture
pierces ignorance,
draws knowledge
and realizes Nibbāna."

§

iv. Ending in Nibbāna

"Suppose monks, the spike of bearded wheat
or bearded barley
be well aimed.

When pressed by hand or foot,
it is possible
that it will pierce hand or foot
and draw blood.

Why so?

Because, monks,
the spike is well aimed.

Even so, monks,
owing to the right aim of way-culture
it is possible
that a monk will pierce ignorance,
will draw knowledge,
will realize Nibbāna,.

Why so?

Because, monks,
his view is well aimed.

And how, monks, does a monk
by view well aimed,
by well aimed way-culture
so pierce ignorance,

draw knowledge
and realize Nibbāna?

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how a monk,
by view well aimed,
by well aimed way-culture
pierces ignorance,
draws knowledge
and realizes Nibbāna."

Sutta 29

The Sky

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, divers winds blow in the sky, -
some winds blow from the east,
some winds blow from the west,
some winds blow from the north,
some winds blow from the south,
some winds are dusty,
some winds are dustless,
some winds are cool
some winds are hot
some winds are soft
some winds are boisterous.

Even so, monks,
when a monk cultivates the five powers,
makes much of the five powers,

then in him
the five powers
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four stations of mindfulness,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment.

And how, monks, when a monk cultivates the five powers,
makes much of the five powers,
do the five powers
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four stations of mindfulness,
by culture
reach fulfilment,
the five powers
by culture

reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how monks, when a monk cultivates the five powers,
makes much of the five powers,

the five powers
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four stations of mindfulness,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment in him."

§

ii. Ending in Restraint of Passion

"Just as, monks, divers winds blow in the sky, -
some winds blow from the east,
some winds blow from the west,
some winds blow from the north,
some winds blow from the south,
some winds are dusty,
some winds are dustless,
some winds are cool
some winds are hot

some winds are soft
some winds are boisterous.

Even so, monks,
when a monk cultivates the five powers,
makes much of the five powers,
then in him
the five powers
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four stations of mindfulness,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment.

And how, monks, when a monk cultivates the five powers,
makes much of the five powers,
do the five powers
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture

reach fulfilment,
the four stations of mindfulness,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment?

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, when a monk cultivates the five powers,
makes much of the five powers,
the five powers
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four stations of mindfulness,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment in him."

§

iii. Ending in the Deathless

"Just as, monks, divers winds blow in the sky, -
some winds blow from the east,
some winds blow from the west,
some winds blow from the north,
some winds blow from the south,
some winds are dusty,
some winds are dustless,

some winds are cool
some winds are hot
some winds are soft
some winds are boisterous.

Even so, monks,
when a monk cultivates the five powers,
makes much of the five powers,
then in him
the five powers
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four stations of mindfulness,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment.

And how, monks, when a monk cultivates the five powers,
makes much of the five powers,
do the five powers
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,

the four bases of psychic power,
by culture
reach fulfilment,
the four stations of mindfulness,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment?

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

That is how monks, when a monk cultivates the five powers,
makes much of the five powers,
the five powers
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four stations of mindfulness,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment in him."

§

iv. Ending in Nibbāna

"Just as, monks, divers winds blow in the sky, -
some winds blow from the east,
some winds blow from the west,
some winds blow from the north,

some winds blow from the south,
some winds are dusty,
some winds are dustless,
some winds are cool
some winds are hot
some winds are soft
some winds are boisterous.

Even so, monks,
when a monk cultivates the five powers,
makes much of the five powers,
then in him
the five powers
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four stations of mindfulness,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment.

And how, monks, when a monk cultivates the five powers,
makes much of the five powers,
do the five powers
by culture
reach fulfilment,

the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four stations of mindfulness,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment?

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, when a monk cultivates the five powers,
makes much of the five powers,
the five powers
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four stations of mindfulness,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment in him."

Sutta 30

The Rain-Cloud (a)

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in the last month of the hot season
the dust and dirt fly up,
and then out of due season
a great rain-cloud in a moment
lays and makes them vanish, -
even so does a monk
who cultivates and makes much of
the five powers
lay and cause to vanish
the ill
unprofitable states
that rise from time to time.

And how does a monk
who cultivates and makes much of
the five powers
lay and cause to vanish
the ill
unprofitable states
that rise from time to time?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how monks, when a monk cultivates the five powers,
makes much of the five powers,
a monk lays and causes to vanish
the ill,
unprofitable states

that rise
and rise again."

§

ii. Ending in Restraint of Passion

"Just as, monks, in the last month of the hot season
the dust and dirt fly up,
and then out of due season
a great rain-cloud in a moment
lays and makes them vanish, -
even so does a monk
who cultivates and makes much of
the five powers
lay and cause to vanish
the ill
unprofitable states
that rise from time to time.

And how does a monk
who cultivates and makes much of
the five powers
lay and cause to vanish
the ill
unprofitable states
that rise from time to time?

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, when a monk cultivates the five powers,
makes much of the five powers,
a monk lays and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

§

iii. Ending in the Deathless

"Just as, monks, in the last month of the hot season
the dust and dirt fly up,
and then out of due season
a great rain-cloud in a moment
lays and makes them vanish, -
even so does a monk
who cultivates and makes much of
the five powers
lay and cause to vanish
the ill
unprofitable states
that rise from time to time.

And how does a monk
who cultivates and makes much of
the five powers
lay and cause to vanish
the ill
unprofitable states
that rise from time to time?

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, when a monk cultivates the five powers,
makes much of the five powers,
a monk lays and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

§

iv. Ending in Nibbāna

"Just as, monks, in the last month of the hot season
the dust and dirt fly up,
and then out of due season
a great rain-cloud in a moment
lays and makes them vanish, -
even so does a monk
who cultivates and makes much of
the five powers
lay and cause to vanish
the ill

unprofitable states
that rise from time to time.

And how does a monk
who cultivates and makes much of
the five powers
lay and cause to vanish
the ill
unprofitable states
that rise from time to time?

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, when a monk cultivates the five powers,
makes much of the five powers,
a monk lays and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

Sutta 31

The Rain-Cloud (b)

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, from time to time
a strong wind scatters
and causes to vanish
a great mass of clouds

that has arisen,
even so a monk who cultivates and makes much of
the five powers
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

And how does a monk who cultivates and makes much of
the five powers
from time to time
scatter and cause to vanish
the ill,
unprofitable states
that rise
and rise again?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how monks, when a monk cultivates the five powers,
makes much of the five powers,
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

§

ii. Ending in Restraint of Passion

"Just as, monks, from time to time
a strong wind scatters
and causes to vanish
a great mass of clouds
that has arisen,
even so a monk who cultivates and makes much of
the five powers

from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

And how does a monk who cultivates and makes much of
the five powers
from time to time
scatter and cause to vanish
the ill,
unprofitable states
that rise
and rise again?

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, when a monk cultivates the five powers,
makes much of the five powers,
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

§

iii. Ending in the Deathless

"Just as, monks, from time to time
a strong wind scatters
and causes to vanish
a great mass of clouds
that has arisen,
even so a monk who cultivates and makes much of
the five powers
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

And how does a monk who cultivates and makes much of
the five powers
from time to time
scatter and cause to vanish
the ill,
unprofitable states
that rise
and rise again?

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, when a monk cultivates the five powers,
makes much of the five powers,
from time to time

scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

§

iv. Ending in Nibbāna

"Just as, monks, from time to time
a strong wind scatters
and causes to vanish
a great mass of clouds
that has arisen,
even so a monk who cultivates and makes much of
the five powers
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

And how does a monk who cultivates and makes much of
the five powers
from time to time
scatter and cause to vanish
the ill,
unprofitable states
that rise
and rise again?

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, when a monk cultivates the five powers,
makes much of the five powers,
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

Sutta 32

The Ship

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in the case of a sea-faring vessel
rigged with masts and stays
and stranded on the bank,
for six months it is worn by the water,
while in the dry season
its rigging is spoiled by wind and sun:
then, overstrung by a shower
in the rainy season,
it is easily weakened
and rots away, -
just so, in a monk who cultivates and makes much of
the five powers
right easily the fetters are weakened
and rot away.

And how, monks, in one so cultivating and making much of
the five powers
are the fetters weakened
and rot away?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how monks, in one so cultivating and making much of
the five powers

the fetters are weakened
and rot away."

§

ii. Ending in Restraint of Passion

"Just as, monks, in the case of a sea-faring vessel
rigged with masts and stays
and stranded on the bank,
for six months it is worn by the water,
while in the dry season
its rigging is spoiled by wind and sun:
then, overstrung by a shower
in the rainy season,
it is easily weakened
and rots away, -
just so, in a monk who cultivates and makes much of
the five powers
right easily the fetters are weakened
and rot away.

And how, monks, in one so cultivating and making much of
the five powers
are the fetters weakened
and rot away?

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, in one so cultivating and making much of
the five powers
the fetters are weakened
and rot away."

§

iii. Ending in the Deathless

"Just as, monks, in the case of a sea-faring vessel
rigged with masts and stays
and stranded on the bank,

for six months it is worn by the water,
while in the dry season
its rigging is spoiled by wind and sun:
then, overstrung by a shower
in the rainy season,
it is easily weakened
and rots away, -
just so, in a monk who cultivates and makes much of
the five powers
right easily the fetters are weakened
and rot away.

And how, monks, in one so cultivating and making much of
the five powers
are the fetters weakened
and rot away?

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, in one so cultivating and making much of
the five powers
the fetters are weakened
and rot away."

§

iv. Ending in Nibbāna

"Just as, monks, in the case of a sea-faring vessel
rigged with masts and stays
and stranded on the bank,
for six months it is worn by the water,
while in the dry season
its rigging is spoiled by wind and sun:
then, overstrung by a shower
in the rainy season,
it is easily weakened
and rots away, -
just so, in a monk who cultivates and makes much of
the five powers
right easily the fetters are weakened
and rot away.

And how, monks, in one so cultivating and making much of
the five powers

are the fetters weakened
and rot away?

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, in one so cultivating and making much of
the five powers
the fetters are weakened
and rot away."

Sutta 33

For All Comers

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, a guest-house.

Thither come folk from the eastern quarter,
who take up residence therein.

Thither come folk from the western quarter,
who take up residence therein.

Thither come folk from the northern quarter,
who take up residence therein.

Thither come folk from the southern quarter,
who take up residence therein.

Noblemen and brahmins,
commoners and serfs.

Even so, monks, a monk who cultivates the five powers,
who makes much of the five powers,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood.

Those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

What, monks, are the states to be realized
by full comprehension?

To that question you must reply:

'It is the five factors
that have to do with grasping.'

What five?

They are these:

The body-factor
that has to do with grasping,
the factor of feeling

that has to do with grasping,
the perception-factor
that has to do with grasping,
the activities-factor
that has to do with grasping,
the consciousness-factor
that has to do with grasping.

And what, monks, are the states
that are to be abandoned
by full comprehension?

They are ignorance,
and lust of becoming.

These are the states to be abandoned
by full comprehension.

And what, monks, are the states
that are to be realized
by full comprehension?

They are knowledge and release.

These are the states
to be realized by full comprehension.

And what, monks, are the states
that are to be cultivated
by full comprehension?

They are calm and insight.

These are the states
to be cultivated by full comprehension.

And how does a monk, cultivating and making much of the five powers,
realize,
abandon,
fully comprehend
and cultivate (these states)?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how monks, a monk who cultivates the five powers,
who makes much of the five powers,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood;

those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates."

§

ii. Ending in Restraint of Passion

"Suppose, monks, a guest-house.

Thither come folk from the eastern quarter,
who take up residence therein.

Thither come folk from the western quarter,
who take up residence therein.

Thither come folk from the northern quarter,
who take up residence therein.

Thither come folk from the southern quarter,
who take up residence therein.

Noblemen and brahmins,
commoners and serfs.

Even so, monks, a monk who cultivates the five powers,
who makes much of the five powers,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood.

Those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

What, monks, are the states to be realized
by full comprehension?

To that question you must reply:

'It is the five factors
that have to do with grasping.'

What five?

They are these:

The body-factor
that has to do with grasping,
the factor of feeling
that has to do with grasping,
the perception-factor
that has to do with grasping,
the activities-factor
that has to do with grasping,
the consciousness-factor
that has to do with grasping.

And what, monks, are the states
that are to be abandoned
by full comprehension?

They are ignorance,
and lust of becoming.

These are the states to be abandoned
by full comprehension.

And what, monks, are the states
that are to be realized
by full comprehension?

They are knowledge and release.

These are the states
to be realized by full comprehension.

And what, monks, are the states
that are to be cultivated
by full comprehension?

They are calm and insight.

These are the states
to be cultivated by full comprehension.

And how does a monk, cultivating and making much of the five powers,
realize,
abandon,
fully comprehend
and cultivate (these states)?

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, a monk who cultivates the five powers,
who makes much of the five powers,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood;

those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates."

§

iii. Ending in the Deathless

"Suppose, monks, a guest-house.

Thither come folk from the eastern quarter,
who take up residence therein.

Thither come folk from the western quarter,
who take up residence therein.

Thither come folk from the northern quarter,
who take up residence therein.

Thither come folk from the southern quarter,
who take up residence therein.

Noblemen and brahmins,
commoners and serfs.

Even so, monks, a monk who cultivates the five powers,
who makes much of the five powers,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood.

Those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

What, monks, are the states to be realized
by full comprehension?

To that question you must reply:

'It is the five factors
that have to do with grasping.'

What five?

They are these:

The body-factor
that has to do with grasping,
the factor of feeling
that has to do with grasping,
the perception-factor
that has to do with grasping,
the activities-factor
that has to do with grasping,
the consciousness-factor
that has to do with grasping.

And what, monks, are the states
that are to be abandoned
by full comprehension?

They are ignorance,
and lust of becoming.

These are the states to be abandoned
by full comprehension.

And what, monks, are the states
that are to be realized
by full comprehension?

They are knowledge and release.

These are the states
to be realized by full comprehension.

And what, monks, are the states
that are to be cultivated
by full comprehension?

They are calm and insight.

These are the states
to be cultivated by full comprehension.

And how does a monk, cultivating and making much of the five powers,
realize,
abandon,
fully comprehend
and cultivate (these states)?

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, a monk who cultivates the five powers,
who makes much of the five powers,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood;

those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates."

§

iv. Ending in Nibbāna

"Suppose, monks, a guest-house.

Thither come folk from the eastern quarter,
who take up residence therein.

Thither come folk from the western quarter,
who take up residence therein.

Thither come folk from the northern quarter,
who take up residence therein.

Thither come folk from the southern quarter,
who take up residence therein.

Noblemen and brahmins,
commoners and serfs.

Even so, monks, a monk who cultivates the five powers,
who makes much of the five powers,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood.

Those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

What, monks, are the states to be realized
by full comprehension?

To that question you must reply:

'It is the five factors
that have to do with grasping.'

What five?

They are these:

The body-factor
that has to do with grasping,
the factor of feeling
that has to do with grasping,
the perception-factor
that has to do with grasping,
the activities-factor
that has to do with grasping,
the consciousness-factor
that has to do with grasping.

And what, monks, are the states
that are to be abandoned
by full comprehension?

They are ignorance,
and lust of becoming.

These are the states to be abandoned
by full comprehension.

And what, monks, are the states
that are to be realized
by full comprehension?

They are knowledge and release.

These are the states
to be realized by full comprehension.

And what, monks, are the states
that are to be cultivated
by full comprehension?

They are calm and insight.

These are the states
to be cultivated by full comprehension.

And how does a monk, cultivating and making much of the five powers,
realize,
abandon,
fully comprehend
and cultivate (these states)?

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, a monk who cultivates the five powers,
who makes much of the five powers,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood;

those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates."

Sutta 34

The River

i. Seclusion

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, the river Ganges,
that flows,
slides
and tends towards the east,
and there comes a great crowd of folk,
armed with pick and basket, saying:

'We will make this river Ganges
flow,
slide
and tend towards the west.'

What think ye, monks?

Would that great crowd of folk
make the river Ganges
flow,
slide
and tend towards the west?"

"Surely not, lord."

"And why not?"

"Because, lord, the river Ganges
flows,
slides
and tends towards the east,
it were no easy thing
to make it flow,
slide
and tend towards the west;
insomuch that fatigue and vexation
would be the lot
of that great crowd of folk."

"Just so, monks, if the rajah's royal ministers
or his friends
or boon companions
or kinsmen
or blood relatives
were to come to a monk
who is cultivating and making much of the Axiyan eightfold way,
and were to seek to entice him with wealth, saying:

'Come, good man!

Why should these yellow robes torment you?

Why parade about with shaven crown and bowl?

Come!

Return to the lower life
and enjoy possessions
and do deeds of merit,' -

for that monk
so cultivating and making much of the five powers
return to the lower life is impossible.

Why so?

Because, monks, that monk's heart
has for many a long day
been bent on detachment,
inclined to detachment,
turned towards detachment,
so that there is no possibility
for him to return to the lower life.

And how, monks, does a monk
cultivate and make much of the five powers?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

That is how monks, a monk cultivates and makes much of the five powers."

§

ii. Ending in Restraint of Passion

"Suppose, monks, the river Ganges,
that flows,
slides
and tends towards the east,
and there comes a great crowd of folk,
armed with pick and basket, saying:

'We will make this river Ganges
flow,
slide
and tend towards the west.'

What think ye, monks?

Would that great crowd of folk
make the river Ganges
flow,

slide
and tend towards the west?"

"Surely not, lord."

"And why not?"

"Because, lord, the river Ganges
flows,
slides
and tends towards the east,
it were no easy thing
to make it flow,
slide
and tend towards the west;
insomuch that fatigue and vexation
would be the lot
of that great crowd of folk."

"Just so, monks, if the rajah's royal ministers
or his friends
or boon companions
or kinsmen
or blood relatives
were to come to a monk
who is cultivating and making much of the Axiyan eightfold way,
and were to seek to entice him with wealth, saying:

'Come, good man!

Why should these yellow robes torment you?

Why parade about with shaven crown and bowl?

Come!

Return to the lower life
and enjoy possessions
and do deeds of merit,' -

for that monk
so cultivating and making much of the five powers
return to the lower life is impossible.

Why so?

Because, monks, that monk's heart
has for many a long day
been bent on detachment,
inclined to detachment,
turned towards detachment,
so that there is no possibility
for him to return to the lower life.

And how, monks, does a monk
cultivate and make much of the five powers?

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

That is how monks, a monk cultivates and makes much of the five powers."

§

iii. Ending in the Deathless

"Suppose, monks, the river Ganges,
that flows,
slides
and tends towards the east,
and there comes a great crowd of folk,
armed with pick and basket, saying:

'We will make this river Ganges
flow,
slide
and tend towards the west.'

What think ye, monks?

Would that great crowd of folk
make the river Ganges
flow,

slide
and tend towards the west?"

"Surely not, lord."

"And why not?"

"Because, lord, the river Ganges
flows,
slides
and tends towards the east,
it were no easy thing
to make it flow,
slide
and tend towards the west;
insomuch that fatigue and vexation
would be the lot
of that great crowd of folk."

"Just so, monks, if the rajah's royal ministers
or his friends
or boon companions
or kinsmen
or blood relatives
were to come to a monk
who is cultivating and making much of the Axiyan eightfold way,
and were to seek to entice him with wealth, saying:

'Come, good man!

Why should these yellow robes torment you?

Why parade about with shaven crown and bowl?

Come!

Return to the lower life
and enjoy possessions
and do deeds of merit,' -

for that monk
so cultivating and making much of the five powers
return to the lower life is impossible.

Why so?

Because, monks, that monk's heart
has for many a long day
been bent on detachment,
inclined to detachment,
turned towards detachment,
so that there is no possibility
for him to return to the lower life.

And how, monks, does a monk
cultivate and make much of the five powers?

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

That is how monks, a monk cultivates and makes much of the five powers."

§

iv. Ending in Nibbāna

"Suppose, monks, the river Ganges,
that flows,
slides
and tends towards the east,
and there comes a great crowd of folk,
armed with pick and basket, saying:

'We will make this river Ganges
flow,
slide
and tend towards the west.'

What think ye, monks?

Would that great crowd of folk
make the river Ganges
flow,

slide
and tend towards the west?"

"Surely not, lord."

"And why not?"

"Because, lord, the river Ganges
flows,
slides
and tends towards the east,
it were no easy thing
to make it flow,
slide
and tend towards the west;
insomuch that fatigue and vexation
would be the lot
of that great crowd of folk."

"Just so, monks, if the rajah's royal ministers
or his friends
or boon companions
or kinsmen
or blood relatives
were to come to a monk
who is cultivating and making much of the Axiyan eightfold way,
and were to seek to entice him with wealth, saying:

'Come, good man!

Why should these yellow robes torment you?

Why parade about with shaven crown and bowl?

Come!

Return to the lower life
and enjoy possessions
and do deeds of merit,' -

for that monk
so cultivating and making much of the five powers
return to the lower life is impossible.

Why so?

Because, monks, that monk's heart
has for many a long day
been bent on detachment,
inclined to detachment,
turned towards detachment,
so that there is no possibility
for him to return to the lower life.

And how, monks, does a monk
cultivate and make much of the five powers?

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

That is how monks, a monk cultivates and makes much of the five powers."

Saṃyutta Nikāya
5. Mahā-Vagga
50. Bala Saṃyutta
4. Esana Vagga

5. The Great Chapter

50. Kindred Sayings on the Powers

4. Longing

Suttas 35-44

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[223]

Sutta 35

Longing

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the full comprehension of these three longings, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the realization of (the meaning of) these three longings, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the wearing out of these three longings, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the abandoning of these three longings, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 36

Conceits

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the full comprehension
of these three conceits, monks,
that the five powers is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the realization of (the meaning of) these three conceits, monks,
that the five powers is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

c. Weariing Out

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the wearing out of these three conceits, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the abandoning of these three conceits, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 37

Āsava

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the full comprehension
of these three *āsavas,* monks,
that the five powers is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the realization of (the meaning of) these three *āsavas,* monks,
that the five powers is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the wearing out of these three *āsavas,* monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the abandoning of these three *āsava,* monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 38

Becoming

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the full comprehension
of these three becomings monks,
that the five powers is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the realization of (the meaning of) these three becomings, monks, that the five powers is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the wearing out of these three becomings, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the abandoning of these three becomings, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 39

Suffering

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the full comprehension
of these three forms of suffering monks,
that the five powers is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

b. Realization

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the realization of (the meaning of) these three forms of suffering, monks,
that the five powers is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the wearing out of these three forms of suffering, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the abandoning of these three forms of suffering, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 40

Obstructions

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the full comprehension
of these three obstructions monks,
that the five powers is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the realization of (the meaning of) these three obstructions, monks, that the five powers is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the wearing out of these three obstructions, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the abandoning of these three obstructions, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 41

Stains

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the full comprehension
of these three stains, monks,
that the five powers is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the realization of (the meaning of) these three stains, monks,
that the five powers is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the wearing out of these three stains, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the abandoning of these three stains, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 42

Pains

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the full comprehension
of these three pains, monks,
that the five powers is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the realization of (the meaning of) these three pains, monks,
that the five powers is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the wearing out of these three pains, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the abandoning of these three pains, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 43

Feelings

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the full comprehension
of these three feelings, monks,
that the five powers is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the realization of (the meaning of) these three feelings, monks, that the five powers is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the wearing out of these three feelings, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the abandoning of these three feelings, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 44

Craving

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the full comprehension
of these three cravings, monks,
that the five powers is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the realization of (the meaning of) these three cravings, monks, that the five powers is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the wearing out of these three cravings, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the abandoning of these three cravings, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

§

Sutta 44.2

Thirst

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there axe these three thirsts.

What three?

The thirst for sensual delights,
the thirst for becoming,
the thirst for ceasing to become.

These are the three.

It is for the full comprehension
of these three thirsts, monks,
that the five powers is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there axe these three thirsts.

What three?

The thirst for sensual delights,
the thirst for becoming,
the thirst for ceasing to become.

These are the three.

It is for the realization of (the meaning of) these three thirsts, monks,
that the five powers is to be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there axe these three thirsts.

What three?

The thirst for sensual delights,
the thirst for becoming,
the thirst for ceasing to become.

These are the three.

It is for the wearing out of these three thirsts, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there axe these three thirsts.

What three?

The thirst for sensual delights,
the thirst for becoming,
the thirst for ceasing to become.

These are the three.

It is for the abandoning of these three thirsts, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Saṃyutta Nikāya
5. Mahā-Vagga
50. Bala Saṃyutta
5. Ogha Vagga

5. The Great Chapter

50. Kindred Sayings on the Powers

5. The Flood

Suttas 45-54

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[224]

Sutta 45

The Flood

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the full comprehension of these four floods, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the realization of (the meaning of) these four floods, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the wearing out of these four floods, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the abandoning of these four floods, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 46

Bond

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the full comprehension of these four bonds, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the realization of (the meaning of) these four bonds, monks, that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the wearing out of these four bonds, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the abandoning these four bonds, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 47

Grasping

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the full comprehension of these four graspings, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the realization (of the meaning) of these four graspings, monks, that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the wearing out of these four graspings, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the abandoning of these four graspings, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 48

(Bodily) Ties

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the full comprehension of these four bodily ties, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the realization (of the meaning) of these four bodily ties, monks, that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the wearing out of these four bodily ties, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the abandoning of these four bodily ties, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 49

Tendency

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the full comprehension of these seven tendencies, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,

the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the realization (of the meaning) of these seven tendencies, monks, that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the wearing out of these seven tendencies, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,

on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

d. Abandoning

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the abandoning of these seven tendencies, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 50

The Sense-Pleasures

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the full comprehension of these five pleasures of sense, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,

delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the realization (of the meaning) of these five pleasures of sense,
monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the wearing out of these five pleasures of sense, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,

delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the abandoning of these five pleasures of sense, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 51

Hindrances

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the full comprehension of these five pleasures of sense, monks, that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the realization (of the meaning) of these five hindrances, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the wearing out of these five hindrances, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the abandoning of these five hindrances, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 52

Factors

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the full comprehension of these five factors of grasping, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the realization (of the meaning) of these five factors of grasping, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the wearing out of these five factors of grasping, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the abandoning of these five factors of grasping, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 53

The Lower Set (of Fetters)

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the full comprehension of these five lower fetters, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the realization (of the meaning) of these five lower fetters, monks, that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the wearing out of these five lower fetters, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the abandoning of these five lower fetters, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

§

Sutta 54

The Higher Set (of Fetters)

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the full comprehension of these five higher fetters, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

b. Realization

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the realization (of the meaning) of these five higher fetters, monks, that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,

which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,

which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

c. Weariing Out

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the wearing out of these five higher fetters, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna."

---

d. Abandoning

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the abandoning of these five higher fetters, monks,
that the five powers must be cultivated.

What four stations of mindfulness?

Herein a monk cultivates the power of faith
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of energy
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of mindfulness
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of concentration
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the power of insight
based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

■

Herein a monk cultivates the power of faith
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of energy
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of mindfulness
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of concentration
which ends in the restraint of passion,

which ends in the restraint of hatred,
which ends in the restraint of illusion.

He cultivates the power of insight
which ends in the restraint of passion,
which ends in the restraint of hatred,
which ends in the restraint of illusion.

■

Herein a monk cultivates the power of faith
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of energy
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of mindfulness
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of concentration
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

He cultivates the power of insight
which plunges into the deathless,
which has the deathless for its aim,
which has the deathless for its end.

■

Herein a monk cultivates the power of faith
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of energy
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of mindfulness
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of concentration
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

He cultivates the power of insight
which flows to Nibbāna,
which slides to Nibbāna,
which tends to Nibbāna.

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
1. Cāpāla Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power[1]

1. Cāpāla[2]

Sutta 1

Aparā Suttaṃ

Neither Shore[3]

---

[225]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

'Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four bases of psychic power,[4]
if cultivated and made much of,
conduce to going neither to the hither
nor to the further shore.

What are the four?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,[5]
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.[6]

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the **[226]** features are
investigation,
together with the co-factors
of concentration
and struggle.

These four bases of psychic power, monks,
if cultivated and made much of,
conduce to going neither to the hither
nor to the further shore."

---

[1] *(Chanda-viriya-citta-vīmaṃsa)* each + *samādhi-padhāna* (as *saṅkhāra*).

[2] This chapter is so called after the Cāpāla Shrine of § x below, q.v.

[3] Text wrongly *aparāpāraṃ* ('to and fro going,' exactly the opposite of the intended meaning) for *a-pārāparaṃ (a-pāra-apāra),* 'no more of this or that shore,' the state of Arahant, *Nibbāna*. *Cf. supra,* text, 24, 81, 180 *n*. [Ed.: Note reads: "B[1-2] apārā°"]

[4] *Comy*. [*iddhi-pāda = iddhiyā-pādaṃ* or *iddhi-bhūtaṃ pādaṃ*] refers to *Vibh*. 216; *Vibh.A*. 303; and *VM*. *Cf. Dialog*. ii, 110 *n*., iii, 214; *S*. i, 116, iii, 96. At *D*. iii, 221, *citta-s*. follows *chanda-s*.

[5] *Chando* as 'will' or 'desire to do' (def. at *Vibh*. *loc*. *cit*., *chandī-katā kattu-kamyatā kusalo dhamma-cchando)*. The word 'desire-to-do,' a notable reaching out after such a fit word as our 'will' had not emerged in the *Nikāyas*.

[6] *Padhāna*. *Cf*. *Dhs*. 158 *n*., § 1366; *Buddh*. *Psych*. *Eth*., p. 358, called 'spiritual wrestlings,' or 'efforts' (as in Bk. V).

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
1. Cāpāla Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

1. Cāpāla

Sutta 2

Viraddha Suttaṃ

Neglected

---

[226]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

'Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"By whomsoever, monks,
the four bases of psychic power are neglected,
by them also is neglected
the Ariyan way that goes on
to the utter destruction of ill.

By whomsoever, monks,
the four bases of psychic power are undertaken,
by them also is undertaken
the Ariyan way that goes on
to the utter destruction of ill.

What are the four?

Herein a monk cultivates
that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates
that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates
that basis of psychic power
of which the features are
thought,
together with the co-factors

of concentration
and struggle.

He cultivates
that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

Monks, by whomsoever
these four bases of psychic power are neglected,
by them also is neglected
the Ariyan way that goes on
to the utter destruction of ill.

By whomsoever, monks,
the four bases of psychic power are undertaken,
by them also is undertaken
the Ariyan way that goes on
to the utter destruction of ill."

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
1. Cāpāla Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

1. Cāpāla

Sutta 3

Ariyā Suttaṃ

Ariyan[1]

---

[226]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

'Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four bases of psychic power,
if cultivated and made much of,
go hence as the Ariyan hence-goers.

For him that acts in accordance therewith
they conduce to the utter destruction of ill.

What are the four?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

Monks, these four bases of psychic power,
if cultivated and made much of,
go hence as the Ariyan hence-goers.

For him that acts in accordance therewith
they conduce to the utter destruction of ill."

---

[1] As at text 82, for the seven limbs of wisdom.

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
1. Cāpāla Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

1. Cāpāla

Sutta 4

Nibbidā Suttaṃ

Revulsion

---

[227]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

'Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four bases of psychic power,
if cultivated and made much of,
conduce to downright revulsion,
to dispassion,
to cessation,
to calm,
to full comprehension,
to the wisdom,
to *Nibbāna*.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,

together with the co-factors
of concentration
and struggle.

Monks, these four bases of psychic power,
if cultivated and made much of,
conduce to downright revulsion,
to dispassion,
to cessation,
to calm,
to full comprehension,
to the wisdom,
to *Nibbāna*."

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
1. Cāpāla Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

1. Cāpāla

Sutta 5

Padesa Suttaṃ

Partial[1]

---

[227]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

'Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, whosoever in time past,
whether recluses or brahmins,
have successfully practised[2] psychic power
in a partial degree,[3]
all such have done so
by cultivating and making much of
the four bases of psychic power.

Whosoever in future time,
whether recluses or brahmins,
shall successfully practise psychic power
in a partial degree,
all such shall do so
by cultivating and making much of
the four bases of psychic power.

Whosoever in the present time,
whether recluses or brahmins,
do successfully practise psychic power
in a partial degree,
all such do so
by cultivating and making much of
the four bases of psychic power.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,

together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

Monks, whosoever in time past,
whether recluses or brahmins,
have successfully practised psychic power
in a partial degree,
all such have done so
by cultivating and making much of
the four bases of psychic power.

Whosoever in future time,
whether recluses or brahmins,
shall successfully practise psychic power
in a partial degree,
all such shall do so
by cultivating and making much of
the four bases of psychic power.

Whosoever in the present time,
whether recluses or brahmins,

do successfully practise psychic power
in a partial degree,
all such do so
by cultivating and making much of
the four bases of psychic power."

---

[1] *Padesaṃ*, as opposite to *samattaṃ* below.

[2] *Abhinipphādesuṃ*, *supra*, text, 156.

[3] Here text has wrongly *iddhi-padesaṃ* for *iddhi-pāde padesaṃ* (as *Comy*.).

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
1. Cāpāla Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

1. Cāpāla

Sutta 6

Samatta Suttaṃ

Perfectly

---

[228]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

'Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, whosoever in time past,
whether recluses or brahmins,
have successfully practised psychic power
to a perfect degree,
all such have done so
by cultivating and making much of
the four bases of psychic power.

Whosoever in future time,
whether recluses or brahmins,
shall successfully practise psychic power
to a perfect degree,
all such shall do so
by cultivating and making much of
the four bases of psychic power.

Whosoever in the present time,
whether recluses or brahmins,
do successfully practise psychic power
to a perfect degree,
all such do so
by cultivating and making much of
the four bases of psychic power.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,

together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

Monks, whosoever in time past,
whether recluses or brahmins,
have successfully practised psychic power
to a perfect degree,
all such have done so
by cultivating and making much of
the four bases of psychic power.

Whosoever in future time,
whether recluses or brahmins,
shall successfully practise psychic power
to a perfect degree,
all such shall do so
by cultivating and making much of
the four bases of psychic power.

Whosoever in the present time,
whether recluses or brahmins,

do successfully practise psychic power
to a perfect degree,
all such do so
by cultivating and making much of
the four bases of psychic power."

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
1. Cāpāla Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

1. Cāpāla

Sutta 7

Bhikkhū Suttaṃ

Monk

---

[228]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, whatsoever monks
in time past have,
by the destruction of the āsavas,
by their own personal knowledge
realized in this very life,
attained and dwelt in
the heart's release,
the release by insight
that is freed from the āsavas,-
all of them have done so
by the fact of cultivating and making much of
the four bases of psychic power.

Whatsoever monks shall
in future time,
by the destruction of the āsavas,
by their own personal knowledge
realize in this very life,
attain and dwell in
the heart's release,
the release by insight
that is freed from the āsavas,-
all of them will do so
by the fact of cultivating and making much of
the four bases of psychic power.

Whatsoever monks
at the present time do,
by the destruction of the āsavas,
by their own personal knowledge
realize in this very life,
attain and dwell in
the heart's release,
the release by insight
that is freed from the āsavas,-
all of them do so

by the fact of cultivating and making much of
the four bases of psychic power.

Of what four?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

Monks, whatsoever monks
in time past have,
by the destruction of the āsavas,
by their own personal knowledge

realized in this very life,
attained and dwelt in
the heart's release,
the release by insight
that is freed from the āsavas,-
all of them have done so
by the fact of cultivating and making much of
the four bases of psychic power.

Whatsoever monks shall
in future time,
by the destruction of the āsavas,
by their own personal knowledge
realize in this very life,
attain and dwell in
the heart's release,
the release by insight
that is freed from the āsavas,-
all of them will do so
by the fact of cultivating and making much of
the four bases of psychic power.

Whatsoever monks
at the present time do,
by the destruction of the āsavas,
by their own personal knowledge
realize in this very life,
attain and dwell in
the heart's release,
the release by insight
that is freed from the āsavas,-
all of them do so
by the fact of cultivating and making much of
the four bases of psychic power."

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
1. Cāpāla Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

1. Cāpāla

Sutta 8

Buddha or Arahanta Suttaṃ

Enlightened or Arahant

---

[228]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

'Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four bases of psychic power.

Of what four?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

These indeed, monks, are the four bases of psychic power.

It is by the fact of cultivating and making much of
these four bases of psychic power, monks,

that the Tathāgata is called Arahant,
a Fully Enlightened One.'[1]

---

[1] *Cf. Dialog*. iii, 210 *n.*, etc.

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
1. Cāpāla Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

1. Cāpāla

Sutta 9

Ñāṇa Suttaṃ

Knowledge[1]

---

[229]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"At the thought, monks:

'This is the basis of psychic power
which has for its features
desire,
together with the co-factors
of concentration
and struggle, -

in things unheard of before
there arose in me vision,
there arose in me knowledge,
insight arose,
wisdom arose,
light arose.'

■

At the thought, monks:

'This basis of psychic power
which has for its features
desire,
together with the co-factors
of concentration
and struggle,
ought to be cultivated -

in things unheard of before
there arose in me vision,
there arose in me knowledge,
insight arose,
wisdom arose,
light arose.'

■

At the thought, monks:

'This basis of psychic power
which has for its features
desire,
together with the co-factors
of concentration
and struggle,
has been cultivated -

in things unheard of before
there arose in me vision,
there arose in me knowledge,
insight arose,
wisdom arose,
light arose.'

§

At the thought, monks:

'This is the basis of psychic power
which has for its features
energy,
together with the co-factors
of concentration
and struggle, -

in things unheard of before
there arose in me vision,
there arose in me knowledge,
insight arose,

wisdom arose,
light arose.'

■

At the thought, monks:

'This basis of psychic power
which has for its features
energy,
together with the co-factors
of concentration
and struggle,
ought to be cultivated -

in things unheard of before
there arose in me vision,
there arose in me knowledge,
insight arose,
wisdom arose,
light arose.'

■

At the thought, monks:

'This basis of psychic power
which has for its features
energy,
together with the co-factors
of concentration
and struggle,
has been cultivated -

in things unheard of before
there arose in me vision,
there arose in me knowledge,

insight arose,
wisdom arose,
light arose.'

§

At the thought, monks:

'This is the basis of psychic power
which has for its features
thought,
together with the co-factors
of concentration
and struggle, -

in things unheard of before
there arose in me vision,
there arose in me knowledge,
insight arose,
wisdom arose,
light arose.'

■

At the thought, monks:

'This basis of psychic power
which has for its features
thought,
together with the co-factors
of concentration
and struggle,
ought to be cultivated -

in things unheard of before
there arose in me vision,
there arose in me knowledge,
insight arose,
wisdom arose,
light arose.'

■

At the thought, monks:

'This basis of psychic power
which has for its features
thought,
together with the co-factors
of concentration
and struggle,
has been cultivated -

in things unheard of before
there arose in me vision,
there arose in me knowledge,
insight arose,
wisdom arose,
light arose.'

§

At the thought, monks:

'This is the basis of psychic power
which has for its features
investigation,

together with the co-factors
of concentration
and struggle, -

in things unheard of before
there arose in me vision,
there arose in me knowledge,
insight arose,
wisdom arose,
light arose.'

■

[230] At the thought, monks:

'This basis of psychic power
which has for its features
investigation,
together with the co-factors
of concentration
and struggle,
ought to be cultivated -

in things unheard of before
there arose in me vision,
there arose in me knowledge,
insight arose,
wisdom arose,
light arose.'

■

At the thought, monks:

'This basis of psychic power
which has for its features
investigation,

together with the co-factors
of concentration
and struggle,
has been cultivated -

in things unheard of before
there arose in me vision,
there arose in me knowledge,
insight arose,
wisdom arose,
light arose.'

---

[1] *Cf*. *K.S*. iv, 158. [see also: SN 5.56.12]

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
1. Cāpāla Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

1. Cāpāla

Sutta 10

Cetiya Suttaṃ

The Shrine[1]

[10] *Oḷārike nimitte*. *UdA*. *thūla-saññ'uppādane*.

[11] *Pariyuṭṭhita-citto*. *Comy*. = *ajjhotthata-citto* (*i.e*., bis heart was overspread by illusion). Commentators describe the wiles of Māra. 'He puts his hand into one's mouth and *kneads the heart*, so that it is senseless. ... He showed the elder a terrifying aspect, so that he could not penetrate the hint dropped by the Master.'

[12] A polite formula of dismissal. *UdA*. thinks he sent him away for noonday siesta.

[13] After attaining the wisdom, under the Goatherds' Banyan, on the occasion of the temptation of Māra.

[14] Our text inserts (on the authority of one MS. only) *patta-yoga-kkhema*, not to be found at *D*., *Ud*., or in *Comy*.

[15] *Dhammānudhamma-paṭipannā*. Rhys Davids in Buddhist Suttas *ad loc*., 'Masters of the lesser corollaries that follow from the larger doctrine.' *Comy*. 'having reached the insight that results from the Ariyan Norm.'

[16] *Saha-dhammena* (not 'according to the Norm' or 'by truth'). *Comy*. '*sa-hetukena sa-kāraṇena vacanena*.'

[17] *Sappāṭihāriyaṃ*. *Comy*. *yāva-niyyanikaṃ katva* (making it profitable, salutary). Rhys Davids, 'wonder-working.'

[18] Text *yāva-d-eva manussehi*. Rhys Davids,' among men.' I follow *Comy*. (as on *S*. ii, 121, etc.). on *Ud*. reading *yāva deva-manussehi,* explained as: *yattaka viññū-jātikā devā c'eva manussā c'atthi; tehi sabbehi suṭṭhu pakāsitaṃ*. *Cf*. *K.S*. ii, 75 *n*.

[19] *Appossukko*. *Comy*. *nirālayo* (homeless), as at *DhpA*. iv, 31, but not appropriate in this connexion. *UdA*. *nirussukko* (indifferent) *vigat'ussāho ... mā ... vāyāmaṃ karohi; nirālayo,* together with a reading *līna-viriyo* (not insistent) for *nirālayo*.

[20] *Comy*. *ñāṇena paricchinditvā vissaji, pajahi,* 'consciously limiting it, he rejected, abandoned ... but not like crumbling a clod of earth in one's hand. He made up his mind thus: Just for three months I will reap the fruit of attainment and no longer.' *UdA*. thinks it was 'not because Māra asked or because Ānanda failed to ask, but from lack of any more capable of receiving the Buddha-teaching *(Buddha-veneyyānaṃ abhāvato)*.'

[21] *Āyu-sañhhāraṃ*. At *S*. ii, 266, 'things of physical life.' *Cf*. *M*. i, 295; *JA*. iv, 215. At *Dialog*. ii, 113, Rhys Davids has: 'He renounced those tendencies, potentiahties, which in the ordinary course of things would otherwise have led to the putting together of, the building up of, more life (that is, of course, in this birth. Any more life in a future birth [as *UdA*. notes] he had already renounced, when, under the Wisdom Tree, he attained Nirvāna).'

[22] *Atthaṃ viditvā*. *Comy*. is silent, but *UdA*. 'the significance of thus rejecting his life's aggregate.'

[23] *Tulaṃ,* 'limited or weighable.' *Comy*. suggests an alternative 'weighing *(tulaṃ = tūlento, tīrento)* Nibbāna *(atulaṃ)* and becoming *(sambhavaṃ.)*'

[24] *Atta-sambhavaṃ Comy*. *attani jātaṃ kilesaṃ* and *bhava-gāmi-kammaṃ*. At *D*. *loc*. *cit*. the narrative continues with the Buddha's relating all this to Ānanda, and explaining the causes of earthquakes, etc.

[ed1] Woodward has abridged these sections and indicates that this should be as per the previous, but substituting "lay-disciples both male and female" but the Pali has only: "*upāsakā*."

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
2. Pāsāda-Kampana Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

2. The Shaking of the Terraced House[1]

Sutta 11

Pubbe or Hetu Suttaṃ

Formerly or Condition

This formatted and proofread sutta submitted by Alex Genaud.

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[235]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Formerly, monks, when I was unenlightened,
but just a Bodhisattva,
this occurred to me:

'What, I wonder, is the cause,
what is the motive
for cultivating the bases of psychic power?'

Then, monks, it occurred to me thus:

'Herein (monks) one cultivates the basis of psychic power
of which the features are desire,[2]
together with the co-factors
of concentration and struggle,
(with this intent):

"Thus shall not my desire
be over-sluggish
nor overstrained.

It shall not be inwardly cramped
nor outwardly diffuse."

So he abides fully conscious
of what is behind and what is in front.[3]

As (he is conscious of what is) in front,
so behind:
as behind,
so in front:
as below,
so above:
as above,
so below:
as by day,
so by night:

as by night,
so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.[4]

■

One cultivates the basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle,
(with this intent):

"Thus shall not my energy
be over-sluggish
nor yet overstrained.

It shall not be inwardly cramped
nor outwardly diffuse."

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front,
so behind:
as behind,
so in front:
as below,
so above:
as above,
so below:
[236] as by day,
so by night:
as by night,
so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.

■

One cultivates the basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle,
(with this intent):

"Thus shall not my thought
be over-sluggish
nor yet overstrained.

It shall not be inwardly cramped
nor outwardly diffuse."

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front,
so behind:
as behind,
so in front:
as below,
so above:
as above,
so below:
as by day,
so by night:
as by night,
so by day.

Thus with wits alert,
with wits unhampered,

he cultivates his mind to brilliancy.

■

One cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle,
(with this intent):

"Thus shall not my investigation
be over-sluggish
nor yet overstrained.

It shall not be inwardly cramped
nor outwardly diffuse."

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front,
so behind:
as behind,
so in front:
as below,
so above:
as above,
so below:
as by day,
so by night:
as by night,
so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.'

§

When a monk has thus cultivated,
thus made much of,
the four bases of psychic power,
he enjoys manifold forms of psychic power,[5] thus: -

From being one he becomes many,
from being many he becomes one.

Manifest or invisible
he goes unhindered through a wall,
through a rampart,
through a mountain,
as if it were through air.[6]

He plunges into the earth
and shoots up again
as if in water.

He walks upon the water
without parting it,
as if on solid ground.

He travels sitting cross-legged through the air,
like a bird upon the wing.

Even this moon and sun,
though they be of such mighty power and majesty,
he handles and strokes them with his hand.

Even as far as the Brahma World
he has power with his body.[7]

■

[237] When a monk has thus cultivated,
thus made much of,
the four bases of psychic power,
with deva-power of hearing,
purified and surpassing that of man,
he hears sounds
both of devas and of humans,
whether far or near.

■

When a monk has thus cultivated,
thus made much of,
the four bases of psychic power,
he knows the minds of other beings,
of other persons,
with his own mind grasping them.

Of the mind that is lustful
he knows it to be a mind that is lustful.

Of the mind that is free from lust
he knows it to be a mind that is free from lust.

Of the mind that is full of hate
he knows it to be a mind that is full of hate.

Of the mind that is free from hate
he knows it to be a mind that is free from hate.

Of the mind that is deluded
he knows it to be a mind that is deluded.

Of the mind that is free from delusion
he knows it to be a mind that is free from delusion.

Of the mind that is cramped[8]
he knows it to be a mind that is cramped.

Of the mind that is diffuse
he knows it to be a mind that is diffuse.

Of the mind that is lofty
he knows it to be a mind that is lofty,

Of the mind that is mean
he knows it to be a mind that is mean.

Of the mind which is inferior
he knows it to be a mind that is inferior.

Of the mind that is superior
he knows it to be a mind that is superior.

Of the mind that is uncontrolled
he knows it to be a mind that is uncontrolled.

Of the mind that is controlled
he knows it to be a mind that is controlled.

Of the mind that is in bondage
he knows it to be a mind that is in bondage:

Of the mind that is released
he knows it to be a mind that is released.

■

When a monk has thus cultivated,
thus made much of,
the four bases of psychic power,
he calls to mind his former births in divers ways thus:

One birth,
two births,
three births,
four births,
five births,
even ten births,
twenty births,
thirty births,
forty births,
fifty births;
even a hundred births,
a thousand births,
a hundred thousand births.

He calls to mind divers aeons of involution
divers aeons of evolution,
diverse aeons of involution and evolution.[9]

He knows:

'Such was I by name,
such was I by clan,
by caste.

Thus was I nourished,
thus did I undergo pleasure and pain,
such was my span of life.'

He knows:

' Thence I deceased[10]
and rose up so and so.

There I dwelt,
of such and such a name,
of such a clan,

of such a caste,
so nourished;
such and such pleasure and pain did I undergo,
such my span of life.

Thence deceased
I rose up in the present life.'

That is how
in fact and detail[11]
he calls to mind in divers ways
his former births.

■

[238] When a monk has thus cultivated,
thus made much of,
the four bases of psychic power,
with the deva-sight,[12]
purified and surpassing that of man,
he beholds beings:
as they decease and rise up (elsewhere)
he knows them,
both mean and exalted,
of features fair and foul,
gone to weal
or gone to woe,
according to their deeds, thus:

'Alas! these good folk,[13]
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the noble ones,[14]
of perverted views
and reaping the fruit of their perverted views, -

these folk,
on the dissolution of body,
after death arose again in the Waste,
the Downfall
and the Constant Round.

Ah! and these good folk,
given to the practice of good deeds,
of good words,
of good thoughts,
not scoffing at the noble ones,
of sound views
and reaping the fruits of their sound views, -
these beings,
on the dissolution of body,
after death arose again in the Happy Way,
the Heaven World.'

Thus with deva-sight,
purified and surpassing that of man,
does he behold beings
as they decease and rise up (elsewhere):
he knows them,
both mean and exalted,
of features fair and foul,
gone to weal
or gone to woe
according to their deeds.

■

When a monk has thus cultivated,
thus made much of,
the four bases of psychic power,
by the destruction of the āsavas,
in this very life,

by his own unaided powers
he attains the heart's release,
the release by insight,
that is free from the āsavas,
realizes it
and dwells therein."[15]

---

[1] The title comes from § iv of this chapter.

[2] As in Chap. I. *Chanda + samādhi-padhāna-saṅkhāra-samannāgata*. For further details see *infra,* text, 277.

[3] Text misprints *paccāpure* for *pacchā-pure*. *Comy*. thinks his exercise is in front of him, but the goal is yet behind him. However, all these terms are defined by the Buddha towards the end of this chapter. *Cf*. *D*. iii, 223; *A*. i, 236, ii, 45 = *Nett*. 16; *Brethren,* 212 (*Thag*. 397), *i.e., yathābhūtaṇ passati,* as at *Sn*. 202.

[4] As at *D,* iii, the aspirant cultivates *āloka-saññaṇ,* 'consciousness of light.'

[5] *Cf*. *D*. 1, 78; *S*. ii, 121 (*K.S*. ii, 86); *A*. iii, 280, called *iddhi-pāṭi-hāriyaṇ* and *cha-abhiññā*.

[6] *Āvi-bhāvaṇ, tiro-bhāvaṇ*. *Cf*. Shak. *Mids*. *Night's Dream,* ii, 1:

Over hill, over dale,
Thorough bush, thorough brier,
Over park, over pale,
Thorough flood, thorough fire.

[7] Our text (and at *S*. ii, 121) has *kāyena vasaṇ pavatteti*. *A*. i, 170; *D*. i, 78, 218, read *kāyena va saṇvatteti,* where *Dialog*. trans. 'he reaches up to' (but there seems no authority for this meaning of *saṇvatteti*). The former reading

seems preferable. *DA*. refers to *VM*. 378 *ff*. Our *Comy*. is silent, having already discussed the passage at *S*. ii, and again refers to *VM*.

[8] *Sañkhitta*. *Cf*. *supra*, § 1.

[9] *Saṇvatta-vivatta-kappe*, *lit*. 'uprolling and unrolling.'

[10] *Ento*.

[11] *Sākāraṇ sa-uddesaṇ*.

[12] Clairvoyance.

[13] *Ime vata bhonto* (both *voc*. and *nom*. *plur*. of *bhavant*) *sattā*. Is it (like *ime vata bho*) 'Alas, sirs!' or 'Alas! these good folk'? *Dialog*. iii, *n*. *ad loc*. trans. 'messieurs ces êtres.'

[14] *Ariyānaṇ*.

[15] At *S*. ii, 121 *ff*. (*K.S*. ii, 86) it is shown that it is possible to 'declare gnosis' (*añña*) without possessing any of these abnormal powers (*abhiññā*).

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
2. Pāsāda-Kampana Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

2. The Shaking of the Terraced House

Sutta 12

Maha-p-Phala Suttaṃ

Of Great Fruit

---

[238]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four bases of psychic power,
if cultivated
and made much of,
are of great fruit
and great profit.

How practised
and how made much of
are these four
of great fruit
and great profit?

[239] Herein (monks) one cultivates the basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle,
(with this intent):

'Thus shall not my desire
be over-sluggish
nor overstrained.

It shall not be inwardly cramped
nor outwardly diffuse.'

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front, so behind:
as behind, so in front:
as below, so above:
as above, so below:
as by day, so by night:
as by night, so by day.

Thus with wits alert,
with wits unhampered,

he cultivates his mind to brilliancy.

■

One cultivates the basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle,
(with this intent):

'Thus shall not my energy
be over-sluggish
nor yet overstrained.

It shall not be inwardly cramped
nor outwardly diffuse.'

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front, so behind:
as behind, so in front:
as below, so above:
as above, so below:
as by day, so by night:
as by night, so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.

■

One cultivates the basis of psychic power
of which the features are thought,
together with the co-factors

of concentration and struggle,
(with this intent):

'Thus shall not my thought
be over-sluggish
nor yet overstrained.

It shall not be inwardly cramped
nor outwardly diffuse.'

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front, so behind:
as behind, so in front:
as below, so above:
as above, so below:
as by day, so by night:
as by night, so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.

■

One cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle,
(with this intent):

'Thus shall not my thought
be over-sluggish
nor yet overstrained.

It shall not be inwardly cramped
nor outwardly diffuse.'

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front, so behind:
as behind, so in front:
as below, so above:
as above, so below:
as by day, so by night:
as by night, so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.

§

When a monk has thus cultivated,
thus made much of,
the four bases of psychic power,
he enjoys manifold forms of psychic power, thus: -

From being one he becomes many,
from being many he becomes one.

Manifest or invisible
he goes unhindered through a wall,
through a rampart,
through a mountain,
as if it were through air.

He plunges into the earth
and shoots up again
as if in water.

He walks upon the water
without parting it,
as if on solid ground.

He travels sitting cross-legged through the air,
like a bird upon the wing.

Even this moon and sun,
though they be of such mighty power and majesty,
he handles and strokes them with his hand.

Even as far as the Brahma World
he has power with his body.

■

When a monk has thus cultivated,
thus made much of,
the four bases of psychic power,
with deva-power of hearing,
purified and surpassing that of man,
he hears sounds
both of devas and of humans,
whether far or near.

■

When a monk has thus cultivated,
thus made much of,
the four bases of psychic power,
he knows the minds of other beings,
of other persons,
with his own mind grasping them.

Of the mind that is lustful
he knows it to lustful.

Of the mind that is free from lust
he knows it to be a mind that is free from lust.

Of the mind that is full of hate
he knows it to be a mind that is full of hate.

Of the mind that is free from hate
he knows it to be a mind that is free from hate.

Of the mind that is deluded
he knows it to be a mind that is deluded.

Of the mind that is free from delusion
he knows it to be a mind that is free.

Of the mind that is cramped
he knows it to be a mind that is cramped.

Of the mind that is diffuse
he knows it to be a mind that is diffuse.

Of the mind that is lofty
he knows it to be a mind that is lofty,

Of the mind that is mean
he knows it to be a mind that is mean.

Of the mind which is inferior
he knows it to be a mind that is inferior.

Of the mind that is superior
he knows it to be a mind that is superior.

Of the mind that is uncontrolled
he knows it to be a mind that is uncontrolled.

Of the mind that is controlled
he knows it to be a mind that is controlled.

Of the mind that is in bondage
he knows it to be a mind that is in bondage:

Of the mind that is released
he knows it to be a mind that is released.

■

When a monk has thus cultivated,
thus made much of,
the four bases of psychic power,
he calls to mind his former births in divers ways thus:

One birth,
two births,
three births,
four births,
five births,
even ten births,
twenty births,
thirty births,
forty births,
fifty births;
even a hundred births,
a thousand births,
a hundred thousand births.

He calls to mind divers aeons of involution
divers aeons of evolution,
diverse aeons of involution and evolution.

He knows:

'Such was I by name,
such was I by clan,
by caste.

Thus was I nourished,
thus did I undergo pleasure and pain,
such was my span of life.'

He knows:

'Thence I deceased
and rose up so and so.

There I dwelt,
of such and such a name,
of such a clan,
of such a caste,
so nourished;
such and such pleasure and pain did I undergo,
such my span of life.

Thence deceased
I rose up in the present life.'

That is how
in fact and detail
he calls to mind in divers ways
his former births.

■

When a monk has thus cultivated,
thus made much of,
the four bases of psychic power,
with the deva-sight,
purified and surpassing that of man,
he beholds beings:

as they decease and rise up (elsewhere)
he knows them,
both mean and exalted,
of features fair and foul,
gone to weal
or gone to woe,
according to their deeds, thus:

'Alas! these good folk,
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the noble ones,
of perverted views
and reaping the fruit of their perverted views, -
these folk,
on the dissolution of body,
after death arose again in the Waste,
the Downfall
and the Constant Round.

Ah! and these good folk,
given to the practice of good deeds,
of good words,
of good thoughts,
not scoffing at the noble ones,
of sound views
and reaping the fruits of their sound views, -
these beings,
on the dissolution of body,
after death arose again in the Happy Way,
the Heaven World.'

Thus with deva-sight,
purified and surpassing that of man,
does he behold beings

as they decease and rise up (elsewhere):
he knows them,
both mean and exalted,
of features fair and foul,
gone to weal
or gone to woe
according to their deeds.

■

When a monk has thus cultivated,
thus made much of,
the four bases of psychic power,
by the destruction of the āsavas,
in this very life,
by his own unaided powers
he attains the heart's release,
the release by insight,
that is free from the āsavas,
realizes it
and dwells therein."

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
2. Pāsāda-Kampana Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

2. The Shaking of the Terraced House

Sutta 13

Chando Suttaṃ

Desire

---

[239]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, if, emphasizing[1] desire,
a monk lays hold of concentration,
lays hold of one-pointedness of mind,
this act is called
'desire-concentration.'

■

He generates desire for the non-arising of ill,
unprofitable states
that have not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He generates desire for the abandomng of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He generates desire for the arising of profitable states not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He generates desire for the establishing,
for the non-confusion,
for the more-becoming,

for the increase,
cultivation
and fulfilment
of profitable states that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

These, monks, are called
'the co-factors of struggling.'

■

Thus, monks, this desire
and this desire-concentration
and these co-factors of struggle
are called (by one name)
'the basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.'

§

Monks, if, emphasizing energy,
a monk lays hold of concentration,
lays hold of one-pointedness of mind,
this act is called
'energy-concentration.'

■

He generates desire for the non-arising of ill,
unprofitable states
that have not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He generates desire for the abandomng of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He generates desire for the arising of profitable states not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He generates desire for the establishing,
for the non-confusion,
for the more-becoming,
for the increase,
cultivation
and fulfilment
of profitable states that have arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

These, monks, are called
'the co-factors of struggling.'

■

[240] Thus, monks, this energy
and this energy-concentration
and these co-factors of struggle
are called (by one name)
'the basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.'

§

Monks, if, emphasizing thought,
a monk lays hold of concentration,
lays hold of one-pointedness of mind,
this act is called
'thought-concentration.'

■

He generates desire for the non-arising of ill,
unprofitable states
that have not yet arisen:
he makes an effort,
sets going energy,
he lays hold of

and exerts his mind
(to this end).

He generates desire for the abandomng of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He generates desire for the arising of profitable states not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He generates desire for the establishing,
for the non-confusion,
for the more-becoming,
for the increase,
cultivation
and fulfilment
of profitable states that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

These, monks, are called
'the co-factors of struggling.'

■

Thus, monks, this (work of) thought
and this thought-concentration
and these co-factors of struggle
are called (by one name)
'the basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.'

§

Monks, if, emphasizing investigation,
a monk lays hold of concentration,
lays hold of one-pointedness of mind,
this act is called
'investigation-concentration.'

■

He generates desire for the non-arising of ill,
unprofitable states
that have not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He generates desire for the abandomng of ill,
unprofitable states
that have arisen:
he makes an effort,
sets going energy,

he lays hold of
and exerts his mind
(to this end).

He generates desire for the arising of profitable states not yet arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

He generates desire for the establishing,
for the non-confusion,
for the more-becoming,
for the increase,
cultivation
and fulfilment
of profitable states that have arisen:
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind
(to this end).

These, monks, are called
'the co-factors of struggling.'

■

Thus, monks, this (work of) investigation
and this investiga- **[241]** tion-concentration
and these co-factors of struggle
are called (by one name)
'the basis of psychic power
of which the features are investigation,

together with the co-factors
of concentration and struggle.'"

---

[1] *Nissāya cf*. *Vibh*. 216, quoted by *Comy*. = *adhipatiṇ katvā; VM*. ii, 385.

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
2. Pāsāda-Kampana Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

2. The Shaking of the Terraced House

Sutta 14

Moggallāna Suttaṃ

Moggallāna[1]

---

[241]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī
in East Park,
at the terraced house of Migāra's mother.

Now on that occasion a number of monks
were lodging on the ground-floor
of the terraced house of Migāra's mother,
and they were frivolous,[2]
empty-headed,[3]

busybodies,[4]
of harsh speech,[5]
loose in talk,[6]
lacking concentration,[7]
unsteady,
not composed,
of flighty minds,
with senses uncontrolled.[8]

So the Exalted One called to the venerable Moggallāna the Great, saying:

"Moggallāna,
methinks our fellows in the holy life
who are lodging on the ground-floor
of this terraced house
are frivolous,
empty-headed,
busybodies,
of harsh speech,
loose in talk,
lacking concentration,
unsteady,
not composed,
of flighty minds,
with senses uncontrolled.

Go you, Moggallāna,
and give those monks a good stirring!"

"I will, lord,"
replied the venerable Moggallāna
to the Exalted One;
and he contrived such a feat of magic powder[9]
that with his great toe
he shook
and rattled

and made the terraced house of Migāra's mother
to quake
and quake again.

Thereat those monks were panic-stricken.

Their hair stood on end.

They stood aside exclaiming:

"A wonder indeed!

A miracle indeed!

This place is sheltered from the wind.

[242] This terraced house of Migāra's mother
stands on deep-set foundations,[10]
it is deep-dug,
unshakable,
unquakable.

Yet it shook,
it rattled,
it quaked
and quaked again!"

Then the Exalted One went towards those monks,
and when he reached them
said:

"What is it, monks?

Why are ye panic-stricken,
with hair on end?

Why do ye stand thus aside?"

"A wonder, lord, indeed!

A miracle, lord, indeed!

This place is sheltered from the wind.

This terraced house of Migāra's mother
stands on deep-set foundations,
it is deep-dug,
unshakable,
unquakable.

Yet it shook,
it rattled,
it quaked
and quaked again!"

"Yes, monks.

This terraced house of Migāra's mother
was shaken,
it was rattled,
it quaked and quaked again.

It was done by the monk Moggallāna,
with his big toe,
because he wished to give you a good stirring.

Now, monks, what think ye?

By cultivating
and making much
of what conditions
is the monk Moggallāna
of such mighty magic power and majesty?"

"For us, lord, things have their root in the Exalted One
(they have the Exalted One for their guide and their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One.

Hearing the meaning of them from the Exalted One
the monks will bear it in mind)."

"Then do ye listen, monks.

It is through cultivating
and making much
of four bases of psychic power
that the monk Moggallāna
is of such mighty magic power
and majesty.

What are the four?

Herein (monks) the monk Moggallāna cultivates the basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle,
(with this intent):

'Thus shall not my desire
be over-sluggish
nor overstrained.

It shall not be inwardly cramped
nor outwardly diffuse.'

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front, so behind:
as behind, so in front:
as below, so above:
as above, so below:
as by day, so by night:
as by night, so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.

■

The monk Moggallāna cultivates the basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle,
(with this intent):

'Thus shall not my energy
be over-sluggish
nor yet overstrained.

It shall not be inwardly cramped
nor outwardly diffuse. '

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front, so behind:
as behind, so in front:
as below, so above:
as above, so below:
as by day, so by night:
as by night, so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.

■

The monk Moggallāna cultivates the basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle,
(with this intent):

'Thus shall not my thought
be over-sluggish
nor yet overstrained.

It shall not be inwardly cramped
nor outwardly diffuse.'

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front, so behind:
as behind, so in front:
as below, so above:
as above, so below:
as by day, so by night:
as by night, so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.

■

The monk Moggallāna cultivates the basis of psychic power
of which the features are investigation,

together with the co-factors
of concentration and struggle,
(with this intent):

'Thus shall not my thought
be over-sluggish
nor yet overstrained.

It shall not be inwardly cramped
nor outwardly diffuse.'

So he abides fully conscious
of what is behind and what is in front.

As he is conscious of **[243]** what is in front, so behind:
as behind, so in front:
as below, so above:
as above, so below:
as by day, so by night:
as by night, so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.

§

Monks, it is by cultivating
and making much of
these four bases of psychic power
that the monk Moggallāna enjoys manifold forms of psychic power, thus: -

From being one he becomes many,
from being many he becomes one.

Manifest or invisible
he goes unhindered through a wall,
through a rampart,
through a mountain,
as if it were through air.

He plunges into the earth
and shoots up again
as if in water.

He walks upon the water
without parting it,
as if on solid ground.

He travels sitting cross-legged through the air,
like a bird upon the wing.

Even this moon and sun,
though they be of such mighty power and majesty,
he handles and strokes them with his hand.

Even as far as the Brahma World
he has power with his body.

■

When the monk Moggallāna has thus cultivated,
thus made much of,
the four bases of psychic power,
with deva-power of hearing,
purified and surpassing that of man,
he hears sounds
both of devas and of humans,
whether far or near.

■

When the monk Moggallāna has thus cultivated,
thus made much of,
the four bases of psychic power,
he knows the minds of other beings,
of other persons,
with his own mind grasping them.

Of the mind that is lustful
he knows it to lustful.

Of the mind that is free from lust
he knows it to be a mind that is free from lust.

Of the mind that is full of hate
he knows it to be a mind that is full of hate.

Of the mind that is free from hate
he knows it to be a mind that is free from hate.

Of the mind that is deluded
he knows it to be a mind that is deluded.

Of the mind that is free from delusion
he knows it to be a mind that is free.

Of the mind that is cramped
he knows it to be a mind that is cramped.

Of the mind that is diffuse
he knows it to be a mind that is diffuse.

Of the mind that is lofty
he knows it to be a mind that is lofty,

Of the mind that is mean
he knows it to be a mind that is mean.

Of the mind which is inferior
he knows it to be a mind that is inferior.

Of the mind that is superior
he knows it to be a mind that is superior.

Of the mind that is uncontrolled
he knows it to be a mind that is uncontrolled.

Of the mind that is controlled
he knows it to be a mind that is controlled.

Of the mind that is in bondage
he knows it to be a mind that is in bondage:

Of the mind that is released
he knows it to be a mind that is released.

■

When the monk Moggallāna has thus cultivated,
thus made much of,
the four bases of psychic power,
he calls to mind his former births in divers ways thus:

One birth,
two births,
three births,
four births,
five births,
even ten births,
twenty births,
thirty births,
forty births,

fifty births;
even a hundred births,
a thousand births,
a hundred thousand births.

He calls to mind divers aeons of involution
divers aeons of evolution,
diverse aeons of involution and evolution.

He knows:

'Such was I by name,
such was I by clan,
by caste.

Thus was I nourished,
thus did I undergo pleasure and pain,
such was my span of life.'

He knows:

'Thence I deceased
and rose up so and so.

There I dwelt,
of such and such a name,
of such a clan,
of such a caste,
so nourished;
such and such pleasure and pain did I undergo,
such my span of life.

Thence deceased
I rose up in the present life.'

That is how
in fact and detail

he calls to mind in divers ways
his former births.

■

When the monk Moggallāna has thus cultivated,
thus made much of,
the four bases of psychic power,
with the deva-sight,
purified and surpassing that of man,
he beholds beings:
as they decease and rise up (elsewhere)
he knows them,
both mean and exalted,
of features fair and foul,
gone to weal
or gone to woe,
according to their deeds, thus:

'Alas! these good folk,
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the noble ones,
of perverted views
and reaping the fruit of their perverted views, -
these folk,
on the dissolution of body,
after death arose again in the Waste,
the Downfall
and the Constant Round.

Ah! and these good folk,
given to the practice of good deeds,
of good words,
of good thoughts,

not scoffing at the noble ones,
of sound views
and reaping the fruits of their sound views, -
these beings,
on the dissolution of body,
after death arose again in the Happy Way,
the Heaven World.'

Thus with deva-sight,
purified and surpassing that of man,
does he behold beings
as they decease and rise up (elsewhere):
he knows them,
both mean and exalted,
of features fair and foul,
gone to weal
or gone to woe
according to their deeds.

■

Moreover, monks, it is by cultivating
and making much of
these four bases of psychic power
that the monk Moggallāna,
by the destruction of the āsavas,
in this very life,
by his own unaided powers
he attains the heart's release,
the release by insight,
that is free from the āsavas,
realizes it
and dwells therein."

[1] This incident gives the name to the whole chapter, and is told with additional detail at *SnA*. i, 336-9.

[2] For these epithets see *M*. i, 32 (*MA*. 152); *K.S*. i, 84; *PuggA*. 217. *Uddhatā =viphandamāna-cittā*. *Comy. UdA*. 238, *avūpasanta-citta*.

[3] *Unnaḷā = uggata-naḷā, tuccha-mānā; UdA*. 'like a hollow empty reed.'

[4] *Capalā* = 'busied with bowl and robe and finery *UdA*. *bahukatā*.

[5] *Mukharā = mukha-kharā; UdA*. *pharusa-vācanāya*.

[6] *Vikiṇṇa-vācā = asaṇyata-vacana-palapino; UdA*. 'given to animal-talk'; *SnA*. *loc*. *cit*. gives specimens of their supposed conversation.

[7] *Muṭṭha-ssatino = natthā sati etesaṇ*.

[8] *Asampajānā, asamāhitā, vibbhanta-cittā, pālatindriyā*.

[9] *Comy*. 'by concentrating on the element-of-water-device.'

[10] Text *gambhīra-namo*, misprint for *-nemo* (correct in next §), *infra*, text, 444. *Comy*. says *g*. *āvāto, g*. *bhūmi*. (*Cf*. Lucretius, i, 77, *atque alte terminus haerens*.)

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
2. Pāsāda-Kampana Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

2. The Shaking of the Terraced House

Sutta 15

Brāhmaṇa Suttaṃ

The Brahmin

---

[243]

THUS have I heard:

On a certain occasion the venerable Ānanda was staying at Kosambī
in Ghosita Park.

Now the brahmin Uṇṇābha[1] came to visit the venerable Ānanda,
and on coming to him
greeted him courteously,
and after the exchange of greetings and courtesies
sat down at one side.

So seated
the brahmin Uṇṇābha said this to the venerable Ānanda:

"What is it, master Ānanda,
for which the holy life is lived
under Gotama the recluse?"

■

"For the sake of abandoning desire,[2] brahmin,
the holy life is lived
under the Exalted One."

■

"But is there any way,
is there any practice, master Ānanda,
for abandoning this desire?"

[244] "There is a way, brahmin,
there is a practice
for abandoning this desire."

"Pray, master Ānanda,
what is that way
and that practice?"

■

"Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

This, brahmin, is the way,
this is the practice
for the abandoning of this sensual desire."

■

"If that be so, master Ānanda,
it were a task without end,
not one with an end.[3]

That he should get rid of one desire
by means of another desire
is an impossible thing."

■

"Then, brahmin, I will just question you in this matter.

Do you answer as you think fit.

Now what think you, brahmin?

Was there not previously
desire in you (urging you) thus:

'I will go to the Park'?

When you got to the Park,
was not that appropriate[4] desire abated?"

"Yes, indeed it was, master."

"Was there not previously
energy in you (urging you) thus:

'I will go to the Park'?

When you got there,
was not that appropriate energy abated?"

"Yes indeed, master."

"Was there not previously
work of thought in you (urging you) thus:

'I will go to the Park'?

When you got there,
was not that appropriate work of thought abated?"

"Yes indeed, master."

"Then again, was there not previously in you
consideration (which urged you) thus:

'I will go to the Park'?

When you got to the Park,
was not that appropriate consideration abated?"

[245] "Yes indeed, master."

"Very well then, brahmin.

That monk who is Arahant,
one in whom the *āsavas* are destroyed,
who has lived the life,
done the task,
lifted the burden,
who is a winner of his own welfare,
who has outworn the fetters of rebirth,
one who is released by perfect insight, -
that desire
which he had previously
to attain Arahantship,
now that Arahantship is won,
that appropriate desire is abated.

That energy
which was in him previously
for winning Arahantship,
now that Arahantship is won,
that appropriate energy is abated.

That work of thought for winning Arahantship
which he had before,
now that Arahantship is won,
that appropriate work of thought is abated.

That investigation
for winning Arahantship which he had before,

that appropriate investigation is abated,
now that Arahantship is won.

Now as to that,
what think you, brahmin?

Since this is so,
is it a task that has an end,
or is it endless?"

"Sure enough, master Ānanda,
since this is so,
it is a task that has an end.

It is not an endless task.

Excellent, master Ānanda!

Excellent, master Ānanda!

Just as if one should lift up the fallen,
discover the hidden,
point out the way to the bewildered,
show a light in the gloom, saying:

'Now they that have eyes to see
can see objects,' -

even so in divers ways
has the Exalted One expounded the truth.

I, even I, lord,
do go for refuge to the Exalted One,
to the Norm
and to the Order of monks.

Let the worthy Ānanda accept me as a follower,
as one who from this time forth
even to life's end
hath gone to him for refuge."

---

[1] *Cf*. text, 217.

[2] *Chanda,* here in the sense of *taṇhā,* not of 'will,' which occurs alongside of it. *Comy*. *idha taṇhā-chandassa pahān'atthaṇ*. Mrs. Rhys Davids (*Buddhism,* p. 222-4) discusses it and quotes this passage (*cf*. *Compendium,* 244 *n*.): 'Desire belongs to our psychology of feeling + will, as a term of *un*moral import, as such. Hence it seems to me most important to retain it for chanda ... which is only immoral as *kāma-cchanda,* or when substituted for *taṇhā*' (as here).

[3] Here *santaka = sa-antaka,* 'con-fined,' limited, opposite to *an-antaka*. I read with Sinh. *MSS*. *anantakaṇ no santakaṇ* (contrary to the order of the text), for the brahmin changes his views, is 'converted' at the end of the Sutta, where the order of words may stand. *Comy*. is silent here.

[4] *Tajjo*.

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
2. Pāsāda-Kampana Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

2. The Shaking of the Terraced House

Sutta 16

Paṭhama Samaṇa-Brāhmaṇā or Mahiddhi Suttaṃ

Recluses and Brahmins (a)
or
Mighty Magic Power

---

[245]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, whatsoever recluses or brahmins
in time past
were of mighty psychic power and majesty,
all of them were so
by the fact of cultivating
and making much of
four bases of psychic power.

Whatsoever recluses or brahmins
in future time
shall be of mighty psychic power and majesty,
all of them will be so
by the fact of cultivating
and making much of
four bases of psychic power.

Whatsoever recluses or brahmins
are now
of mighty psychic power and majesty,
all of them are so
by the fact of cultivating
and making much of
four bases of psychic power.

■

What are the four?

[246] "Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

■

"Monks, whatsoever recluses or brahmins
in time past
were of mighty psychic power and majesty,
all of them were so
by the fact of cultivating
and making much of
these four bases of psychic power.

Whatsoever recluses or brahmins
in future time
shall be of mighty psychic power and majesty,

all of them will be so
by the fact of cultivating
and making much of
these four bases of psychic power.

Whatsoever recluses or brahmins
are now
of mighty psychic power and majesty,
all of them are so
by the fact of cultivating
and making much of
these four bases of psychic power.

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
2. Pāsāda-Kampana Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

2. The Shaking of the Terraced House

Sutta 17

Dutiya Samaṇa-Brāhmaṇā or Vidhā or Iddhi-Vidhā Suttaṃ

Recluses and Brahmins (b)
or
Manifold Forms

---

[246]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, whatsoever recluses or brahmins have
in time past
enjoyed in divers ways
manifold forms of psychic power,
thus:

From being one, they were many:
from being many,
they were one:
manifest or invisible
they went unhindered through a wall,
through a rampart,
through a mountain,
as if it were through the air:
they plunged into the earth
and shot up again
as if in water:
they walked upon the water
without parting it,
as if on solid ground:
they travelled sitting cross-legged through the air,
like a bird upon the wing:
even this moon and sun,
though of such mighty magic power and majesty,
they handled and stroked with the hand:
even as far as the Brahma World
they had power with this body: -
all of these did so
by the fact of cultivating
and making much of
four bases of psychic power.

■

Monks, whatsoever recluses or brahmins
in future times
shall enjoy in divers ways
manifold forms of psychic power,
thus:

From being one, they were many:
from being many,
they were one:
manifest or invisible
they went unhindered through a wall,
through a rampart,
through a mountain,
as if it were through the air:
they plunged into the earth
and shot up again
as if in water:
they walked upon the water
without parting it,
as if on solid ground:
they travelled sitting cross-legged through the air,
like a bird upon the wing:
even this moon and sun,
though of such mighty magic power and majesty,
they handled and stroked with the hand:
even as far as the Brahma World
they had power with this body: -
all of these did so
by the fact of cultivating
and making much of
four bases of psychic power.

■

Monks, whatsoever recluses or brahmins
do now
enjoy in divers ways
manifold forms of psychic power,
thus:

From being one, they were many:
from being many,
they were one:
manifest or invisible
they went unhindered through a wall,
through a rampart,
through a mountain,
as if it were through the air:
they plunged into the earth
and shot up again
as if in water:
they walked upon the water
without parting it,
as if on solid ground:
they travelled sitting cross-legged through the air,
like a bird upon the wing:
even this moon and sun,
though of such mighty magic power and majesty,
they handled and stroked with the hand:
even as far as the Brahma World
they had power with this body: -
all of these did so
by the fact of cultivating
and making much of
four bases of psychic power.

§

What four?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of **[247]**concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

§

Monks, whatsoever recluses or brahmins have
in time past
enjoyed in divers ways
manifold forms of psychic power,
thus:
From being one, they were many:
from being many,
they were one:
manifest or invisible
they went unhindered through a wall,
through a rampart,
through a mountain,
as if it were through the air:
they plunged into the earth
and shot up again
as if in water:
they walked upon the water
without parting it,
as if on solid ground:
they travelled sitting cross-legged through the air,
like a bird upon the wing:
even this moon and sun,
though of such mighty magic power and majesty,
they handled and stroked with the hand:
even as far as the Brahma World
they had power with this body: -
all of these did so
by the fact of cultivating
and making much of
these four bases of psychic power.

■

Monks, whatsoever recluses or brahmins
in future times
shall enjoy in divers ways

manifold forms of psychic power,
thus:
From being one, they were many:
from being many,
they were one:
manifest or invisible
they went unhindered through a wall,
through a rampart,
through a mountain,
as if it were through the air:
they plunged into the earth
and shot up again
as if in water:
they walked upon the water
without parting it,
as if on solid ground:
they travelled sitting cross-legged through the air,
like a bird upon the wing:
even this moon and sun,
though of such mighty magic power and majesty,
they handled and stroked with the hand:
even as far as the Brahma World
they had power with this body: -
all of these did so
by the fact of cultivating
and making much of
these four bases of psychic power.

■

Monks, whatsoever recluses or brahmins
do now
enjoy in divers ways
manifold forms of psychic power,
thus:
From being one, they were many:

from being many,
they were one:
manifest or invisible
they went unhindered through a wall,
through a rampart,
through a mountain,
as if it were through the air:
they plunged into the earth
and shot up again
as if in water:
they walked upon the water
without parting it,
as if on solid ground:
they travelled sitting cross-legged through the air,
like a bird upon the wing:
even this moon and sun,
though of such mighty magic power and majesty,
they handled and stroked with the hand:
even as far as the Brahma World
they had power with this body: -
all of these did so
by the fact of cultivating
and making much of
these four bases of psychic power."

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
2. Pāsāda-Kampana Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

2. The Shaking of the Terraced House

Sutta 18

Bhikkhu Suttaṃ

Monk

---

[247]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, it is by cultivating
and making much of
four bases of psychic power
that a monk,
by the destruction of the *āsavas,*
realizes even in this very life
by his own unaided powers
the heart's release,
the release by insight
which is free from the *āsavas,*
and having won it
dwells therein.

§

What are the four?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are

thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

§

Monks, it is by cultivating
and making much of
these four bases of psychic power
that a monk,
by the destruction of the *āsavas,*
realizes even in this very life
by his own unaided powers
the heart's release,
the release by insight
which is free from the *āsavas,*
and having won it
dwells therein."

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
2. Pāsāda-Kampana Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

2. The Shaking of the Terraced House

Sutta 19

Desanā or Bhāvanā Suttaṃ

Teaching or Cultivation

---

[247]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, I will teach you both psychic power
and the basis of psychic power
and the practice that leads to the cultivation of psychic power.

Do ye listen to it.

§

And what, monks, is psychic power?

Herein a monk enjoys
in divers ways
manifold forms of psychic power such as:

From being one he becomes many,
from being many he becomes one.

Manifest or invisible
he goes unhindered through a wall,
through a rampart,
through a mountain,
as if it were through air.

He plunges into the earth
and shoots up again
as if in water.

He walks upon the water
without parting it,
as if on solid ground.

He travels sitting cross-legged through the air,
like a bird upon the wing.

Even this moon and sun,
though they be of such mighty power and majesty,
he handles and strokes them with his hand.

Even as far as the Brahma World
he has power with his body.

This, monks, is called
'psychic power.'

§

And what, monks, is the basis of psychic power?[1]

That path, that practice which conduces to the laying hold **[248]** of,
to the winning of
psychic power, -
that, monks, is called
'the basis of psychic power.'

§

And of what sort, monks,
is the cultivation of psychic power?

"Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

This, monks, is called
'the cultivation of the bases of psychic power.'

§

And of what sort, monks,
is the practice
that leads to the cultivation of psychic power?

It is just this Ariyan eightfold way, to wit:

Right view
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

This, monks, is the practice
that leads to the cultivation
of the bases of psychic power."

---

[1] *Comy. Abhiññā-pādakaṇ catuttha-j-jhānaṇ.*

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
2. Pāsāda-Kampana Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

2. The Shaking of the Terraced House

Sutta 20

Vibhaṇga Suttaṃ

Analysis

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[248]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

I.

"Monks, these four bases of psychic power,
if cultivated
and made much of,
are of great fruit
and great profit.

§

And how cultivated, monks,
are they of great fruit and profit?

Herein a monk cultivates the basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle,
(with this intent):

'Thus shall not my desire
be over-sluggish
nor overstrained.

It shall not be inwardly cramped
nor outwardly diffuse.'

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front, so behind:
as behind, so in front:
as below, so above:
as above, so below:

as by day, so by night:
as by night, so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.

■

He cultivates the basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle,
(with this intent):

'Thus shall not my energy
be over-sluggish
nor yet overstrained.

It shall not be inwardly cramped
nor outwardly diffuse.'

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front, so behind:
as behind, so in front:
as below, so above:
as above, so below:
as by day, so by night:
as by night, so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.

■

He cultivates the basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle,
(with this intent):

'Thus shall not my thought
be over-sluggish
nor yet overstrained.

It shall not be inwardly cramped
nor outwardly diffuse.'

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front, so behind:
as behind, so in front:
as below, so above:
as above, so below:
as by day, so by night:
as by night, so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.

■

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle,
(with this intent):

'Thus shall not my **[249]** thought
be over-sluggish

nor yet overstrained.

It shall not be inwardly cramped
nor outwardly diffuse.'

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front, so behind:
as behind, so in front:
as below, so above:
as above, so below:
as by day, so by night:
as by night, so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.

II[1]

And of what sort, monks,
is desire that is over-sluggish?

Desire which is associated with indolence,[2]
which is joined with indolence,
is called
'an over-sluggish desire.'

And of what sort, monks,
is desire that is overstrained?

That desire which is associated with excitement,[3]
which is joined with excitement,
is called
'an overstrained desire.'

And of what sort, monks,
is desire that is inwardly cramped?

That desire which is associated with sloth and torpor,
which is joined with sloth and torpor,
is called
'an inwardly cramped desire.'

And of what sort, monks,
is desire that is outwardly diffuse?

Desire which, outwardly concerned
with the five sensual delights,
is scattered abroad
and dissipated,
is called
'outwardly diffuse.'

And how, monks, does a monk dwell
conscious of what is behind and before,
thus:

As before, so behind:
as behind, so before?

Herein a monk's consciousness of what is behind
and what is before
is well in hand,
well attended to,
well considered,
well penetrated by insight.

That is how a monk dwells
conscious of what is behind and before,
thus:

As before, so behind:
as behind, so before.

And how does a monk dwell
'as below, so above:
as above, so below'?

Herein a monk surveys this very body[4]
upwards from the **[250]** soles of the feet,
downwards from the top of the hair of his head,
as something enclosed by skin
and full of manifold impurities.

He thus considers:

There are in this body
hair of the head,
hair of the body,
nails,
skin,
teeth,
flesh,
nerves,
bones,
marrow,
kidneys,
heart,
liver,
pleura,
spleen,
lungs,
intestines,
mesentery,
stomach,
fæces,
bile,

phlegm,
matter,
blood,
sweat,
lymph,
fat,
tears,
lubricant,
saliva,
mucus,
oil,
urine.

That, monks, is how a monk dwells
'as below, so above:
as above, so below.'

And how, monks, does a monk dwell
'as by day, so by night:
as by night, so by day'?

Herein a monk,
in cultivating the basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle,
employs by day
the same signs,
characteristics
and marks
as he does
in cultivating the basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle,
by night,

and in cultivating the basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle,
employs by night
the same signs,
characteristics
and marks
as he does
in cultivating the basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle,
by day.

■

And how, monks, with wits alert,
with wits unhampered,
does a monk cultivate his mind to brilliancy?

Herein a monk's consciousness of light[5]
is well grasped,
his consciousness of daylight
is well sustained.

That is how he cultivates his mind to brilliancy.

III.

And of what sort, monks,
is energy that is over-sluggish?

Energy which is associated with indolence,
which is joined with indolence,

is called
'an over-sluggish energy.'

And of what sort, monks,
is energy that is overstrained?

That energy which is associated with excitement,
which is joined with excitement,
is called
'an overstrained energy.'

And of what sort, monks,
is energy that is inwardly cramped?

That energy which is associated with sloth and torpor,
which is joined with sloth and torpor,
is called
'an inwardly cramped energy.'

And of what sort, monks,
is energy that is outwardly diffuse?

Energy which, outwardly concerned
with the five sensual delights,
is scattered abroad
and dissipated,
is called
'outwardly diffuse.'

And how, monks, does a monk dwell
conscious of what is behind and before,
thus:

As before, so behind:
as behind, so before?

Herein a monk's consciousness of what is behind
and what is before
is well in hand,
well attended to,
well considered,
well penetrated by insight.

That is how a monk dwells
conscious of what is behind and before,
thus:

As before, so behind:
as behind, so before.

And how does a monk dwell
'as below, so above:
as above, so below'?

Herein a monk surveys this very body
upwards from the soles of the feet,
downwards from the top of the hair of his head,
as something enclosed by skin
and full of manifold impurities.

He thus considers:

There are in this body
hair of the head,
hair of the body,
nails,
skin,
teeth,
flesh,
nerves,
bones,
marrow,
kidneys,

heart,
liver,
pleura,
spleen,
lungs,
intestines,
mesentery,
stomach,
fæces,
bile,
phlegm,
matter,
blood,
sweat,
lymph,
fat,
tears,
lubricant,
saliva,
mucus,
oil,
urine.

That, monks, is how a monk dwells
'as below, so above:
as above, so below.'

And how, monks, does a monk dwell
'as by day, so by night:
as by night, so by day'?

Herein a monk,
in cultivating the basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle,

employs by day
the same signs,
characteristics
and marks
as he does
in cultivating the basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle,
by night,
and in cultivating the basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle,
employs by night
the same signs,
characteristics
and marks
as he does
in cultivating the basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle,
by day.

■

And how, monks, with wits alert,
with wits unhampered,
does a monk cultivate his mind to brilliancy?

Herein a monk's consciousness of light
is well grasped,
his consciousness of daylight
is well sustained.

That is how he cultivates his mind to brilliancy.

IV

And of what sort, monks,
is thought that is over-sluggish?

Thought which is associated with indolence,
which is joined with indolence,
is called
'an over-sluggish thought.'

And of what sort, monks,
is thought that is overstrained?

That thought which is associated with excitement,
which is joined with excitement,
is called
'an overstrained thought.'

And of what sort, monks,
is thought that is inwardly cramped?

That thought which is associated with sloth and torpor,
which is joined with sloth and torpor,
is called
'an inwardly cramped thought.'

And of what sort, monks,
is thought that is outwardly diffuse?

Thought which, outwardly concerned
with the five sensual delights,
is scattered abroad
and dissipated,

is called
'outwardly diffuse.'

And how, monks, does a monk dwell
conscious of what is behind and before,
thus:

As before, so behind:
as behind, so before?

Herein a monk's consciousness of what is behind
and what is before
is well in hand,
well attended to,
well considered,
well penetrated by insight.

That is how a monk dwells
conscious of what is behind and before,
thus:

As before, so behind:
as behind, so before.

And how does a monk dwell
'as below, so above:
as above, so below'?

Herein a monk surveys this very body
upwards from the soles of the feet,
downwards from the top of the hair of his head,
as something enclosed by skin
and full of manifold impurities.

He thus considers:

There are in this body
hair of the head,
hair of the body,
nails,
skin,
teeth,
flesh,
nerves,
bones,
marrow,
kidneys,
heart,
liver,
pleura,
spleen,
lungs,
intestines,
mesentery,
stomach,
fæces,
bile,
phlegm,
matter,
blood,
sweat,
lymph,
fat,
tears,
lubricant,
saliva,
mucus,
oil,
urine.

That, monks, is how a monk dwells
'as below, so above:

as above, so below.'

And how, monks, does a monk dwell
'as by day, so by night:
as by night, so by day'?

Herein a monk,
in cultivating the basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle,
employs by day
the same signs,
characteristics
and marks
as he does
in cultivating the basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle,
by night,
and in cultivating the basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle,
employs by night
the same signs,
characteristics
and marks
as he does
in cultivating the basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle,
by day.

■

And how, monks, with wits alert,
with wits unhampered,
does a monk cultivate his mind to brilliancy?

Herein a monk's consciousness of light
is well grasped,
his consciousness of daylight
is well sustained.

That is how he cultivates his mind to brilliancy.

[251]

V

And of what sort, monks,
is investigation that is over-sluggish?

Investigation which is associated with indolence,
which is joined with indolence,
is called
'an over-sluggish investigation.'

And of what sort, monks,
is investigation that is overstrained?

That investigation which is associated with excitement,
which is joined with excitement,
is called
'an overstrained investigation.'

And of what sort, monks,
is investigation that is inwardly cramped?

That investigation which is associated with sloth and torpor,
which is joined with sloth and torpor,
is called
'an inwardly cramped investigation.'

And of what sort, monks,
is investigation that is outwardly diffuse?

Investigation which, outwardly concerned
with the five sensual delights,
is scattered abroad
and dissipated,
is called
'outwardly diffuse.'

And how, monks, does a monk dwell
conscious of what is behind and before,
thus:

As before, so behind:
as behind, so before?

Herein a monk's consciousness of what is behind
and what is before
is well in hand,
well attended to,
well considered,
well penetrated by insight.

That is how a monk dwells
conscious of what is behind and before,
thus:

As before, so behind:
as behind, so before.

And how does a monk dwell
'as below, so above:
as above, so below'?

Herein a monk surveys this very body
upwards from the soles of the feet,
downwards from the top of the hair of his head,
as something enclosed by skin
and full of manifold impurities.

He thus considers:

There are in this body
hair of the head,
hair of the body,
nails,
skin,
teeth,
flesh,
nerves,
bones,
marrow,
kidneys,
heart,
liver,
pleura,
spleen,
lungs,
intestines,
mesentery,
stomach,
fæces,
bile,
phlegm,
matter,
blood,

sweat,
lymph,
fat,
tears,
lubricant,
saliva,
mucus,
oil,
urine.

That, monks, is how a monk dwells
'as below, so above:
as above, so below.'

And how, monks, does a monk dwell
'as by day, so by night:
as by night, so by day'?

Herein a monk,
in cultivating the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle,
employs by day
the same signs,
characteristics
and marks
as he does
in cultivating the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle,
by night,
and in cultivating the basis of psychic power
of which the features are investigation,
together with the co-factors

of concentration and struggle,
employs by night
the same signs,
characteristics
and marks
as he does
in cultivating the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle,
by day.

■

And how, monks, with wits alert,
with wits unhampered,
does a monk cultivate his mind to brilliancy?

Herein a monk's consciousness of light
is well grasped,
his consciousness of daylight
is well sustained.

That is how he cultivates his mind to brilliancy.

§

Thus cultivated, monks,
thus made much of,
the four bases of psychic power
are of great fruit,
of great profit.

It is by means of the four bases of psychic power,
thus cultivated
and thus made much of,
that a monk enjoys
in divers ways
manifold farms of magic power,
thus:

From being one he becomes many,
from being many he becomes one.

Manifest or invisible
he goes unhindered through a wall,
through a rampart,
through a mountain,
as if it were through air.

He plunges into the earth
and shoots up again
as if in water.

He walks upon the water
without parting it,
as if on solid ground.

He travels sitting cross-legged through the air,
like a bird upon the wing.

Even this moon and sun,
though they be of such mighty power and majesty,
he handles and strokes them with his hand.

Even as far as the Brahma World
he has power with his body.

■

When a monk has thus cultivated,
thus made much of,
the four bases of psychic power,
with deva-power of hearing,
purified and surpassing that of man,
he hears sounds
both of devas and of humans,
whether far or near.

■

When a monk has thus cultivated,
thus made much of,
the four bases of psychic power,
he knows the minds of other beings,
of other persons,
with his own mind grasping them.

Of the mind that is lustful
he knows it to lustful.

Of the mind that is free from lust
he knows it to be a mind that is free from lust.

Of the mind that is full of hate
he knows it to be a mind that is full of hate.

Of the mind that is free from hate
he knows it to be a mind that is free from hate.

Of the mind that is deluded
he knows it to be a mind that is deluded.

Of the mind that is free from delusion
he knows it to be a mind that is free.

Of the mind that is cramped
he knows it to be a mind that is cramped.

Of the mind that is diffuse
he knows it to be a mind that is diffuse.

Of the mind that is lofty
he knows it to be a mind that is lofty,

Of the mind that is mean
he knows it to be a mind that is mean.

Of the mind which is inferior
he knows it to be a mind that is inferior.

Of the mind that is superior
he knows it to be a mind that is superior.

Of the mind that is uncontrolled
he knows it to be a mind that is uncontrolled.

Of the mind that is controlled
he knows it to be a mind that is controlled.

Of the mind that is in bondage
he knows it to be a mind that is in bondage:

Of the mind that is released
he knows it to be a mind that is released.

■

When a monk has thus cultivated,
thus made much of,
the four bases of psychic power,
he calls to mind his former births in divers ways thus:

One birth,
two births,
three births,
four births,
five births,
even ten births,
twenty births,
thirty births,
forty births,
fifty births;
even a hundred births,
a thousand births,
a hundred thousand births.

He calls to mind divers aeons of involution
divers aeons of evolution,
diverse aeons of involution and evolution.

He knows:

'Such was I by name,
such was I by clan,
by caste.

Thus was I nourished,
thus did I undergo pleasure and pain,
such was my span of life.'

He knows:

'Thence I deceased
and rose up so and so.

There I dwelt,
of such and such a name,
of such a clan,
of such a caste,

so nourished;
such and such pleasure and pain did I undergo,
such my span of life.

Thence deceased
I rose up in the present life.'

That is how
in fact and detail
he calls to mind in divers ways
his former births.

■

When a monk has thus cultivated,
thus made much of,
the four bases of psychic power,
with the deva-sight,
purified and surpassing that of man,
he beholds beings:
as they decease and rise up (elsewhere)
he knows them,
both mean and exalted,
of features fair and foul,
gone to weal
or gone to woe,
according to their deeds, thus:

'Alas! these good folk,
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the noble ones,
of perverted views
and reaping the fruit of their perverted views, -
these folk,

on the dissolution of body,
after death arose again in the Waste,
the Downfall
and the Constant Round.

Ah! and these good folk,
given to the practice of good deeds,
of good words,
of good thoughts,
not scoffing at the noble ones,
of sound views
and reaping the fruits of their sound views, -
these beings,
on the dissolution of body,
after death arose again in the Happy Way,
the Heaven World.'

Thus with deva-sight,
purified and surpassing that of man,
does he behold beings
as they decease and rise up (elsewhere):
he knows them,
both mean and exalted,
of features fair and foul,
gone to weal
or gone to woe
according to their deeds.

■

Moreover, monks, it is by cultivating
and making much of
these four bases of psychic power
tha a monk,
by the destruction of the āsavas,
in this very life,

by his own unaided powers
attains the heart's release,
the release by insight,
that is free from the āsavas,
realizes it
and dwells therein."

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[1] *Cf*. text, 263.

[2] *Kosajja*.

[3] *Uddhacca*. *Cf*. *Compend*. 18.

[4] *Cf*. *M*. i, 57; *S*. iv, 111; Warren, *Buddhism in Translations,* 359.

[5] *Cf*. *Dialog*. iii, 215, 'acquisition of intuition and insight is when a brother attends to the sensation of light, sustains the perception of daylight, and attends to light no less in the night-time, and thus, with open and unmuffled consciousness, creates a radiant, luminous mind.' *Comy*. 'When in his concentration on a luminous image the reflex is the same to him, whether his eyes are open or shut, by day or by night,'

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
3. Ayo-Guḷa Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

3. [Untitled]

Sutta 21

Magga Suttaṃ

The Way

---

[251]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Formerly, monks,
before my enlightenment with the perfect wisdom,
when I was yet a Bodhisattva,
this occurred to me:

'What, I wonder, is the way,
what the practice
for the cultivation of the bases of psychic power?'

Then, monks, this occurred to me:

'That monk[1] cultivates the basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle,
(with this intent):

"Thus shall not my desire
be over-sluggish
nor overstrained.

It shall not be inwardly cramped
nor outwardly diffuse."

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front, so behind:
as behind, so in front:
as below, so above:
as above, so below:
as by day, so by night:
as by night, so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.

■

[252] He cultivates the basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle,
(with this intent):

"Thus shall not my energy
be over-sluggish
nor yet overstrained.

It shall not be inwardly cramped
nor outwardly diffuse."

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front, so behind:
as behind, so in front:
as below, so above:
as above, so below:
as by day, so by night:
as by night, so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.

■

He cultivates the basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle,
(with this intent):

"Thus shall not my thought
be over-sluggish
nor yet overstrained.

It shall not be inwardly cramped
nor outwardly diffuse."

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front, so behind:
as behind, so in front:
as below, so above:
as above, so below:
as by day, so by night:
as by night, so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.

■

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle,
(with this intent):

"Thus shall not my thought
be over-sluggish
nor yet overstrained.

It shall not be inwardly cramped
nor outwardly diffuse."

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front, so behind:
as behind, so in front:
as below, so above:
as above, so below:
as by day, so by night:
as by night, so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.

§

Thus cultivated, monks,
thus made much of,
the four bases of psychic power
a monk enjoys
in divers ways
manifold farms of magic power,
thus:

From being one he becomes many,
from being many he becomes one.

Manifest or invisible
he goes unhindered through a wall,
through a rampart,
through a mountain,
as if it were through air.

He plunges into the earth
and shoots up again
as if in water.

He walks upon the water
without parting it,
as if on solid ground.

He travels sitting cross-legged through the air,
like a bird upon the wing.

Even this moon and sun,
though they be of such mighty power and majesty,
he handles and strokes them with his hand.

Even as far as the Brahma World
he has power with his body.

■

When a monk has thus cultivated,
thus made much of,
the four bases of psychic power,
with deva-power of hearing,
purified and surpassing that of man,
he hears sounds
both of devas and of humans,
whether far or near.

■

When a monk has thus cultivated,
thus made much of,
the four bases of psychic power,
he knows the minds of other beings,
of other persons,
with his own mind grasping them.

Of the mind that is lustful
he knows it to lustful.

Of the mind that is free from lust
he knows it to be a mind that is free from lust.

Of the mind that is full of hate
he knows it to be a mind that is full of hate.

Of the mind that is free from hate
he knows it to be a mind that is free from hate.

Of the mind that is deluded
he knows it to be a mind that is deluded.

Of the mind that is free from delusion
he knows it to be a mind that is free.

Of the mind that is cramped
he knows it to be a mind that is cramped.

Of the mind that is diffuse
he knows it to be a mind that is diffuse.

Of the mind that is lofty
he knows it to be a mind that is lofty,

Of the mind that is mean
he knows it to be a mind that is mean.

Of the mind which is inferior
he knows it to be a mind that is inferior.

Of the mind that is superior
he knows it to be a mind that is superior.

Of the mind that is uncontrolled
he knows it to be a mind that is uncontrolled.

Of the mind that is controlled
he knows it to be a mind that is controlled.

Of the mind that is in bondage
he knows it to be a mind that is in bondage:

Of the mind that is released
he knows it to be a mind that is released.

■

When a monk has thus cultivated,
thus made much of,
the four bases of psychic power,
he calls to mind his former births in divers ways thus:

One birth,
two births,
three births,
four births,
five births,
even ten births,
twenty births,
thirty births,
forty births,
fifty births;
even a hundred births,
a thousand births,
a hundred thousand births.

He calls to mind divers aeons of involution
divers aeons of evolution,
diverse aeons of involution and evolution.

He knows:

"Such was I by name,
such was I by clan,
by caste.

Thus was I nourished,
thus did I undergo pleasure and pain,
such was my span of life."

He knows:

"Thence I deceased
and rose up so and so.

There I dwelt,
of such and such a name,
of such a clan,
of such a caste,
so nourished;
such and such pleasure and pain did I undergo,
such my span of life.

Thence deceased
I rose up in the present life."

That is how
in fact and detail
he calls to mind in divers ways
his former births.

■

When a monk has thus cultivated,
thus made much of,
the four bases of psychic power,
with the deva-sight,
purified and surpassing that of man,
he beholds beings:

as they decease and rise up (elsewhere)
he knows them,
both mean and exalted,
of features fair and foul,
gone to weal
or gone to woe,
according to their deeds, thus:

"Alas! these good folk,
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the noble ones,
of perverted views
and reaping the fruit of their perverted views, -
these folk,
on the dissolution of body,
after death arose again in the Waste,
the Downfall
and the Constant Round.

Ah! and these good folk,
given to the practice of good deeds,
of good words,
of good thoughts,
not scoffing at the noble ones,
of sound views
and reaping the fruits of their sound views, -
these beings,
on the dissolution of body,
after death arose again in the Happy Way,
the Heaven World."

Thus with deva-sight,
purified and surpassing that of man,
does he behold beings

as they decease and rise up (elsewhere):
he knows them,
both mean and exalted,
of features fair and foul,
gone to weal
or gone to woe
according to their deeds.'

■

Moreover, monks, it is by cultivating
and making much of
these four bases of psychic power
tha a monk,
by the destruction of the āsavas,
in this very life,
by his own unaided powers
attains the heart's release,
the release by insight,
that is free from the āsavas,
realizes it
and dwells therein."

---

[1] As there were then no *bhikkhus* we must take this as framework.

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
3. Ayo-Guḷa Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

3. [Untitled]

Sutta 22

Ayo-Guḷa Suttaṃ

The Iron Ball

---

[252]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Now the venerable Ānanda went to visit the Exalted One,
and on coming to him
saluted him
and sat down at one side.

Thus seated
the venerable Ānanda said this to the Exalted One:

"Pray, lord, does the Exalted One understand
how to reach,[1]
by psychic power
the Brahma World
in his mind-made body?"[2]

"I do understand
how to reach,
by psychic power
the Brahma World
in my mind-made body, Ānanda."

"But, lord, does the Exalted One understand how
by psychic power
to reach the Brahma World
in this (physical) body
of the four great elements?"

"I do understand how
by psychic power
to reach the Brahma World
in this (physical) body
of the four great elements Ānanda."

"That the Exalted One, lord, should know[3] how to reach by psychic power
the Brahma World
both in his mind-made body
and in this (physical) body
of the four great elements
is a wonder and a marvel."

"Yes, Ānanda.

The Tathāgatas are possessed of powers that are wonderful and marvellous.

At such time, Ānanda,
as the Tathāgata concentrates body in mind[4]
and concentrates mind in body,[5]
at such time as he **[253]** enters on
and abides in
the consciousness of bliss and buoyancy,
then it is, Ānanda, that the Tathāgata's body
is more buoyant,
softer,
more plastic
and more radiant.

Just as, Ānanda, an iron ball,
if heated all day long,[6]
is lighter
and softer,
more plastic
and more radiant,
even so at such time as the Tathāgata concentrates body in mind
and concentrates mind in body, -
at such time as the Tathāgata enters on
and abides in
the consciousness of bliss and buoyancy,
then it is, Ānanda,
that the Tathāgata's body
is more buoyant,
softer,
more plastic
and more radiant.

Now, Ānanda, whenever the Tathāgata concentrates body in mind
and mind in body,
and enters on
and abides in
the consciousness of bliss and buoyancy, -
at such time, Ānanda,

the Tathāgata's body
with but little effort
rises up from the ground
into the air.

He then enjoys
in divers ways
manifold forms of magic power,
thus:

From being one he becomes many,
from being many he becomes one.

Manifest or invisible
he goes unhindered through a wall,
through a rampart,
through a mountain,
as if it were through air.

He plunges into the earth
and shoots up again
as if in water.

He walks upon the water
without parting it,
as if on solid ground.

He travels sitting cross-legged through the air,
like a bird upon the wing.

Even this moon and sun,
though they be of such mighty power and majesty,
he handles and strokes them with his hand.

Even as far as the Brahma World
he has power with his body.

Just as, Ānanda, a tuft of cotton seed
or a ball of thistledown,
lightly wafted on the wind,
with but little effort
rises up from the ground
into the air,[7]
even so at such time as the Tathāgata concentrates body in mind
and mind in body
and enters on
and abides in
the consciousness of bliss and buoyancy, -
at such time, Ānanda,
the Tathāgata's body
with but little effort
rises up from the ground
into the air.

He then enjoys
in divers ways
manifold forms of magic power,
thus:

From being one he becomes many,
from being many he becomes one.

Manifest or invisible
he goes unhindered through a wall,
through a rampart,
through a mountain,
as if it were through air.

He plunges into the earth
and shoots up again
as if in water.

He walks upon the water
without parting it,
as if on solid ground.

He travels sitting cross-legged through the air,
like a bird upon the wing.

Even this moon and sun,
though they be of such mighty power and majesty,
he handles and strokes them with his hand.

Even as far as the Brahma World
he has power with his body."

---

[1] Text should read *upasañkamituṇ* in this and next paragraph and below.

[2] *Cf*. *V.M*. 405.

[3] There is a difficulty of reading here. Text has *yañ ca kho opapāti ha* (?) (Sinh. *v.l*. *opāti;* Burm. *omāti*), for which *Pali Dict*. suggests *opapātiyā (iddhiyā)*. But there is no verb in the sentence, and I would read *pahoti (potest)*. *Comy*. also seems at a loss. My two *Sinh*. *MSS*. of it have *nāpi opātihamā ti, pahoti, taṇ sakkoti*. 'This,' says *Comy*. 'is the pure text of the Buddha's word in Tipitaka.' I cannot refer to printed *S*. ed. of it here.

[4] *Comy*. *kāyaṇ gahetvā citte āropeti, citta-sannisitaṇ karoti* (makes it dependent on mind), quoting *VM*. ii, 404.

[5] *Comy*. the reverse of the above.

[6] For the simile *Cf*. *D*. ii, 335; *Dialog*. ii, 360. This species of magic is called *vikubbanā-iddhi* or *vikubban'iddhi* (power of transformation). *Cf*. *V.M*. 378 [at *V.M*. 404, *karajakāyö*]; *Pts*. ii, 205, *e.g*., the power of adopting the form of a youth or a nāga.

[7] *Cf*. *Brethren*, ver. 104.

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
3. Ayo-Guḷa Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

3. [Untitled]

Sutta 23

Bhikkhu Suttaṃ

Monk

---

[253]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four bases of psychic power.

WTiat four?

Herein a monk cultivates that basis of psychic power
of which **[254]** the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

These are the four bases of psychic power.

It is by cultivating
and making much of
these four bases of psychic power

that a monk, by destroying the *āsavas*,
even in this very life,
realizes by his own unaided power
the heart's release,
the release by insight,
and having attained it
dwells therein."

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
3. Ayo-Guḷa Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

3. [Untitled]

Sutta 24

Suddhaka Suttaṃ

Puritan[1]

---

[254]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four bases of psychic power.

WTiat four?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

These are the four bases of psychic power."

---

[1] As before, text has *suddhakaṇ* for *suddhikaṇ*. *Cf*. text, 173, 193 *n*.

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
3. Ayo-Guḷa Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

3. [Untitled]

Sutta 24

Paṭhama Phalā Suttaṃ

Fruits (a)

---

[254]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four bases of psychic power.

WTiat four?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

These are the four bases of psychic power.

It is by cultivating
and making much of
these four bases of psychic power

that, of two fruits,
one may be expected:
either realization in this very life,
or, if there be any substrate left,
at any rate the state of non-return."

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
3. Ayo-Guḷa Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

3. [Untitled]

Sutta 26

Dutiya Phalā Suttaṃ

Fruit (b)

---

[254]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four bases of psychic power.

What four?

"Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

These are the four bases of psychic power.

§

It is by cultivating
and making much of
these four bases of psychic power
that seven fruits,
seven profits may be looked for.

What seven?

In this very life, previously,[1]
he establishes realization:
and if he do not so beforehand,
in this very life,
at any rate he establishes realization at the time of his death.

■

And if in this very life, beforehand,
he do not establish realization,
nor do so at the time of death,
then, through having worn down the five fetters of the lower sort,
he wins release midway.

■

But if he do not establish perfect insight, beforehand,
in this very life,
nor yet at the time of death,
and if he, by wearing down the five fetters of the lower sort,
win not release midway, -
then at any rate,
after having worn down the five fetters of the lower sort,
he wins release by reduction of his (allotted) time.

■

But if he do not establish perfect insight, beforehand,
in this very life,
nor yet at the time of death,
and if he, by wearing down the five fetters of the lower sort,
win not release midway, -
nor wins release by reduction of his (allotted) time,
at any rate, by having worn down the five fetters of the lower sort,
he wins release without much trouble.

■

Again, if he do not establish perfect insight, beforehand,
in this very life,
nor yet at the time of death,
and if he, by wearing down the five fetters of the lower sort,
win not release midway, -
nor wins release by reduction of his (allotted) time,
nor wins release without much trouble,
at any rate, by having worn down the five fetters of the lower sort,
then he wins release with some trouble.

■

Again, if he do not establish perfect insight, beforehand,
in this very life,
nor yet at the time of death,
and if he, by wearing down the five fetters of the lower sort,
win not release midway, -
nor wins release by reduction of his (allotted) time,
nor wins release without much trouble,
nor wins release with some trouble,
at any rate, by having worn down the five fetters of the lower sort,
then he is 'one who goes upstream,'
and he goes to the Pure Abodes.

■

Monks, it is by cultivating
and making much of
these four bases of psychic power
that seven fruits,
seven profits may be looked for."

---

[1] Reading *paṭikacca*a for text's *paṭihacca*. *Cf*. text, 69, 201, 204, 237, 314, 378*n*..

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
3. Ayo-Guḷa Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

3. [Untitled]

Sutta 27

Paṭhama Ānanda Suttaṃ

Ānanda (a)

---

[255]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Now the venerable Ānanda went to visit the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side he said to the Exalted One: -

"Pray, lord, what is psychic power?

What is the basis of psychic power?

What is the cultivation and practice
that leads to the cultivation of psychic power?"

"Herein, Ānanda, a monk enjoys
in divers ways
manifold forms of psychic power such as:

From being one he becomes many,
from being many he becomes one.

Manifest or invisible
he goes unhindered through a wall,
through a rampart,
through a mountain,
as if it were through air.

He plunges into the earth
and shoots up again
as if in water.

He walks upon the water
without parting it,
as if on solid ground.

He travels sitting cross-legged through the air,
like a bird upon the wing.

Even this moon and sun,
though they be of such mighty power and majesty,
he handles and strokes them with his hand.

Even as far as the Brahma World
he has power with his body.

This, Ānanda, is called
'psychic power.'

■

And what, Ānanda, is the basis of psychic power?

That path, that practice which conduces to the laying hold of,
to the winning of
psychic power, -
that, Ānanda, is called
'the basis of psychic power.'

■

And of what sort, Ānanda,
is the cultivation of psychic power?

Herein Ānanda a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

This, Ānanda, is called
'the cultivation of the bases of psychic power.'

■

And of what sort, Ānanda,
is the practice
that leads to the cultivation of psychic power?

It is just this Ariyan eightfold way, to wit:

Right view
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

This, Ānanda, is called: 'the practice
that leads to the cultivation
of the bases of psychic power.'"

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
3. Ayo-Guḷa Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

3. [Untitled]

Sutta 28

Dutiya Ānanda Suttaṃ

Ānanda (b)

---

[255]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Now the venerable Ānanda went to visit the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

As he thus sat the Exalted One said this to the venerable Ānanda:

"What, Ānanda is psychic power?

What is the basis of psychic power?

What is the practice
that leads to the cultivation of psychic power?"

"For us, lord,
things have the Exalted one as their root,
their guide,
their resort.

It were well for us
if the Exalted One would reveal the meaning
of what he has just uttered.

Hearing it from him
the brethren will remember it."

[256] "Herein, Ānanda, a monk enjoys
in divers ways
manifold forms of psychic power such as:

From being one he becomes many,
from being many he becomes one.

Manifest or invisible
he goes unhindered through a wall,
through a rampart,
through a mountain,
as if it were through air.

He plunges into the earth
and shoots up again
as if in water.

He walks upon the water
without parting it,
as if on solid ground.

He travels sitting cross-legged through the air,
like a bird upon the wing.

Even this moon and sun,
though they be of such mighty power and majesty,
he handles and strokes them with his hand.

Even as far as the Brahma World
he has power with his body.

This, Ānanda, is called
'psychic power.'

■

And what, Ānanda, is the basis of psychic power?

That path, that practice which conduces to the laying hold of,
to the winning of
psychic power, -
that, monks, is called
'the basis of psychic power.'

■

And of what sort, Ānanda,
is the cultivation of psychic power?

"Herein Ānanda a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are

energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

This, Ānanda, is called
'the cultivation of the bases of psychic power.'

■

And of what sort, Ānanda,
is the practice
that leads to the cultivation of psychic power?

It is just this Ariyan eightfold way, to wit:

Right view
right aim,
right speech,
right action,
right living,
right effort,

right mindfulness,
right concentration.

This, Ānanda, is called: 'the practice
that leads to the cultivation
of the bases of psychic power'."

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
3. Ayo-Guḷa Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

3. [Untitled]

Sutta 29

Paṭhama Sambahulā Bhikkhū Suttaṃ

Monks (a)

---

[256]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then a number of monks came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

As they sat at one side
those monks said this to the Exalted One:

"Pray, lord, what, is psychic power?

What is the basis of psychic power?

What is the practice
that leads to the cultivation of psychic power?"

"Herein, monks, a monk enjoys
in divers ways
manifold forms of psychic power such as:

From being one he becomes many,
from being many he becomes one.

Manifest or invisible
he goes unhindered through a wall,
through a rampart,
through a mountain,
as if it were through air.

He plunges into the earth
and shoots up again
as if in water.

He walks upon the water
without parting it,
as if on solid ground.

He travels sitting cross-legged through the air,
like a bird upon the wing.

Even this moon and sun,
though they be of such mighty power and majesty,
he handles and strokes them with his hand.

Even as far as the Brahma World
he has power with his body.

This, monks, is called
'psychic power.'

■

And what, monks, is the basis of psychic power?

That path, that practice which conduces to the laying hold of,
to the winning of
psychic power, -
that, monks, is called
'the basis of psychic power.'

■

And of what sort, monks,
is the cultivation of psychic power?

Herein monks a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

This, monks, is called
'the cultivation of the bases of psychic power.'

■

And of what sort, monks,
is the practice
that leads to the cultivation of psychic power?

It is just this Ariyan eightfold way, to wit:

Right view
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

This, monks, is called: 'the practice
that leads to the cultivation
of the bases of psychic power'."

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
3. Ayo-Guḷa Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

3. [Untitled]

Sutta 30

Dutiya Sambahulā Bhikkhū Suttaṃ

Monks (b)

---

[256]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then a number of monks came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

As they sat at one side
those the Exalted One said this to those monks:

"What, monks, is psychic power?

What is the basis of psychic power?

What is the practice
that leads to the cultivation of psychic power?"

"For us, lord,
things have the Exalted one as their root,
their guide,
their resort.

It were well for us
if the Exalted One would reveal the meaning
of what he has just uttered.

Hearing it from him
the brethren will remember it."

"Herein, monks, a monk enjoys
in divers ways
manifold forms of psychic power such as:

From being one he becomes many,
from being many he becomes one.

Manifest or invisible
he goes unhindered through a wall,
through a rampart,
through a mountain,
as if it were through air.

He plunges into the earth
and shoots up again
as if in water.

He walks upon the water
without parting it,
as if on solid ground.

He travels sitting cross-legged through the air,
like a bird upon the wing.

Even this moon and sun,
though they be of such mighty power and majesty,
he handles and strokes them with his hand.

Even as far as the Brahma World
he has power with his body.

This, monks, is called
'psychic power.'

■

And what, monks, is the basis of psychic power?

That path, that practice which conduces to the laying hold of,
to the winning of
psychic power, -
that, monks, is called
'the basis of psychic power.'

■

And of what sort, monks,
is the cultivation of psychic power?

Herein monks a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

This, monks, is called
'the cultivation of the bases of psychic power.'

■

And of what sort, monks,
is the practice
that leads to the cultivation of psychic power?

It is just this Ariyan eightfold way, to wit:

Right view
right aim,

right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

This, monks, is called: 'the practice
that leads to the cultivation
of the bases of psychic power'."

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
3. Ayo-Guḷa Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

3. [Untitled]

Sutta 31

Moggallāna Suttaṃ

Moggallāna

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[256]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then a number of monks came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

As they sat at one side
those the Exalted One said this to those monks:

"Now, monks, what think ye?

By cultivating
and making much
of what conditions
is the monk Moggallāna
of such mighty magic power and majesty?"

"For us, lord, things have their root in the Exalted One
they have the Exalted One for their guide and their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One.

Hearing the meaning of them from the Exalted One
the monks will bear it in mind."

"Then do ye listen, monks.

It is through cultivating
and making much
of four bases of psychic power
that the monk Moggallāna
is of such mighty magic power
and majesty.

What are the four?

Herein (monks) the monk Moggallāna cultivates the basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle,
(with this intent):

'Thus shall not my desire
be over-sluggish
nor overstrained.

It shall not be inwardly cramped
nor outwardly diffuse.'

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front, so behind:
as behind, so in front:
as below, so above:
as above, so below:
as by day, so by night:
as by night, so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.

■

The monk Moggallāna cultivates the basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle,
(with this intent):

'Thus shall not my energy
be over-sluggish
nor yet overstrained.

It shall not be inwardly cramped
nor outwardly diffuse.'

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front, so behind:
as behind, so in front:

as below, so above:
as above, so below:
as by day, so by night:
as by night, so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.

■

The monk Moggallāna cultivates the basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle,
(with this intent):

'Thus shall not my thought
be over-sluggish
nor yet overstrained.

It shall not be inwardly cramped
nor outwardly diffuse.'

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front, so behind:
as behind, so in front:
as below, so above:
as above, so below:
as by day, so by night:
as by night, so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.

■

The monk Moggallāna cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle,
(with this intent):

'Thus shall not my thought
be over-sluggish
nor yet overstrained.

It shall not be inwardly cramped
nor outwardly diffuse.'

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front, so behind:
as behind, so in front:
as below, so above:
as above, so below:
as by day, so by night:
as by night, so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.

§

[257] Again monks, it is by cultivating
and making much of

these four bases of psychic power
that the monk Moggallāna enjoys manifold forms of psychic power, thus: -

From being one he becomes many,
from being many he becomes one.

Manifest or invisible
he goes unhindered through a wall,
through a rampart,
through a mountain,
as if it were through air.

He plunges into the earth
and shoots up again
as if in water.

He walks upon the water
without parting it,
as if on solid ground.

He travels sitting cross-legged through the air,
like a bird upon the wing.

Even this moon and sun,
though they be of such mighty power and majesty,
he handles and strokes them with his hand.

Even as far as the Brahma World
he has power with his body.

■

When the monk Moggallāna has thus cultivated,
thus made much of,
the four bases of psychic power,
with deva-power of hearing,
purified and surpassing that of man,

he hears sounds
both of devas and of humans,
whether far or near.

■

When the monk Moggallāna has thus cultivated,
thus made much of,
the four bases of psychic power,
he knows the minds of other beings,
of other persons,
with his own mind grasping them.

Of the mind that is lustful
he knows it to lustful.

Of the mind that is free from lust
he knows it to be a mind that is free from lust.

Of the mind that is full of hate
he knows it to be a mind that is full of hate.

Of the mind that is free from hate
he knows it to be a mind that is free from hate.

Of the mind that is deluded
he knows it to be a mind that is deluded.

Of the mind that is free from delusion
he knows it to be a mind that is free.

Of the mind that is cramped
he knows it to be a mind that is cramped.

Of the mind that is diffuse
he knows it to be a mind that is diffuse.

Of the mind that is lofty
he knows it to be a mind that is lofty,

Of the mind that is mean
he knows it to be a mind that is mean.

Of the mind which is inferior
he knows it to be a mind that is inferior.

Of the mind that is superior
he knows it to be a mind that is superior.

Of the mind that is uncontrolled
he knows it to be a mind that is uncontrolled.

Of the mind that is controlled
he knows it to be a mind that is controlled.

Of the mind that is in bondage
he knows it to be a mind that is in bondage:

Of the mind that is released
he knows it to be a mind that is released.

■

When the monk Moggallāna has thus cultivated,
thus made much of,
the four bases of psychic power,
he calls to mind his former births in divers ways thus:

One birth,
two births,
three births,
four births,
five births,
even ten births,

twenty births,
thirty births,
forty births,
fifty births;
even a hundred births,
a thousand births,
a hundred thousand births.

He calls to mind divers aeons of involution
divers aeons of evolution,
diverse aeons of involution and evolution.

He knows:

'Such was I by name,
such was I by clan,
by caste.

Thus was I nourished,
thus did I undergo pleasure and pain,
such was my span of life.'

He knows:

'Thence I deceased
and rose up so and so.

There I dwelt,
of such and such a name,
of such a clan,
of such a caste,
so nourished;
such and such pleasure and pain did I undergo,
such my span of life.

Thence deceased
I rose up in the present life.'

That is how
in fact and detail
he calls to mind in divers ways
his former births.

■

When the monk Moggallāna has thus cultivated,
thus made much of,
the four bases of psychic power,
with the deva-sight,
purified and surpassing that of man,
he beholds beings:
as they decease and rise up (elsewhere)
he knows them,
both mean and exalted,
of features fair and foul,
gone to weal
or gone to woe,
according to their deeds, thus:

'Alas! these good folk,
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the noble ones,
of perverted views
and reaping the fruit of their perverted views, -
these folk,
on the dissolution of body,
after death arose again in the Waste,
the Downfall
and the Constant Round.

Ah! and these good folk,
given to the practice of good deeds,

of good words,
of good thoughts,
not scoffing at the noble ones,
of sound views
and reaping the fruits of their sound views, -
these beings,
on the dissolution of body,
after death arose again in the Happy Way,
the Heaven World.'

Thus with deva-sight,
purified and surpassing that of man,
does he behold beings
as they decease and rise up (elsewhere):
he knows them,
both mean and exalted,
of features fair and foul,
gone to weal
or gone to woe
according to their deeds.

■

Moreover, monks, it is by cultivating
and making much of
these four bases of psychic power
that the monk Moggallāna,
by the destruction of the āsavas,
in this very life,
by his own unaided powers
he attains the heart's release,
the release by insight,
that is free from the āsavas,
realizes it
and dwells therein."

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
3. Ayo-Guḷa Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

3. [Untitled]

Sutta 32

Tathāgata Suttaṃ

Tathāgata

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[257]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then a number of monks came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

As they sat at one side
those the Exalted One said this to those monks:

"Now, monks, what think ye?

By cultivating
and making much
of what conditions
is the Tathāgata
of such mighty magic power and majesty?"

"For us, lord, things have their root in the Exalted One
they have the Exalted One for their guide and their resort.

Well indeed if the meaning of these words
should show itself in the Exalted One.

Hearing the meaning of them from the Exalted One
the monks will bear it in mind."

"Then do ye listen, monks.

It is through cultivating
and making much
of four bases of psychic power
that the Tathāgata
is of such mighty magic power
and majesty.

What are the four?

Herein (monks) the Tathāgata cultivates the basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle,
(with this intent):

'Thus shall not my desire
be over-sluggish
nor overstrained.

It shall not be inwardly cramped
nor outwardly diffuse.'

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front, so behind:
as behind, so in front:
as below, so above:
as above, so below:
as by day, so by night:
as by night, so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.

■

The Tathāgata cultivates the basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle,
(with this intent):

'Thus shall not my energy
be over-sluggish
nor yet overstrained.

It shall not be inwardly cramped
nor outwardly diffuse.'

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front, so behind:
as behind, so in front:

as below, so above:
as above, so below:
as by day, so by night:
as by night, so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.

■

The Tathāgata cultivates the basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle,
(with this intent):

'Thus shall not my thought
be over-sluggish
nor yet overstrained.

It shall not be inwardly cramped
nor outwardly diffuse.'

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front, so behind:
as behind, so in front:
as below, so above:
as above, so below:
as by day, so by night:
as by night, so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.

■

The Tathāgata cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle,
(with this intent):

'Thus shall not my thought
be over-sluggish
nor yet overstrained.

It shall not be inwardly cramped
nor outwardly diffuse.'

So he abides fully conscious
of what is behind and what is in front.

As (he is conscious of what is) in front, so behind:
as behind, so in front:
as below, so above:
as above, so below:
as by day, so by night:
as by night, so by day.

Thus with wits alert,
with wits unhampered,
he cultivates his mind to brilliancy.

§

Again monks, it is by cultivating
and making much of

these four bases of psychic power
that the Tathāgata enjoys manifold forms of psychic power, thus: -

From being one he becomes many,
from being many he becomes one.

Manifest or invisible
he goes unhindered through a wall,
through a rampart,
through a mountain,
as if it were through air.

He plunges into the earth
and shoots up again
as if in water.

He walks upon the water
without parting it,
as if on solid ground.

He travels sitting cross-legged through the air,
like a bird upon the wing.

Even this moon and sun,
though they be of such mighty power and majesty,
he handles and strokes them with his hand.

Even as far as the Brahma World
he has power with his body.

■

When the Tathāgata has thus cultivated,
thus made much of,
the four bases of psychic power,
with deva-power of hearing,
purified and surpassing that of man,

he hears sounds
both of devas and of humans,
whether far or near.

■

When the Tathāgata has thus cultivated,
thus made much of,
the four bases of psychic power,
he knows the minds of other beings,
of other persons,
with his own mind grasping them.

Of the mind that is lustful
he knows it to lustful.

Of the mind that is free from lust
he knows it to be a mind that is free from lust.

Of the mind that is full of hate
he knows it to be a mind that is full of hate.

Of the mind that is free from hate
he knows it to be a mind that is free from hate.

Of the mind that is deluded
he knows it to be a mind that is deluded.

Of the mind that is free from delusion
he knows it to be a mind that is free.

Of the mind that is cramped
he knows it to be a mind that is cramped.

Of the mind that is diffuse
he knows it to be a mind that is diffuse.

Of the mind that is lofty
he knows it to be a mind that is lofty,

Of the mind that is mean
he knows it to be a mind that is mean.

Of the mind which is inferior
he knows it to be a mind that is inferior.

Of the mind that is superior
he knows it to be a mind that is superior.

Of the mind that is uncontrolled
he knows it to be a mind that is uncontrolled.

Of the mind that is controlled
he knows it to be a mind that is controlled.

Of the mind that is in bondage
he knows it to be a mind that is in bondage:

Of the mind that is released
he knows it to be a mind that is released.

■

When the Tathāgata has thus cultivated,
thus made much of,
the four bases of psychic power,
he calls to mind his former births in divers ways thus:

One birth,
two births,
three births,
four births,
five births,
even ten births,

twenty births,
thirty births,
forty births,
fifty births;
even a hundred births,
a thousand births,
a hundred thousand births.

He calls to mind divers aeons of involution
divers aeons of evolution,
diverse aeons of involution and evolution.

He knows:

'Such was I by name,
such was I by clan,
by caste.

Thus was I nourished,
thus did I undergo pleasure and pain,
such was my span of life.'

He knows:

'Thence I deceased
and rose up so and so.

There I dwelt,
of such and such a name,
of such a clan,
of such a caste,
so nourished;
such and such pleasure and pain did I undergo,
such my span of life.

Thence deceased
I rose up in the present life.'

That is how
in fact and detail
he calls to mind in divers ways
his former births.

■

When the Tathāgata has thus cultivated,
thus made much of,
the four bases of psychic power,
with the deva-sight,
purified and surpassing that of man,
he beholds beings:
as they decease and rise up (elsewhere)
he knows them,
both mean and exalted,
of features fair and foul,
gone to weal
or gone to woe,
according to their deeds, thus:

'Alas! these good folk,
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the noble ones,
of perverted views
and reaping the fruit of their perverted views, -
these folk,
on the dissolution of body,
after death arose again in the Waste,
the Downfall
and the Constant Round.

Ah! and these good folk,
given to the practice of good deeds,

of good words,
of good thoughts,
not scoffing at the noble ones,
of sound views
and reaping the fruits of their sound views, -
these beings,
on the dissolution of body,
after death arose again in the Happy Way,
the Heaven World.'

Thus with deva-sight,
purified and surpassing that of man,
does he behold beings
as they decease and rise up (elsewhere):
he knows them,
both mean and exalted,
of features fair and foul,
gone to weal
or gone to woe
according to their deeds.

■

Moreover, monks, it is by cultivating
and making much of
these four bases of psychic power
that the Tathāgata,
by the destruction of the āsavas,
in this very life,
by his own unaided powers
he attains the heart's release,
the release by insight,
that is free from the āsavas,
realizes it
and dwells therein."

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
4. Gaṇgā Peyyala

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

4. Gaṇgā-Repetition

Suttas 33-44

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[258]

Sutta 33

Ganges — Flowing and Sliding to Eastward

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Just as, monks, the river Ganges
flows to the East,

slides to the East,
tends to the East,
even so a monk,
by cultivating the four bases of psychic power,
making much of the four bases of psychic power,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four bases of psychic power
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

That is how cultivating,
how making much of
the four bases of psychic power
a monk flows,
slides
and tends
to Nibbāna."

Sutta 34

Yamunā — Flowing and Sliding to Eastward

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Just as, monks, the river Yamunā
flows to the East,
slides to the East,
tends to the East,
even so a monk,
by cultivating the four bases of psychic power,
making much of the four bases of psychic power,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four bases of psychic power
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are

thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

That is how cultivating,
how making much of
the four bases of psychic power
a monk flows,
slides
and tends
to Nibbāna."

Sutta 35

Acīravatī — Flowing and Sliding to Eastward

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Just as, monks, the river Acīravatī
flows to the East,
slides to the East,
tends to the East,
even so a monk,
by cultivating the four bases of psychic power,
making much of the four bases of psychic power,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four bases of psychic power
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

That is how cultivating,
how making much of
the four bases of psychic power
a monk flows,
slides
and tends
to Nibbāna."

Sutta 36

Sarabhū — Flowing and Sliding to Eastward

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Just as, monks, the river Sarabhū
flows to the East,
slides to the East,
tends to the East,
even so a monk,
by cultivating the four bases of psychic power,
making much of the four bases of psychic power,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four bases of psychic power
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

That is how cultivating,
how making much of
the four bases of psychic power
a monk flows,
slides
and tends
to Nibbāna"

Sutta 37

Mahī — Flowing and Sliding to Eastward

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Just as, monks, the river Mahī
flows to the East,
slides to the East,
tends to the East,
even so a monk,
by cultivating the four bases of psychic power,
making much of the four bases of psychic power,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four bases of psychic power
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are

energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

That is how cultivating,
how making much of
the four bases of psychic power
a monk flows,
slides
and tends
to Nibbāna."

Sutta 38

Ganges, Yamunā, Acīravatī, Sarabhū, Mahī — Flowing and Sliding to Eastward

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Just as, monks, the river Ganges, Yamunā, Acīravatī, Sarabhū, Mahī
flows to the East,
slides to the East,
tends to the East,
even so a monk,
by cultivating the four bases of psychic power,
making much of the four bases of psychic power,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four bases of psychic power
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,

together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

That is how cultivating,
how making much of
the four bases of psychic power
a monk flows,
slides
and tends
to Nibbāna."

Sutta 39

Ganges — Flowing and Sliding to the Ocean

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Just as, monks, the river Ganges
flows to the Ocean,
slides to the Ocean,
tends to the Ocean,
even so a monk,
by cultivating the four bases of psychic power,
making much of the four bases of psychic power,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four bases of psychic power
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk cultivates that basis of psychic power
of which the features are

desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

That is how cultivating,
how making much of
the four bases of psychic power
a monk flows,
slides
and tends
to Nibbāna."

Sutta 40

Yamunā — Flowing and Sliding to the Ocean

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Just as, monks, the river Yamunā
flows to the Ocean,
slides to the Ocean,
tends to the Ocean,
even so a monk,
by cultivating the four bases of psychic power,
making much of the four bases of psychic power,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four bases of psychic power
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

That is how cultivating,
how making much of
the four bases of psychic power
a monk flows,
slides
and tends
to Nibbāna."

Sutta 41

Acīravatī — Flowing and Sliding to the Ocean

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Just as, monks, the river Acīravatī
flows to the Ocean,
slides to the Ocean,
tends to the Ocean,
even so a monk,
by cultivating the four bases of psychic power,
making much of the four bases of psychic power,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four bases of psychic power
does a monk flow,
slide

and tend
to Nibbāna?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

That is how cultivating,
how making much of
the four bases of psychic power
a monk flows,
slides

and tends
to Nibbāna."

Sutta 42

Sarabhū — Flowing and Sliding to the Ocean

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Just as, monks, the river Sarabhū
flows to the Ocean,
slides to the Ocean,
tends to the Ocean,
even so a monk,
by cultivating the four bases of psychic power,
making much of the four bases of psychic power,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of

the four bases of psychic power
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

That is how cultivating,
how making much of

the four bases of psychic power
a monk flows,
slides
and tends
to Nibbāna."

Sutta 43

Mahī — Flowing and Sliding to the Ocean

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Just as, monks, the river Mahī
flows to the Ocean,
slides to the Ocean,
tends to the Ocean,
even so a monk,
by cultivating the four bases of psychic power,
making much of the four bases of psychic power,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four bases of psychic power
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

That is how cultivating,
how making much of
the four bases of psychic power
a monk flows,
slides
and tends
to Nibbāna."

Sutta 44

Ganges, Yamunā, Acīravatī, Sarabhū, Mahī — Flowing and Sliding to the Ocean

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Just as, monks, the river Ganges, Yamunā, Acīravatī, Sarabhū, Mahī
flows to the Ocean,
slides to the Ocean,
tends to the Ocean,
even so a monk,
by cultivating the four bases of psychic power,
making much of the four bases of psychic power,
flows,

slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four bases of psychic power
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,

together with the co-factors
of concentration
and struggle.

That is how cultivating,
how making much of
the four bases of psychic power
a monk flows,
slides
and tends
to Nibbāna."

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
5. Appamāda Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

5. Earnestness

Suttas 45-54

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[258]

Sutta 45

Tathāgata

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all creatures,
whether footless or having two,
four,
or many feet;
whether having forms or formless;
whether conscious or unconscious,
or neither conscious nor unconscious, —
of these the Tathāgata,
the Arahant,
the fully Enlightened One,
is reckoned chief; —
even so, monks,
of all profitable conditions which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four bases of psychic power.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four bases of psychic power."

Sutta 46

The Foot

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all the foot-characteristics
of such creatures as roam about
are joined together in the foot of the elephant,
and as the elephant's foot
in size
is reckoned chief,
even so, monks, of all profitable conditions
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four bases of psychic power.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are

desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four bases of psychic power."

Sutta 47

The Roof-peak

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in a peaked house
all the rafters whatsoever
go together to the roof-peak,
slope to the roof-peak,
are joined together in the roof-peak,
and of them
the peak is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four bases of psychic power.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

Thus, monks, a monk who is earnest
cultivates

and makes much of
the four bases of psychic power."

Sutta 48

Wood

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all scented woods whatsoever
the dark sandal-wood is reckoned chief, —
even so of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,

that he will make much of
the four bases of psychic power.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four bases of psychic power."

Sutta 49

Heart-wood

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all scented heart-woods whatsoever
the red saldal-wood is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four bases of psychic power.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,

together with the co-factors
of concentration
and struggle.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four bases of psychic power."

Sutta 50

Jasmine

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all scented flowers whatsoever
the jasmine is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —

of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four bases of psychic power.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four bases of psychic power."

Sutta 51

Prince

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, all petty princes whatsoever
follow in the train of the universal monarch,

even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four bases of psychic power.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four bases of psychic power."

Sutta 52

Moon

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all starry bodies whatsoever
the radiance does not equal one-sixteenth part
of the radiance of the moon;
just as the moon is reckoned chief of them,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four bases of psychic power.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four bases of psychic power."

Sutta 53

Sun

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in the autumn season,
when the sky is opened up
and cleared of clouds,
the sun,
leaping up into the firmament,
drives away all darkness,
and shines
and burns
and flashes forth,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four bases of psychic power.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four bases of psychic power."

Sutta 54

Cloth

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all woven cloths whatsoever
the cloth of Benares is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four bases of psychic power.

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are

desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four bases of psychic power."

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
6. Bala-Karaṇīya Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

6. Deeds Requiring Strength

Suttas 55-66

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[259]

Sutta 55

Strength

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, whatsoever deeds requiring strength
are done,
all of them are done
in dependence on the earth,
with the earth for their support,
even so a monk,
depending on virtue,
supported by virtue,
cultivates the four bases of psychic power,
makes much,
of the four bases of psychic power.

And how does a monk,
depending on virtue,
supported by virtue,
cultivate the four bases of psychic power,
make much,
of the four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,

together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

That is how a monk
depending on virtue,
supported by virtue,
cultivates the four bases of psychic power,
makes much,
of the four bases of psychic power."

Sutta 56

Seed

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, whatsoever species
of seed and vegetation
come to growth,
increase
and maturity,
all of them depend on the earth,
are supported by the earth;
even so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the four bases of psychic power,
attains growth,
increase
and maturity of conditions.

And how does a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the four bases of psychic power,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the four bases of psychic power,
attains growth,
increase
and maturity of conditions."

Sutta 57

The Snake

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Supported, monks, by Himalaya,
lord of mountains,
snakes grow a body
and get strength.

When they have grown a body
and got strength there,
they go down to the tarns.

From the tarns
they go down to the lakes,

From the lakes
they go down to the small rivers,

From the small rivers
they go down to the great rivers,

From the great rivers
they go down to the sea,
the mighty ocean.

There they get great size and growth of body.

Just so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the four bases of psychic power,
attains growth,
increase
and maturity of conditions.

And how, monks, does a monk,
depending on virtue,
supported by virtue,
cultivates and makes much of
the four bases of psychic power,
attain growth,
increase
and maturity of conditions?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are

thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the four bases of psychic power,
attains growth,
increase
and maturity of conditions."

Sutta 58

The Tree

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose a tree, monks,
that inclines to the east,
slopes to the east,
tends to the east.

When cut down at the root,
in what direction would it fall?"

"As it slopes,
as it inclines,
as it tends, lord."

"Well, monks, even so
a monk, cultivating and makng much of
the four bases of psychic power,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna,.

And how does a monk,
cultivating and makng much of
the four bases of psychic power,
incline to Nibbāna,
slope to Nibbāna,
tend to Nibbāna,?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

That is how a monk,
cultivating and makng much of
the four bases of psychic power,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna."

Sutta 59

The Pot

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as a pot,
if overset,
empties out its water,
and cannot take it in again,
even so a monk
who cultivates and makes much of
the four bases of psychic power,
empties out ill, unprofitable states
and cannot take them in again.

And how, monks, can a monk,
by cultivating and makng much of
the four bases of psychic power,
empty out ill, unprofitable states
and not take them in again?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,

together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

That is how a monk,
cultivating and makng much of
the four bases of psychic power
empties out ill, unprofitable states
and not take them in again."

Sutta 60

Bearded Wheat

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose monks, the spike of bearded wheat
or bearded barley
be well aimed.

When pressed by hand or foot,
it is possible
that it will pierce hand or foot
and draw blood.

Why so?

Because, monks,
the spike is well aimed.

Even so, monks,
owing to the right aim of way-culture
it is possible
that a monk will pierce ignorance,
will draw knowledge,
will realize Nibbāna,.

Why so?

Because, monks,
his view is well aimed.

And how, monks, does a monk
by view well aimed,
by well aimed way-culture
so pierce ignorance,
draw knowledge
and realize Nibbāna?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors

of concentration
and struggle.

That is how a monk,
by view well aimed,
by well aimed way-culture
pierces ignorance,
draws knowledge
and realizes Nibbāna."

Sutta 61

The Sky

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, divers winds blow in the sky, -
some winds blow from the east,
some winds blow from the west,
some winds blow from the north,

some winds blow from the south,
some winds are dusty,
some winds are dustless,
some winds are cool
some winds are hot
some winds are soft
some winds are boisterous.

Even so, monks,
when a monk cultivates the four bases of psychic power,
makes much of the four bases of psychic power,
then in him
the four bases of psychic power
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment.

And how, monks, when a monk cultivates the four bases of psychic power,
makes much of the four bases of psychic power,
do the four bases of psychic power
by culture
reach fulfilment,

the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

That is how monks, when a monk cultivates the four bases of psychic power,
makes much of the four bases of psychic power,
the four bases of psychic power
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the four bases of psychic power,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment in him."

Sutta 62

The Rain-Cloud (a)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in the last month of the hot season
the dust and dirt fly up,
and then out of due season
a great rain-cloud in a moment
lays and makes them vanish, -
even so does a monk
who cultivates and makes much of
the four bases of psychic power
lay and cause to vanish
the ill
unprofitable states
that rise from time to time.

And how does a monk
who cultivates and makes much of
the four bases of psychic power
lay and cause to vanish
the ill
unprofitable states
that rise from time to time?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

That is how monks, when a monk cultivates the four bases of psychic power,
makes much of the four bases of psychic power,
a monk lays and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

Sutta 63

The Rain-Cloud (b)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, from time to time
a strong wind scatters
and causes to vanish
a great mass of clouds
that has arisen,
even so a monk who cultivates and makes much of
the four bases of psychic power
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

And how does a monk who cultivates and makes much of
the four bases of psychic power
from time to time
scatter and cause to vanish
the ill,
unprofitable states
that rise
and rise again?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

That is how monks, when a monk cultivates the four bases of psychic power,
makes much of the four bases of psychic power,
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

Sutta 64

The Ship

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in the case of a sea-faring vessel
rigged with masts and stays
and stranded on the bank,
for six months it is worn by the water,

while in the dry season
its rigging is spoiled by wind and sun:
then, overstrung by a shower
in the rainy season,
it is easily weakened
and rots away, -
just so, in a monk who cultivates and makes much of
the four bases of psychic power
right easily the fetters are weakened
and rot away.

And how, monks, in one so cultivating and making much of
the four bases of psychic power
are the fetters weakened
and rot away?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

That is how monks, in one so cultivating and making much of
the four bases of psychic power
the fetters are weakened
and rot away."

Sutta 65

For All Comers

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, a guest-house.

Thither come folk from the eastern quarter,
who take up residence therein.

Thither come folk from the western quarter,
who take up residence therein.

Thither come folk from the northern quarter,
who take up residence therein.

Thither come folk from the southern quarter,
who take up residence therein.

Noblemen and brahmins,
commoners and serfs.

Even so, monks, a monk who cultivates the four bases of psychic power,
who makes much of the four bases of psychic power,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood.

Those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

What, monks, are the states to be realized
by full comprehension?

To that question you must reply:

'It is the five factors
that have to do with grasping.'

What five?

They are these:

The body-factor
that has to do with grasping,
the factor of feeling
that has to do with grasping,
the perception-factor
that has to do with grasping,
the activities-factor
that has to do with grasping,
the consciousness-factor
that has to do with grasping.

And what, monks, are the states
that are to be abandoned
by full comprehension?

They are ignorance,
and lust of becoming.

These are the states to be abandoned
by full comprehension.

And what, monks, are the states
that are to be realized
by full comprehension?

They are knowledge and release.

These are the states
to be realized by full comprehension.

And what, monks, are the states
that are to be cultivated
by full comprehension?

They are calm and insight.

These are the states
to be cultivated by full comprehension.

And how does a monk, cultivating and making much of the four bases of
psychic power,
realize,
abandon,
fully comprehend
and cultivate (these states)?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are

thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

That is how monks, a monk who cultivates the four bases of psychic power,
who makes much of the four bases of psychic power,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood;

those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates."

Sutta 66

The River

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, the river Ganges,
that flows,
slides
and tends towards the east,
and there comes a great crowd of folk,
armed with pick and basket, saying:

'We will make this river Ganges
flow,
slide
and tend towards the west.'

What think ye, monks?

Would that great crowd of folk
make the river Ganges
flow,

slide
and tend towards the west?"

"Surely not, lord."

"And why not?"

"Because, lord, the river Ganges
flows,
slides
and tends towards the east,
it were no easy thing
to make it flow,
slide
and tend towards the west;
insomuch that fatigue and vexation
would be the lot
of that great crowd of folk."

"Just so, monks, if the rajah's royal ministers
or his friends
or boon companions
or kinsmen
or blood relatives
were to come to a monk
who is cultivating and making much of the Axiyan eightfold way,
and were to seek to entice him with wealth, saying:

'Come, good man!

Why should these yellow robes torment you?

Why parade about with shaven crown and bowl?

Come!

Return to the lower life
and enjoy possessions
and do deeds of merit,' -

for that monk
so cultivating and making much of the four bases of psychic power
return to the lower life is impossible.

Why so?

Because, monks, that monk's heart
has for many a long day
been bent on detachment,
inclined to detachment,
turned towards detachment,
so that there is no possibility
for him to return to the lower life.

And how, monks, does a monk
cultivate and make much of the four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are

thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

That is how monks, a monk cultivates and makes much of the four bases of psychic power."

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
7. Esana Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

7. Longing

Suttas 67-76

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[259]

Sutta 67

Longing

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the full comprehension of these three longings, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

b. Realization

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the realization of (the meaning of) these three longings, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

c. Weariing Out

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the wearing out of these three longings, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

d. Abandoning

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the abandoning of these three longings, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

§

Sutta 68

Conceits

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the full comprehension
of these three conceits, monks,
that the four bases of psychic power is to be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are

investigation,
together with the co-factors
of concentration
and struggle."

---

b. Realization

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the realization of (the meaning of) these three conceits, monks,
that the four bases of psychic power is to be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,

together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

c. Weariing Out

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the wearing out of these three conceits, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

d. Abandoning

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the abandoning of these three conceits, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

§

Sutta 69

Āsava

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the full comprehension
of these three *āsavas,* monks,
that the four bases of psychic power is to be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors

of concentration
and struggle."

---

b. Realization

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the realization of (the meaning of) these three *āsavas,* monks,
that the four bases of psychic power is to be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

c. Weariing Out

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the wearing out of these three *āsavas,* monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

d. Abandoning

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the abandoning of these three *āsava,* monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

§

Sutta 70

Becoming

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the full comprehension
of these three becomings monks,
that the four bases of psychic power is to be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors

of concentration
and struggle."

---

b. Realization

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the realization of (the meaning of) these three becomings, monks, that the four bases of psychic power is to be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

c. Weariing Out

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the wearing out of these three becomings, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

d. Abandoning

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the abandoning of these three becomings, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

§

Sutta 71

Suffering

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the full comprehension
of these three forms of suffering monks,
that the four bases of psychic power is to be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors

of concentration
and struggle."

---

b. Realization

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the realization of (the meaning of) these three forms of suffering, monks,
that the four bases of psychic power is to be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

c. Weariing Out

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the wearing out of these three forms of suffering, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

d. Abandoning

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the abandoning of these three forms of suffering, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

§

Sutta 72

Obstructions

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the full comprehension
of these three obstructions monks,
that the four bases of psychic power is to be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors

of concentration
and struggle."

---

b. Realization

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the realization of (the meaning of) these three obstructions, monks, that the four bases of psychic power is to be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

c. Weariing Out

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the wearing out of these three obstructions, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

d. Abandoning

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the abandoning of these three obstructions, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

§

Sutta 73

Stains

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the full comprehension
of these three stains, monks,
that the four bases of psychic power is to be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors

of concentration
and struggle."

---

b. Realization

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the realization of (the meaning of) these three stains, monks,
that the four bases of psychic power is to be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

c. Weariing Out

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the wearing out of these three stains, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

d. Abandoning

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the abandoning of these three stains, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

§

Sutta 74

Pains

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the full comprehension
of these three pains, monks,
that the four bases of psychic power is to be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors

of concentration
and struggle."

---

b. Realization

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the realization of (the meaning of) these three pains, monks,
that the four bases of psychic power is to be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

c. Weariing Out

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the wearing out of these three pains, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

d. Abandoning

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the abandoning of these three pains, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

§

Sutta 75

Feelings

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the full comprehension
of these three feelings, monks,
that the four bases of psychic power is to be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors

of concentration
and struggle."

---

b. Realization

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the realization of (the meaning of) these three feelings, monks,
that the four bases of psychic power is to be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

c. Weariing Out

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the wearing out of these three feelings, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

d. Abandoning

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the abandoning of these three feelings, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

§

Sutta 76

Craving

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the full comprehension
of these three cravings, monks,
that the four bases of psychic power is to be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors

of concentration
and struggle."

---

b. Realization

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the realization of (the meaning of) these three cravings, monks,
that the four bases of psychic power is to be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

c. Weariing Out

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the wearing out of these three cravings, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

d. Abandoning

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the abandoning of these three cravings, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

Saṃyutta Nikāya
5. Mahā-Vagga
51. Iddhi-Pāda Saṃyutta
8. Ogha Vagga

5. The Great Chapter

51. Kindred Sayings on the Bases of Psychic Power

8. The Flood

Suttas 77-86

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[260]

Sutta 77

The Flood

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the full comprehension of these four floods, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

b. Realization

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the realization of (the meaning of) these four floods, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

c. Weariing Out

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the wearing out of these four floods, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors

of concentration
and struggle."

---

d. Abandoning

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the abandoning of these four floods, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

§

Sutta 78

Bond

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the full comprehension of these four bonds, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

b. Realization

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the realization of (the meaning of) these four bonds, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

c. Weariing Out

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the wearing out of these four bonds, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are

investigation,
together with the co-factors
of concentration
and struggle."

---

d. Abandoning

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the abandoning these four bonds, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are

energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

§

Sutta 79

Grasping

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the full comprehension of these four graspings, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

b. Realization

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the realization (of the meaning) of these four graspings, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

c. Weariing Out

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the wearing out of these four graspings, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

d. Abandoning

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the abandoning of these four graspings, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

§

Sutta 80

(Bodily) Ties

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the full comprehension of these four bodily ties, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

b. Realization

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the realization (of the meaning) of these four bodily ties, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

c. Weariing Out

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the wearing out of these four bodily ties, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

d. Abandoning

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the abandoning of these four bodily ties, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

§

Sutta 81

Tendency

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the full comprehension of these seven tendencies, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,

together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

b. Realization

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the realization (of the meaning) of these seven tendencies, monks, that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

c. Weariing Out

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the wearing out of these seven tendencies, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

d. Abandoning

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the abandoning of these seven tendencies, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

§

Sutta 82

The Sense-Pleasures

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,

pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the full comprehension of these five pleasures of sense, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

b. Realization

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the realization (of the meaning) of these five pleasures of sense, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

c. Weariing Out

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the wearing out of these five pleasures of sense, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

d. Abandoning

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the abandoning of these five pleasures of sense, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are

investigation,
together with the co-factors
of concentration
and struggle.

§

Sutta 83

Hindrances

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,

the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the full comprehension of these five pleasures of sense, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

b. Realization

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the realization (of the meaning) of these five hindrances, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

c. Weariing Out

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the wearing out of these five hindrances, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

d. Abandoning

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the abandoning of these five hindrances, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

§

Sutta 84

Factors

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the full comprehension of these five factors of grasping, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,

together with the co-factors
of concentration
and struggle."

---

b. Realization

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the realization (of the meaning) of these five factors of grasping, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

c. Weariing Out

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,

the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the wearing out of these five factors of grasping, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

d. Abandoning

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the abandoning of these five factors of grasping, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

§

Sutta 85

The Lower Set (of Fetters)

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the full comprehension of these five lower fetters, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

b. Realization

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the realization (of the meaning) of these five lower fetters, monks, that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,

together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

c. Weariing Out

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the wearing out of these five lower fetters, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

d. Abandoning

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the abandoning of these five lower fetters, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors

of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle.

§

Sutta 86

The Higher Set (of Fetters)

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the full comprehension of these five higher fetters, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

b. Realization

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the realization (of the meaning) of these five higher fetters, monks, that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

c. Weariing Out

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,

excitement,
nescience.

These are the five higher fetters.

It is for the wearing out of these five higher fetters, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

---

d. Abandoning

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the abandoning of these five higher fetters, monks,
that the four bases of psychic power must be cultivated.

What four bases of psychic power?

Herein a monk cultivates that basis of psychic power
of which the features are
desire,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
energy,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
thought,
together with the co-factors
of concentration
and struggle.

He cultivates that basis of psychic power
of which the features are
investigation,
together with the co-factors
of concentration
and struggle."

Saṃyutta Nikāya
5. Mahā-Vagga
52. Anuruddha Saṃyutta
1. Raho-Gata Vagga

5. The Great Chapter

52. Kindred Sayings about Anuruddha

1. In Solitude

Sutta 1

Paṭhama Raho-Gata Suttaṃ

In Solitude (a)

---

[261]

THUS have I heard:

Once the venerable Anuruddha was staying near Sāvatthī
at Jeta Grove, in Anāthapiṇḍika's Park.

Now when the venerable Anuruddha was meditating in solitude
this train of thought occurred to him:

"Whosoever neglect the four arisings of mindfulness,
by them also is neglected
the Ariyan way that goes on to the utter destruction of ill.

Whosoever undertake the four arisings of mindfulness,
by them also is undertaken
the Ariyan way that goes on to the utter destruction of ill."

■

Now the venerable Moggallāna the Great,
reading with his mind
the train of thought
in the mind of the venerable Anuruddha, -
just as a strong man might stretch out his bent arm,
or draw in his outstretched arm, -
even so did he appear before the venerable Anuruddha
and said this to him:

"Friend Anuruddha, to what extent
are the four arisings of mindfulness undertaken?"

§

"Friend, a monk dwells contemplating the rise of things[1]
as regards his own personal body;[ed1]

he dwells contemplating the fall of things
as regards his own personal body;

being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

■

As regards externals
he dwells contemplating the rise of things in body;

As regards externals
he dwells contemplating the fall of **[262]** things in body;

being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

.

■

Both as regards his own person and as regards externals,
he dwells in body[ed2] contemplating the rise of things in body;

Both as regards his own person and as regards externals,
he dwells in body contemplating the fall of things in body;

Both as regards his own person and as regards externals,
he dwells in body contemplating both the rise and fall of things in body;

being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

■

If he desires:

'Let me dwell
conscious of repulsion

in what is not repulsive,' -
he does so.

If he desires:

'Let me dwell
unconscious of repulsion
in what is repulsive,' -
he does so.

If he desires:

'Let me dwell
conscious of repulsion
in what is both not repulsive and repulsive,' -
he does so.

If he desires:

'Let me dwell
unconscious of repulsion
in the repulsive
and not repulsive alike,' -
he does so.

If he desires:

'Avoiding both the not repulsive
and the repulsive,
let me dwell indifferent,
mindful
and self-possessed,' -
he does so.

§

"He dwells contemplating the rise of things
as regards his own personal feelings;[ed3]

he dwells contemplating the fall of things
as regards his own personal feelings;

being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

■

As regards externals
he dwells contemplating the rise of things in feelings;

As regards externals
he dwells contemplating the fall of things in feelings;

being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

.

■

Both as regards his own person and as regards externals,
he dwells in feelings contemplating the rise of things in feelings

Both as regards his own person and as regards externals,
he dwells in feelings contemplating the fall of things in feelings

Both as regards his own person and as regards externals,
he dwells in feelings contemplating both the rise and fall of things in feelings;

being ardent,
self-possessed
and mindful,
by restraining[2] the dejection in the world
that arises from coveting.

.

■

If he desires:

'Let me dwell
conscious of repulsion
in what is not repulsive,' -
he does so.

If he desires:

'Let me dwell
unconscious of repulsion
in what is repulsive,' -
he does so.

If he desires:

'Let me dwell
conscious of repulsion
in what is both not repulsive and repulsive,' -
he does so.

If he desires:

'Let me dwell
unconscious of repulsion
in the repulsive
and not repulsive alike,' -
he does so.

If he desires:

Avoiding both the not repulsive
and the repulsive,
let me dwell indifferent,
mindful
and self-possessed,' -
he does so.

§

"He dwells contemplating the rise of things
as regards his own personal mind;

he dwells contemplating the fall of things
as regards his own personal mind;

being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

■

As regards externals
he dwells contemplating the rise of things in mind;

As regards externals
he dwells contemplating the fall of things in mind;

being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

.

■

Both as regards his own person and as regards externals,
he dwells in mind contemplating the rise of things in mind;

Both as regards his own person and as regards externals,
he dwells in mind contemplating the fall of things in mind;

Both as regards his own person and as regards externals,
he dwells in mind contemplating both the rise and fall of things in mind;

being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

.

■

If he desires:

'Let me dwell
conscious of repulsion

in what is not repulsive,' -
he does so.

If he desires:

'Let me dwell
unconscious of repulsion
in what is repulsive,' -
he does so.

If he desires:

'Let me dwell
conscious of repulsion
in what is both not repulsive and repulsive,' -
he does so.

If he desires:

'Let me dwell
unconscious of repulsion
in the repulsive
and not repulsive alike,' -
he does so.

If he desires:

Avoiding both the not repulsive
and the repulsive,
let me dwell indifferent,
mindful
and self-possessed,' -
he does so.

§

"He dwells contemplating **[263]** the rise of things
as regards his own personal mind-states;

he dwells contemplating the fall of things
as regards his own personal mind-states;

being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

■

As regards externals
he dwells contemplating the rise of things in mind-states;

As regards externals
he dwells contemplating the fall of things in mind-states;

being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

.

■

Both as regards his own person and as regards externals,
he dwells in mind-states contemplating the rise of things in mind-states;

Both as regards his own person and as regards externals,
he dwells in mind-states contemplating the fall of things in mind-states;

Both as regards his own person and as regards externals,
he dwells in mind-states contemplating both the rise and fall of things in mind-states;

being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

.

■

If he desires:

'Let me dwell
conscious of repulsion
in what is not repulsive,' -
he does so.

If he desires:

'Let me dwell
unconscious of repulsion
in what is repulsive,' -
he does so.

If he desires:

'Let me dwell
conscious of repulsion
in what is both not repulsive and repulsive,' -
he does so.

If he desires:

'Let me dwell
unconscious of repulsion
in the repulsive
and not repulsive alike,' -
he does so.

If he desires:

Avoiding both the not repulsive
and the repulsive,
let me dwell indifferent,
mindful
and self-possessed,' -
he does so.

Thus far, friend, the four arisings of mindfulness
are undertaken by a monk."

---

[1] *Cf. Pts. of Contr.,* p. 105, 'the cause or genesis of (natal states) cognizable objects, ideas.' *Cf. D.* ii, 290 *ff. (Mahā-Satipaṭṭhāna Sutta)* and Introd. to *Dialog.* ii, 322 *ff.* (discussion of *paṭṭhāna*).

[2] Text joins *(vineyyaloke)* as if it were a gerundive.

[ed1] Woodward's abridgment indicates that these passages should be constructed to include 'feelings, mind, and mind-states' at this point. But the Pali and his completion of the sutta indicates that what is required is a repetition of the whole sequence once for each, 'body, feelings, mind, mind-states', which is what I have done here.

[ed2] Woodward has abridged these three passages and in so doing has altered the internal order which in the Pali is identical throughout the three passages and additionally he has inserted the idea 'dwells in body' which does not appear in this sutta but which does appear in both Satipaṭṭhāna Suttas. I have followed his construction but restored the order.

[ed3] Here and for 'mind' and 'mind-states' Woodward changes his contstruction to: "Inwardly as regards ~ he dwells ...". I have retained his first construction to parallel the consistency of the Pali.

Saṃyutta Nikāya
5. Mahā-Vagga
52. Anuruddha Saṃyutta
1. Raho-Gata Vagga

5. The Great Chapter

52. Kindred Sayings about Anuruddha

1. In Solitude

Sutta 2

Dutiya Raho-Gata Suttaṃ

In Solitude (b)

---

[263]

THUS have I heard:

Once the venerable Anuruddha was staying near Sāvatthī
at Jeta Grove, in Anāthapiṇḍika's Park.

Now when the venerable Anuruddha was meditating in solitude
this train of thought occurred to him:

"Whosoever neglect the four arisings of mindfulness,
by them also is neglected
the Ariyan way that goes on to the utter destruction of ill.

Whosoever undertake the four arisings of mindfulness,
by them also is undertaken
the Ariyan way that goes on to the utter destruction of ill."

■

Now the venerable Moggallāna the Great,
reading with his mind
the train of thought
in the mind of the venerable Anuruddha, -
just as a strong man might stretch out his bent arm,
or draw in his outstretched arm, -
even so did he appear before the venerable Anuruddha
and said this to him:

"Friend Anuruddha, to what extent
are the four arisings of mindfulness undertaken?"[ed1]

§

"Friend, a monk dwells contemplating the rise of things
as regards his own personal body;

he dwells contemplating the fall of things
as regards his own personal body;

being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

■

As regards externals
he dwells contemplating the rise of things in body;

As regards externals
he dwells contemplating the fall of things in body;

being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

.

■

Both as regards his own person
and as regards externals,
he dwells in body
contemplating the rise of things in body;

Both as regards his own person
and as regards externals,
he dwells in body
contemplating the fall of things in body;

Both as regards his own person
and as regards externals,
he dwells in body
contemplating both the rise and fall of things in body;

being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

§

He dwells contemplating the rise of things
as regards his own personal feelings;

he dwells contemplating the fall of things
as regards his own personal feelings;

being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

■

As regards externals
he dwells contemplating the rise of things in feelings;

As regards externals
he dwells contemplating the fall of things in feelings;

being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

.

■

Both as regards his own person
and as regards externals,

he dwells in feelings
contemplating the rise of things in feelings

Both as regards his own person
and as regards externals,
he dwells in feelings
contemplating the fall of things in feelings

Both as regards his own person and as regards externals,
he dwells in feelings
contemplating both the rise and fall of things in feelings;

being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

.

§

"He dwells contemplating the rise of things
as regards his own personal mind;

he dwells contemplating the fall of things
as regards his own personal mind;

being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

■

As regards externals
he dwells contemplating the rise of things in mind;

As regards externals
he dwells contemplating the fall of things in mind;

being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

.

■

Both as regards his own person
and as regards externals,
he dwells in mind contemplating the rise of things in mind;

Both as regards his own person
and as regards externals,
he dwells in mind contemplating the fall of things in mind;

Both as regards his own person
and as regards externals,
he dwells in mind contemplating both the rise and fall of things in mind;

being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

.

§

"He dwells contemplating the rise of things
as regards his own personal mind-states;

he dwells contemplating the fall of things
as regards his own personal mind-states;

being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

■

As regards externals
he dwells contemplating the rise of things in mind-states;

As regards externals
he dwells contemplating the fall of things in mind-states;

being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

.

■

Both as regards his own person
and as regards externals,

he dwells in mind-states
contemplating the rise of things in mind-states;

Both as regards his own person
and as regards externals,
he dwells in mind-states
contemplating the fall of things in mind-states;

Both as regards his own person
and as regards externals,
he dwells in mind-states
contemplating both the rise and fall of things in mind-states;

being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

.

Thus far, friend, the four arisings of mindfulness
are undertaken by a monk."

---

ed1 Woodward's abridgment indicates that this sutta follows the previous sutta exactly whereas it actually eliminates the refrain concerning what the bhikkhu may wish.

Saṃyutta Nikāya
5. Mahā-Vagga
52. Anuruddha Saṃyutta
1. Raho-Gata Vagga

5. The Great Chapter

52. Kindred Sayings about Anuruddha

1. In Solitude

Sutta 3

Sutanu Suttaṃ

Sutanu

---

[263]

THUS have I heard:

On a certain occasion the venerable Anuruddha
was staying on the bank of the river Sutanu[1]
at Sāvatthī

[264] Now a number of monks came to visit the venerable Anuruddha,
and on coming to him
greeted him courteously and,
after the exchange of greetings and courtesies,
sat down at one side.

So seated those monks said this:

"By cultivating
and making much of what conditions
has the venerable Anuruddha
attained great supernormal power?"

■

"Friends, it is by cultivating
and making much of
four arisings of mindfulness
that I have done so.

What four?

Herein, friends, I dwell in body contemplating body
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

So also, friends, I dwell in feelings contemplating feelings
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

I dwell in mind contemplating mind
(as transient),
ardent,
self-possessed
and mindful,

by restraining the dejection in the world
that arises from coveting.

I dwell in mind-states contemplating mind-states
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

■

It is by cultivating
and making much of
these four arisings of mindfulness, friends,
that I have come by great supernormal power.

Moreover, friends, by cultivating
and making much of
these four arisings of mindfulness,
I can recognize a mean state as mean,
a middling state as middling,
and an excellent state as excellent."[2]

---

[1] I have not met this name elsewhere.

[2] *Comy*. 'What states are mean? The twelve unprofitable intentions. ... What are the middling states? That which is profitable on three grounds: its fruit on three grounds; action that makes no difference *(kiriy'abyākataṇ)* on three grounds; and all body *(rūpa)*. What states are excellent? The four paths in full, the four fruits of a recluse's life, and *Nibhāna*.'

Saṃyutta Nikāya
5. Mahā-Vagga
52. Anuruddha Saṃyutta
1. Raho-Gata Vagga

5. The Great Chapter

52. Kindred Sayings about Anuruddha

1. In Solitude

Suttas 4-6

---

[264]

Sutta 4

Paṭhama Kaṇṭakī Suttaṃ

Cactus Grove (a)

THUS have I heard:

On a certain occasion the venerable Anuruddha, Sāriputta and Moggallāna the Great
were staying at Sāketa,
in Cactus Grove.[1]

Then the venerable Sāriputta
and Moggallāna the Great,
rising at eventide from their solitude,

went to visit the venerable Anuruddha,
and on coming to him
greeted him courteously,
and after the exchange of greetings and courtesies
sat down at one side.

As they thus sat
the venerable Sāriputta said this
to the venerable Anuruddha:

[265] "Friend Anuruddha,
what states should be abandoned
by a monk who is a pupil,
after he has attained them?"

■

"Friend Sāriputta,
the four arisings of mindfulness
should be abandoned
by a monk who is a pupil,
after he has attained them.

What four?

Herein, friend, a monk dwells in body contemplating body
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

So also, friend, a monk dwells in feelings contemplating feelings
(as transient),
ardent,
self-possessed

and mindful,
by restraining the dejection in the world
that arises from coveting.

So also, friend, a monk dwells in mind contemplating mind
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

So also, friend, a monk dwells in mind-states contemplating mind-states
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

By a monk who is a pupil, friend Sāriputta,
these four arisings of mindfulness
should be abandoned
after he has attained them."

Sutta 5

Dutiya Kaṇṭakī Suttaṃ

Cactus Grove (b)

THUS have I heard:

On a certain occasion the venerable Anuruddha, Sāriputta and Moggallāna the Great
were staying at Sāketa,
in Cactus Grove.

Then the venerable Sāriputta
and Moggallāna the Great,
rising at eventide from their solitude,
went to visit the venerable Anuruddha,
and on coming to him
greeted him courteously,
and after the exchange of greetings and courtesies
sat down at one side.

As they thus sat
the venerable Sāriputta said this
to the venerable Anuruddha:

"Friend Anuruddha,
what states should be abandoned
by a monk who is an adept,
after he has attained them?"[ed1]

■

"Friend Sāriputta,
the four arisings of mindfulness
should be abandoned
by a monk who is an adept,
after he has attained them.

What four?

Herein, friend, a monk dwells in body contemplating body
(as transient),

ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

So also, friend, a monk dwells in feelings contemplating feelings
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

So also, friend, a monk dwells in mind contemplating mind
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

So also, friend, a monk dwells in mind-states contemplating mind-states
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

By a monk who is an adept, friend Sāriputta,
these four arisings of mindfulness
should be abandoned
after he has attained them."

Sutta 6

Tatiya Kaṇṭakī Suttaṃ

Cactus Grove (c)

THUS have I heard:

On a certain occasion the venerable Anuruddha, Sāriputta and Moggallāna the Great were staying at Sāketa, in Cactus Grove.

Then the venerable Sāriputta
and Moggallāna the Great,
rising at eventide from their solitude,
went to visit the venerable Anuruddha,
and on coming to him
greeted him courteously,
and after the exchange of greetings and courtesies
sat down at one side.

As they thus sat
the venerable Sāriputta said this
to the venerable Anuruddha:

"Friend Anuruddha,
by cultivating
and making much of what conditions
have you come by such mighty magic power and majesty?"

■

"Friend, it is by cultivating
and making much of

four arisings of mindfulness
that I have done so.

What four?

Herein, friend, I dwell in body contemplating body
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

So also, friend, I dwell in feelings contemplating feelings
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

I dwell in mind contemplating mind
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

I dwell in mind-states contemplating mind-states
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

It is by cultivating
and making much of
these four arisings of mindfulness, friend,
that I have come by mighty magic power and majesty.

Moreover, friend, it is by cultivating
and making much of
these four arisings of mindfulness,
that I have come to comprehend
the thousandfold world-system."

---

[1] *Kaṇtakī-vana, supra,* text, 174. *Comy.* (reading *Tikaṇṭakī-,* calls it *mahā karamadda-vana,* which, according to Childers, is *Carissa carandas,* a sort of shrub). *Cf. supra,* 176, [? 175?] *infra,* 303 of text. [?]

[ed1] Woodward changes the phrasing here slightly: "Friend, Anuruddha, by a monk who is an adept what states should be abandoned ..." I have retained his original wording to parallel the Pali.

Saṃyutta Nikāya
5. Mahā-Vagga
52. Anuruddha Saṃyutta
1. Raho-Gata Vagga

5. The Great Chapter

52. Kindred Sayings about Anuruddha

1. In Solitude

Sutta 7

Taṇha-k-Khaya Suttaṃ

The Destruction of Craving

---

[266]

THUS have I heard:

Once the venerable Anuruddha was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the venerable Anuruddha addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the venerable Anuruddha.

Thereupon the venerable Anuruddha addressed the monks, saying:

"Friends, these four arisings of mindfulness,
if cultivated
and made much of,
conduce to the destruction of craving.

What four?

Herein a monk dwells in body contemplating body
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

So also he dwells in feelings contemplating feelings
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

He dwells in mind contemplating mind
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

He dwells in mind-states contemplating mind-states
(as transient),
ardent,
self-possessed

and mindful,
by restraining the dejection in the world
that arises from coveting.

"Friends, these four arisings of mindfulness,
if cultivated
and made much of,
conduce to the destruction of craving."

Saṃyutta Nikāya
5. Mahā-Vagga
52. Anuruddha Saṃyutta
1. Raho-Gata Vagga

5. The Great Chapter

52. Kindred Sayings about Anuruddha

1. In Solitude

Sutta 8

Salaḷā-Gāra Suttaṃ

Sāl-tree Hut

---

[266]

THUS have I heard:

Once the venerable Anuruddha was staying near Sāvatthī at Sāl-tree Hut.[1]

Then the venerable Anuruddha addressed the monks,
saying:

"Friends, take the case of the river Ganges
which flows to the east,
slides to the east,
tends to the east.

Then there comes a great crowd of folk
with pick and basket
saying:

'We will make this river Ganges
flow,
slide
and tend to the west.'

Now what think ye, friends?

Could that great crowd of folk
make the river Ganges
flow,
slide
and tend to the west?"[2]

"Surely not, friend.

And why not?

It is because, as the river Ganges
flows,
slides
and tends to the east,
it were no easy thing
to make it flow
slide
tend to the west:
insomuch that fatigue and vexation
would be the lot
of that great crowd of folk."

"Just so, friends,
in the case of a monk
who is cultivating the four arisings of mindfulness
and making much of them,

suppose the rajah's royal ministers
or his friends
or boon-companions
or kinsmen
or blood-relations
were to come to **[267]** that monk
and tempt him
with the offer of wealth,[3]
saying:

'Come, good man!

Why should these yellow robes torment you?

Why parade about
with shaven crown and bowl?

Come!
Return to the lower life,
enjoy possessions
and do deeds of merit.'

But, friends, for that monk,
who is cultivating
and making much of
the four arisings of mindfulness,
to reject the training
and return to the lower life
were a thing impossible.

Why so?

Because, friends,
as that monk's heart has
for many a long day
been flowing,
sliding,

tending to seclusion,
for him to return to the lower life
were a thing impossible.

§

And how, friends,
does a monk cultivate,
make much of,
the four arisings of mindfulness?

Herein, friends,
a monk dwells in body contemplating body
(as transient),
being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting;

contemplating feelings in feelings
(as transient),
being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting;

contemplating mind in mind
(as transient),
being ardent,
self-possessed
and mindful,

by restraining the dejection in the world
that arises from coveting;

contemplating mind-states in mind-states (as transient),
(as transient),
being ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

That, friends, is how a monk cultivates, makes much of the four arisings of mindfulness."

---

[1] *Salaḷāgāre*. *Comy*. 'in a leaf-hut made of a sāl-tree, with a sāl-tree standing at the door. Hence the name.' *Cf*. *JA*. v, 430 - *Mil*. *Panh*. (trans.) ii, 224, where Rhys Davids says it is Sal or Hal = *Shorea robusta*.

[2] *K.S*. iv, 124; *S*. iv, 191.

[3] Lit. 'should offer by bringing up.' *Abhihaṭṭhuṃ* is ger. of *abhihaṃsati*. *Pāli Dict*. refs, to *Vinaya Texts,* ii, 440 *n*.

Saṃyutta Nikāya
5. Mahā-Vagga
52. Anuruddha Saṃyutta
1. Raho-Gata Vagga

5. The Great Chapter

52. Kindred Sayings about Anuruddha

1. In Solitude

Sutta 9

Sabba or Ambapāla Suttaṃ

The All or Ambapālī

---

[267]

THUS have I heard:

Once the venerable Anuruddha and Sāriputta were staying at Vesālī, in Ambapālī's Grove.[1]

Now the venerable Sāriputta,
rising from his solitude at eventide,
went to visit the venerable Anuruddha,
and on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

As he thus sat he said this to the venerable Anuruddha:

"Serene, friend Anuruddha,
is your air![2]

Very clear and shining
is your complexion!

In what manner of living
does the venerable Anuruddha
now generally spend his time?"

"Friend, my mind is well grounded
in four arisings of mindfulness.

That is how I generally spend my time.

What are the four?

[268] Herein, friends, I dwell in body contemplating body
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

So also, friends, I dwell in feelings contemplating feelings
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

I dwell in mind contemplating mind
(as transient),

ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

I dwell in mind-states contemplating mind-states
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

It is in these four arisings of mindfulness, friend,
that my mind is well grounded,
and that is how I generally spend my time.

Friend, the monk who is Arahant,
who has destroyed the āsavas,
who has lived the life,
done his task,
lifted the burden,
won his own welfare,
who has worn out the fetters of becoming,
who has won full realization
and is liberated, -
such an one generally spends his time
with mind well grounded
in these four arisings of mindfulness."

"A gain for us, friend!

Well gotten by us, friend,
that face to face with the venerable Anuruddha

we have heard him utter
his lordly utterance!"[3]

---

[1] *Cf. supra*, text, 142 *n*.

[2] *Indriyāni, lit*. 'sense-faculties.' *Cf. K.S*. ii, 186. [also: SN 3.28.1]

[3] *Āsabhī-vācā* ('bull-like'). *Cf. D*. ii, 15. *Comy*. calls it 'supreme utterance denoting the state of Arahantship.'

Saṃyutta Nikāya
5. Mahā-Vagga
52. Anuruddha Saṃyutta
1. Raho-Gata Vagga

5. The Great Chapter

52. Kindred Sayings about Anuruddha

1. In Solitude

Sutta 10

Bāḷha-Gilāya or Gihīnaya or Gilāna Suttaṃ

Grievously Afflicted[1]

---

[268]

THUS have I heard:

On a certain occasion the venerable Anuruddha was staying near Sāvatthī in Dark Wood,
being sick and grievously afflicted.|| ||

Now a number of monks came to visit the venerable Anuruddha,
and on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side thy said:

"Pray what is the venerable Anuruddha's life,
in that the painful feelings that come upon him
make no impression on his mind?"[2]

"Friends, it is because I dwell
with my mind well grounded
in four arisings of mindfulness.

That is why the painful feelings that come upon me
make no impression on my mind.

What are the four?

Herein, friends, I dwell in body contemplating body
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

So also, friends, I dwell in feelings contemplating feelings
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

I dwell in mind contemplating mind
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

I dwell in mind-states contemplating mind-states
(as transient),
ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

It is because I thus dwell, friends,
that the painful feelings that come upon me
make no impression on my mind."

---

[1] Text has an alternative title *Gihīnayo*, which seems a corruption of Sinh. *MSS*. *Uddāna* has *Bāḷhagilāyanaṇ*.

[2] *Cittaṇ na pariyādāya tiṭṭhanti* ('lay hold of and remain'). *Cf*. *S*. ii, 235; iii, 101.

Saṃyutta Nikāya
5. Mahā-Vagga
52. Anuruddha Saṃyutta
2. Sahassa Vagga

5. The Great Chapter

52. Kindred Sayings about Anuruddha

2. Thousandfold

---

[269]

Sutta 11

Thousandfold

THUS have I heard:

Once the venerable Anuruddha was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now a number of monks came to visit the venerable Anuruddha,
and on coming to him greeted him courteously,
and after the exchange of greetings and courtesies,
sat down at one side.

As they thus sat
those monks said this to the venerable Anuruddha:

"By cultivating and making much of what conditions
has the venerable Anuruddha
come by great supernormal power?"

"Friends, it is by cultivating and making much of
four arisings of mindfulness
that I have come by great supernormal power.

What are the four?

Herein, friends, I dwell in body contemplating body,
being ardent,
self-possessed,
and mindful.

I dwell in feelings contemplating feelings,
being ardent,
self-possessed,
and mindful.

I dwell in mind contemplating mind,
being ardent,
self-possessed,
and mindful.

I dwell in mind-states contemplating mind-states,
being ardent,
self-possessed,
and mindful.

Moreover, friends, it is by the fact
of cultivating and making much of
these four arisings of mindfulness
that I have come to comprehend
the thousandfold world-system."

Sutta 12

Psychic power (a)

THUS have I heard:

Once the venerable Anuruddha was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now a number of monks came to visit the venerable Anuruddha,
and on coming to him greeted him courteously,
and after the exchange of greetings and courtesies,
sat down at one side.

As they thus sat
those monks said this to the venerable Anuruddha:

"By cultivating and making much of what conditions
has the venerable Anuruddha
come by great supernormal power?"

"Friends, it is by cultivating and making much of
four arisings of mindfulness
that I have come by great supernormal power.

What are the four?

Herein, friends, I dwell in body contemplating body,
being ardent,
self-possessed,
and mindful.

I dwell in feelings contemplating feelings,
being ardent,
self-possessed,
and mindful.

I dwell in mind contemplating mind,
being ardent,
self-possessed,
and mindful.

I dwell in mind-states contemplating mind-states,
being ardent,
self-possessed,
and mindful.

Moreover, friends, it is by cultivating and making much of
these four arisings of mindfulness
I enjoy in divers ways
manifold forms of magic power, thus:[ed1]

From being one I become many
from being many I became one:
manifest or invisible
I go unhindered through a wall,
through a rampart,
through a mountain,
as if it were through air.

I plunge into the earth
and shoot up again
as if in water.

I walk upon the water without parting it,
as if on solid ground.

I travel sitting cross-legged through the air,
like a bird upon the wing.

Even this moon and sun,
though they be of such mighty power and majesty,
I handle and stroke them with my hand.

Even as far as the Brahma World
I have power with my body."

Sutta 13

Psychic power (b)

THUS have I heard:

Once the venerable Anuruddha was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now a number of monks came to visit the venerable Anuruddha,
and on coming to him greeted him courteously,
and after the exchange of greetings and courtesies,
sat down at one side.

As they thus sat
those monks said this to the venerable Anuruddha:

"By cultivating and making much of what conditions
has the venerable Anuruddha
come by great supernormal power?"

"Friends, it is by cultivating and making much of
four arisings of mindfulness

that I have come by great supernormal power.

What are the four?

Herein, friends, I dwell in body contemplating body,
being ardent,
self-possessed,
and mindful.

I dwell in feelings contemplating feelings,
being ardent,
self-possessed,
and mindful.

I dwell in mind contemplating mind,
being ardent,
self-possessed,
and mindful.

I dwell in mind-states contemplating mind-states,
being ardent,
self-possessed,
and mindful.

Moreover, friends, it is by cultivating and making much of
these four arisings of mindfulness
that with the deva-power of hearing,
purified and surpassing that of man,
I hear sounds both of devas and of men,
both far and near."

Sutta 14

Thought-reading

THUS have I heard:

Once the venerable Anuruddha was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now a number of monks came to visit the venerable Anuruddha,
and on coming to him greeted him courteously,
and after the exchange of greetings and courtesies,
sat down at one side.

As they thus sat
those monks said this to the venerable Anuruddha:

"By cultivating and making much of what conditions
has the venerable Anuruddha
come by great supernormal power?"

"Friends, it is by cultivating and making much of
four arisings of mindfulness
that I have come by great supernormal power.

What are the four?

Herein, friends, I dwell in body contemplating body,
being ardent,
self-possessed,
and mindful.

I dwell in feelings contemplating feelings,
being ardent,
self-possessed,
and mindful.

I dwell in mind contemplating mind,
being ardent,
self-possessed,
and mindful.

I dwell in mind-states contemplating mind-states,
being ardent,
self-possessed,
and mindful.

Moreover, friends, it is by cultivating and making much of
these four arisings of mindfulness
that with my mind
I read and know the minds of beings,
of other persons.

I know the lustful mind as lustful,
of the mind that is free from lust I know it to be so,
of the mind that is full of hate I know it to be so,
of the mind that is free from hate I know it to be so,
of the mind that is deluded I know it to be deluded,
of the mind that is free from delusion I know it to be free,
of the mind that is cramped, I know it to be cramped,
of the mind that is diffuse, I know it to be diffuse,
of the lofty mind I know it to be lofty,
of the mean mind, I know it to be mean,
of the mind which is inferior I know it to be so,
of the mind that is superior I know it to be so,
Of the mind that is uncontrolled, I know it is uncontrolled,
of the mind that is controlled I know it to be controlled,
of the mind that is in bondage, I know it to be in bondage,
of the mind that is liberated, I know it as liberated."

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[270]

Sutta 15

Causal occasion (a)

THUS have I heard:

Once the venerable Anuruddha was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now a number of monks came to visit the venerable Anuruddha,
and on coming to him greeted him courteously,
and after the exchange of greetings and courtesies,
sat down at one side.

As they thus sat
those monks said this to the venerable Anuruddha:

"By cultivating and making much of what conditions
has the venerable Anuruddha
come by great supernormal power?"

"Friends, it is by cultivating and making much of
four arisings of mindfulness
that I have come by great supernormal power.

What are the four?

Herein, friends, I dwell in body contemplating body,
being ardent,
self-possessed,
and mindful.

I dwell in feelings contemplating feelings,
being ardent,
self-possessed,
and mindful.

I dwell in mind contemplating mind,
being ardent,
self-possessed,
and mindful.

I dwell in mind-states contemplating mind-states,
being ardent,
self-possessed,
and mindful.

Moreover, friends, it is by cultivating and making much of
these four arisings of mindfulness
that I know as it really is the causal occasion[1] as such, and wbat is not the causal occasion as such."

Sutta 16

Causal occasion (b)

THUS have I heard:

Once the venerable Anuruddha was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now a number of monks came to visit the venerable Anuruddha,
and on coming to him greeted him courteously,
and after the exchange of greetings and courtesies,
sat down at one side.

As they thus sat
those monks said this to the venerable Anuruddha:

"By cultivating and making much of what conditions
has the venerable Anuruddha
come by great supernormal power?"

"Friends, it is by cultivating and making much of
four arisings of mindfulness
that I have come by great supernormal power.

What are the four?

Herein, friends, I dwell in body contemplating body,
being ardent,
self-possessed,
and mindful.

I dwell in feelings contemplating feelings,
being ardent,
self-possessed,
and mindful.

I dwell in mind contemplating mind,
being ardent,
self-possessed,
and mindful.

I dwell in mind-states contemplating mind-states,
being ardent,
self-possessed,
and mindful.

Moreover, friends, it is by cultivating and making much of
these four arisings of mindfulness
that I know in its causal occasion and conditions the fruit of actions[2] done
in past, future and present times."

Sutta 17

Practice

THUS have I heard:

Once the venerable Anuruddha was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now a number of monks came to visit the venerable Anuruddha,
and on coming to him greeted him courteously,
and after the exchange of greetings and courtesies,
sat down at one side.

As they thus sat
those monks said this to the venerable Anuruddha:

"By cultivating and making much of what conditions
has the venerable Anuruddha
come by great supernormal power?"

"Friends, it is by cultivating and making much of
four arisings of mindfulness
that I have come by great supernormal power.

What are the four?

Herein, friends, I dwell in body contemplating body,
being ardent,
self-possessed,
and mindful.

I dwell in feelings contemplating feelings,
being ardent,
self-possessed,
and mindful.

I dwell in mind contemplating mind,
being ardent,
self-possessed,
and mindful.

I dwell in mind-states contemplating mind-states,
being ardent,
self-possessed,
and mindful.

Moreover, friends, it is by cultivating and making much of
these four arisings of mindfulness
that I know, as it really is, all the directions[3] whatsoever of each practice."

Sutta 18

The world

THUS have I heard:

Once the venerable Anuruddha was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now a number of monks came to visit the venerable Anuruddha,
and on coming to him greeted him courteously,
and after the exchange of greetings and courtesies,
sat down at one side.

As they thus sat
those monks said this to the venerable Anuruddha:

"By cultivating and making much of what conditions
has the venerable Anuruddha
come by great supernormal power?"

"Friends, it is by cultivating and making much of
four arisings of mindfulness
that I have come by great supernormal power.

What are the four?

Herein, friends, I dwell in body contemplating body,
being ardent,
self-possessed,
and mindful.

I dwell in feelings contemplating feelings,
being ardent,
self-possessed,
and mindful.

I dwell in mind contemplating mind,
being ardent,
self-possessed,
and mindful.

I dwell in mind-states contemplating mind-states,
being ardent,
self-possessed,
and mindful.

Moreover, friends, it is by cultivating and making much of
these four arisings of mindfulness
that I know the world as it really is,
in its divers shapes and forms."

Sutta 19

Of Divers Characters

THUS have I heard:

Once the venerable Anuruddha was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now a number of monks came to visit the venerable Anuruddha,
and on coming to him greeted him courteously,
and after the exchange of greetings and courtesies,
sat down at one side.

As they thus sat
those monks said this to the venerable Anuruddha:

"By cultivating and making much of what conditions
has the venerable Anuruddha
come by great supernormal power?"

"Friends, it is by cultivating and making much of
four arisings of mindfulness
that I have come by great supernormal power.

What are the four?

Herein, friends, I dwell in body contemplating body,
being ardent,
self-possessed,
and mindful.

I dwell in feelings contemplating feelings,
being ardent,
self-possessed,
and mindful.

I dwell in mind contemplating mind,
being ardent,
self-possessed,
and mindful.

I dwell in mind-states contemplating mind-states,
being ardent,
self-possessed,
and mindful.

Moreover, friends, it is by cultivating and making much of
these four arisings of mindfulness
that I know,
as they really are,
the divers characters of beings."[4]

Sutta 20

Faculty

THUS have I heard:

Once the venerable Anuruddha was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now a number of monks came to visit the venerable Anuruddha,
and on coming to him greeted him courteously,
and after the exchange of greetings and courtesies,
sat down at one side.

As they thus sat
those monks said this to the venerable Anuruddha:

"By cultivating and making much of what conditions
has the venerable Anuruddha
come by great supernormal power?"

"Friends, it is by cultivating and making much of
four arisings of mindfulness
that I have come by great supernormal power.

What are the four?

Herein, friends, I dwell in body contemplating body,
being ardent,
self-possessed,
and mindful.

I dwell in feelings contemplating feelings,
being ardent,

self-possessed,
and mindful.

I dwell in mind contemplating mind,
being ardent,
self-possessed,
and mindful.

I dwell in mind-states contemplating mind-states,
being ardent,
self-possessed,
and mindful.

Moreover, friends, it is by cultivating and making much of
these four arisings of mindfulness
that I know,
as they really are,
the natures of the minds of other beings,
of other persons."[5]

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[271]

Sutta 21

Trance.[6]

THUS have I heard:

Once the venerable Anuruddha was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now a number of monks came to visit the venerable Anuruddha,
and on coming to him greeted him courteously,
and after the exchange of greetings and courtesies,
sat down at one side.

As they thus sat
those monks said this to the venerable Anuruddha:

"By cultivating and making much of what conditions
has the venerable Anuruddha
come by great supernormal power?"

"Friends, it is by cultivating and making much of
four arisings of mindfulness
that I have come by great supernormal power.

What are the four?

Herein, friends, I dwell in body contemplating body,
being ardent,
self-possessed,
and mindful.

I dwell in feelings contemplating feelings,
being ardent,
self-possessed,
and mindful.

I dwell in mind contemplating mind,
being ardent,
self-possessed,
and mindful.

I dwell in mind-states contemplating mind-states,
being ardent,
self-possessed,
and mindful.

Moreover, friends, it is by cultivating and making much of
these four arisings of mindfulness
that I know,
as they really are,
the corruption,
purification[7] and uprising[8] of the attainments in trance,
liberation
and concentration."

Sutta 22

Knowledge (a)

THUS have I heard:

Once the venerable Anuruddha was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now a number of monks came to visit the venerable Anuruddha,
and on coming to him greeted him courteously,
and after the exchange of greetings and courtesies,
sat down at one side.

As they thus sat
those monks said this to the venerable Anuruddha:

"By cultivating and making much of what conditions
has the venerable Anuruddha
come by great supernormal power?"

"Friends, it is by cultivating and making much of
four arisings of mindfulness
that I have come by great supernormal power.

What are the four?

Herein, friends, I dwell in body contemplating body,
being ardent,
self-possessed,
and mindful.

I dwell in feelings contemplating feelings,
being ardent,
self-possessed,
and mindful.

I dwell in mind contemplating mind,
being ardent,
self-possessed,
and mindful.

I dwell in mind-states contemplating mind-states,
being ardent,
self-possessed,
and mindful.

Moreover, friends, it is by cultivating and making much of
these four arisings of mindfulness
that I can remember my divers existences in the past,
to wit:

One birth,
two births,
three, four, five,
even ten births,
twenty, thirty, forty, fifty births;

even a hundred births,
a thousand, a hundred thousand births.

I call to mind divers aeons
of involution and evolution.

I know:

'Such was I by name,
such was I by clan,
by caste.

Thus was I nourished,
thus did I undergo pleasure and pain,
such was my span of life.'

I know:

'Thence I deceased
and rose up so and so.

There I dwelt,
of such and such a name,
of such a clan,
of such a caste,
so nourished;
such and such pleasure and pain did I undergo,
such my span of life.

Then deceased
I rose up in the present life.'

That is how
with all details and characteristics
I can remember my divers existences
in past time."

Sutta 23

Knowledge (b)

THUS have I heard:

Once the venerable Anuruddha was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now a number of monks came to visit the venerable Anuruddha,
and on coming to him greeted him courteously,
and after the exchange of greetings and courtesies,
sat down at one side.

As they thus sat
those monks said this to the venerable Anuruddha:

"By cultivating and making much of what conditions
has the venerable Anuruddha
come by great supernormal power?"

"Friends, it is by cultivating and making much of
four arisings of mindfulness
that I have come by great supernormal power.

What are the four?

Herein, friends, I dwell in body contemplating body,
being ardent,

self-possessed,
and mindful.

I dwell in feelings contemplating feelings,
being ardent,
self-possessed,
and mindful.

I dwell in mind contemplating mind,
being ardent,
self-possessed,
and mindful.

I dwell in mind-states contemplating mind-states,
being ardent,
self-possessed,
and mindful.

Moreover, friends, it is by cultivating and making much of
these four arisings of mindfulness
that with the deva-sight,
purified and surpassing that of men
I behold beings:
as they decease and rise up (elsewhre)
I discern them,
both mean and exalted,
of features fair and foul,
gone to weal or gone to woe,
according to their deeds,
thus:

'Alas! these good folk,
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the noble ones,

of perverted views
and reaping the fruit of their perverted views, —
these folk,
on the dissolution of the body,
after death arose again in the Waste,
the Downfall
and the Constant Round.

Ah! and these good folk,
given to the practice of good deeds,
of good words,
of good thoughts,
not scoffing at the noble ones,
of sound views
and reaping the fruits of their sound views, —
these beings,
on the dissolution of the body,
after death arose again in the Happy Way,
the Heaven World.'

Thus with deva-sight,
purified and surpassing that of man
do I behold beings as they decease
and rise up (elsewhere):
I discern them, both mean and exalted,
of features fair and foul,
gone to weal or gone to woe
according to their merits."

Sutta 24

Knowledge (c)

THUS have I heard:

Once the venerable Anuruddha was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now a number of monks came to visit the venerable Anuruddha,
and on coming to him greeted him courteously,
and after the exchange of greetings and courtesies,
sat down at one side.

As they thus sat
those monks said this to the venerable Anuruddha:

"By cultivating and making much of what conditions
has the venerable Anuruddha
come by great supernormal power?"

"Friends, it is by cultivating and making much of
four arisings of mindfulness
that I have come by great supernormal power.

What are the four?

Herein, friends, I dwell in body contemplating body,
being ardent,
self-possessed,
and mindful.

I dwell in feelings contemplating feelings,
being ardent,
self-possessed,
and mindful.

I dwell in mind contemplating mind,
being ardent,
self-possessed,
and mindful.

I dwell in mind-states contemplating mind-states,
being ardent,
self-possessed,
and mindful.

Moreover, friends, it is by cultivating and making much of
these four arisings of mindfulness,
by destroying the āsavas,
I realize in this very life,
by my own unaided power,
I attain and abide in that heart's release,
that release by insight
which is freed from the āsavas."

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[1] *Ṭhānaṃ*. *Cf*. *Pts*. *of Contr.,* 139; *A*. iii, 417, where *Comy*. paraphrases as *kāraṇaṃ kāraṇato*. Here *Comy*. says: 'Disciples have this knowledge partially (*ehadesena*), but omniscient Buddhas have it in every particular.' These powers are the attributes [or *dasa-balānī*] of the Tathāgata or of one who utters the bull-like utterance, enumerated at *M*. 1, 69 *ff*.

[2] *Kamma-samādāna* (text 266). *Cf*. *Expositor* ii, 399.

[3] *Sabbattha-gāmini*.

[4] *Nānādhimuttikaṃ sattānaṃ* (at *M*. i the reading is *-muttikataṃ*).

[5] *Indriya-paro-pariyattiṃ* (at *M*. i, -yattaṃ).

[6] *Uddāna* has *jānaṃ;* Sinh. *MSS*. *jānana*.

[7] *Vodāna*. *Compend*. 68, 4 'adoption (*gotrabhu*) receives the special name of the moment of purification.'

[8] *Cf*. *Compend*., 67.

[ed1] I have picked up the abridged passages from Woodwards translation of SN 5.51.11. He has made some changes as indicated in his abridgements which I have incorporated as I think appropriate.

Saṃyutta Nikāya
5. Mahā-Vagga
53. Jhāna Saṃyutta
1. Gaṇgā Peyyala

5. The Great Chapter

53. Kindred Sayings on the Four Trances[ed1]

1. Gangā-Repetition

Suttas 1-12

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[272]

Sutta 1

Foremost in Purity:
(Ganges — Flowing and Sliding to Eastward)

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four trances.

What four?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

These, monks, are the four trances.

■

"Just as, monks, the river Ganges
flows to the East,
slides to the East,
tends to the East,
even so a monk,
by cultivating the four trances,
making much of the four trances,
flows,
slides
and tends
to Nibbāna.

■

And how cultivating,
how making much of
the four trances
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,

apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

That is how cultivating,
how making much of
the four trances
a monk flows,
slides
and tends
to Nibbāna."

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[273]

Sutta 2

Yamunā — Flowing and Sliding to Eastward

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Just as, monks, the river Yamunā
flows to the East,
slides to the East,
tends to the East,
even so a monk,
by cultivating the four trances,
making much of the four trances,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four trances
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk, aloof from sensuality,
aloof from evil states,

enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

That is how cultivating,
how making much of
the four trances

a monk flows,
slides
and tends
to Nibbāna."

Sutta 3

Acīravatī — Flowing and Sliding to Eastward

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Just as, monks, the river Acīravatī
flows to the East,
slides to the East,
tends to the East,
even so a monk,
by cultivating the four trances,
making much of the four trances,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four trances
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

That is how cultivating,
how making much of
the four trances
a monk flows,
slides
and tends
to Nibbāna."

Sutta 4

Sarabhū — Flowing and Sliding to Eastward

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Just as, monks, the river Sarabhū
flows to the East,
slides to the East,
tends to the East,
even so a monk,
by cultivating the four trances,
making much of the four trances,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four trances
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

That is how cultivating,
how making much of
the four trances
a monk flows,
slides
and tends
to Nibbāna."

Sutta 5

Mahī — Flowing and Sliding to Eastward

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Just as, monks, the river Mahī
flows to the East,
slides to the East,
tends to the East,
even so a monk,
by cultivating the four trances,
making much of the four trances,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four trances
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

That is how cultivating,
how making much of
the four trances
a monk flows,
slides
and tends
to Nibbāna."

Sutta 6

Ganges, Yamunā, Acīravatī, Sarabhū, Mahī — Flowing and Sliding to Eastward

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Just as, monks, the river Ganges, Yamunā, Acīravatī, Sarabhū, Mahī
flows to the East,
slides to the East,
tends to the East,
even so a monk,
by cultivating the four trances,
making much of the four trances,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four trances
does a monk flow,
slide

and tend
to Nibbāna?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,

which is the fourth trance,
he abides therein.

That is how cultivating,
how making much of
the four trances
a monk flows,
slides
and tends
to Nibbāna."

Sutta 7

Ganges — Flowing and Sliding to the Ocean

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Just as, monks, the river Ganges
flows to the Ocean,
slides to the Ocean,
tends to the Ocean,
even so a monk,
by cultivating the four trances,

making much of the four trances,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four trances
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

That is how cultivating,
how making much of
the four trances
a monk flows,
slides
and tends
to Nibbāna."

Sutta 8

Yamunā — Flowing and Sliding to the Ocean

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Just as, monks, the river Yamunā
flows to the Ocean,
slides to the Ocean,
tends to the Ocean,
even so a monk,
by cultivating the four trances,
making much of the four trances,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four trances
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,

that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

That is how cultivating,
how making much of
the four trances
a monk flows,
slides
and tends
to Nibbāna."

Sutta 9

Acīravatī — Flowing and Sliding to the Ocean

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Just as, monks, the river Acīravatī
flows to the Ocean,
slides to the Ocean,
tends to the Ocean,
even so a monk,
by cultivating the four trances,
making much of the four trances,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four trances
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk, aloof from sensuality,
aloof from evil states,

enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

That is how cultivating,
how making much of
the four trances

a monk flows,
slides
and tends
to Nibbāna."

Sutta 10

Sarabhū — Flowing and Sliding to the Ocean

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Just as, monks, the river Sarabhū
flows to the Ocean,
slides to the Ocean,
tends to the Ocean,
even so a monk,
by cultivating the four trances,
making much of the four trances,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four trances
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

That is how cultivating,
how making much of
the four trances
a monk flows,
slides
and tends
to Nibbāna."

Sutta 11

Mahī — Flowing and Sliding to the Ocean

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Just as, monks, the river Mahī
flows to the Ocean,
slides to the Ocean,
tends to the Ocean,
even so a monk,
by cultivating the four trances,
making much of the four trances,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four trances
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

That is how cultivating,
how making much of
the four trances
a monk flows,
slides
and tends
to Nibbāna."

Sutta 12

Ganges, Yamunā, Acīravatī, Sarabhū, Mahī — Flowing and Sliding to the Ocean

THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Just as, monks, the river Ganges, Yamunā, Acīravatī, Sarabhū, Mahī
flows to the Ocean,
slides to the Ocean,
tends to the Ocean,
even so a monk,
by cultivating the four trances,
making much of the four trances,
flows,
slides
and tends
to Nibbāna.

And how cultivating,
how making much of
the four trances
does a monk flow,
slide
and tend
to Nibbāna?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

That is how cultivating,
how making much of
the four trances
a monk flows,
slides
and tends
to Nibbāna."

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ed1 The PTS ed. has no title. I have used Woodward's translation of '*jhāna*' for the title.

Saṃyutta Nikāya
5. Mahā-Vagga
53. Jhāna Saṃyutta
2. Appamāda Vagga

5. The Great Chapter

53. Kindred Sayings on the Four Trances

2. Earnestness

Suttas 13-22

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[273]

Sutta 13

Tathāgata

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all creatures,
whether footless or having two,
four,
or many feet;
whether having forms or formless;
whether conscious or unconscious,
or neither conscious nor unconscious, —
of these the Tathāgata,
the Arahant,
the fully Enlightened One,
is reckoned chief; —
even so, monks,
of all profitable conditions which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four trances."

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four trances."

Sutta 14

The Foot

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all the foot-characteristics
of such creatures as roam about
are joined together in the foot of the elephant,
and as the elephant's foot
in size
is reckoned chief,
even so, monks, of all profitable conditions
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four trances."

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,

entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four trances."

Sutta 15

The Roof-peak

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in a peaked house
all the rafters whatsoever
go together to the roof-peak,
slope to the roof-peak,

are joined together in the roof-peak,
and of them
the peak is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four trances."

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,

which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four trances."

Sutta 16

Wood

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all scented woods whatsoever
the dark sandal-wood is reckoned chief, —
even so of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four trances."

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,

born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four trances."

Sutta 17

Heart-wood

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all scented heart-woods whatsoever
the red saldal-wood is reckoned chief, —
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four trances."

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,

entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four trances."

Sutta 18

Jasmine

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all scented flowers whatsoever
the jasmine is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,

which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four trances."

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,

mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four trances."

Sutta 19

Prince

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, all petty princes whatsoever
follow in the train of the universal monarch,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four trances."

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four trances."

Sutta 20

Moon

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all starry bodies whatsoever
the radiance does not equal one-sixteenth part
of the radiance of the moon;
just as the moon is reckoned chief of them,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four trances."

And how, monks,
does a monk who is earnest
cultivate

and make much of
the four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,

which is the fourth trance,
he abides therein.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four trances."

Sutta 21

Sun

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in the autumn season,
when the sky is opened up
and cleared of clouds,
the sun,
leaping up into the firmament,
drives away all darkness,

and shines
and burns
and flashes forth,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four trances."

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,

which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four trances."

Sutta 22

Cloth

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, of all woven cloths whatsoever
the cloth of Benares is reckoned chief,
even so, monks, of all profitable conditions,
which are rooted in earnestness,
which join together in earnestness, —
of those conditions
earnestness is reckoned chief.

Of the earnest monk
it may be expected
that he will cultivate,
that he will make much of
the four trances."

And how, monks,
does a monk who is earnest
cultivate
and make much of
the four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,

born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

Thus, monks, a monk who is earnest
cultivates
and makes much of
the four trances."

Saṃyutta Nikāya
5. Mahā-Vagga
53. Jhāna Saṃyutta
3. Bala-Karaṇīya Vagga

5. The Great Chapter

53. Kindred Sayings on the Four Trances

3. Deeds Requiring Strength

Suttas 23-34

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[273]

Sutta 23

Strength

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, whatsoever deeds requiring strength
are done,
all of them are done
in dependence on the earth,
with the earth for their support,
even so a monk,
depending on virtue,
supported by virtue,
cultivates the four trances,
makes much,
of the four trances.

And how does a monk,
depending on virtue,
supported by virtue,
cultivate the four trances,
make much,
of the four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

That is how a monk
depending on virtue,
supported by virtue,
cultivates the four trances,
makes much,
of the four trances."

Sutta 24

Seed

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, whatsoever species
of seed and vegetation
come to growth,
increase
and maturity,
all of them depend on the earth,
are supported by the earth;
even so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the four trances,
attains growth,
increase
and maturity of conditions.

And how does a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the four trances,
attain growth,
increase
and maturity of conditions?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the four trances,
attains growth,
increase
and maturity of conditions."

Sutta 25

The Snake

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Supported, monks, by Himalaya,
lord of mountains,
snakes grow a body
and get strength.

When they have grown a body
and got strength there,
they go down to the tarns.

From the tarns
they go down to the lakes,

From the lakes
they go down to the small rivers,

From the small rivers
they go down to the great rivers,

From the great rivers
they go down to the sea,
the mighty ocean.

There they get great size and growth of body.

Just so, monks, a monk who,
depending on virtue,
supported by virtue,
cultivates and makes much of
the four trances,
attains growth,
increase
and maturity of conditions.

And how, monks, does a monk,
depending on virtue,
supported by virtue,
cultivates and makes much of
the four trances,
attain growth,
increase
and maturity of conditions?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

That is how a monk
depending on virtue,
supported by virtue,
cultivating and making much of
the four trances,
attains growth,
increase
and maturity of conditions."

Sutta 26

The Tree

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose a tree, monks,
that inclines to the east,
slopes to the east,
tends to the east.

When cut down at the root,
in what direction would it fall?"

"As it slopes,
as it inclines,
as it tends, lord."

"Well, monks, even so
a monk, cultivating and makng much of
the four trances,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna."

And how does a monk,
cultivating and makng much of
the four trances,
incline to Nibbāna,
slope to Nibbāna,
tend to Nibbāna,?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,

which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

That is how a monk,
cultivating and makng much of
the four trances,
inclines to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna."

Sutta 27

The Pot

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as a pot,
if overset,
empties out its water,
and cannot take it in again,
even so a monk
who cultivates and makes much of
the four trances,
empties out ill, unprofitable states
and cannot take them in again.

And how, monks, can a monk,
by cultivating and makng much of
the four trances,
empty out ill, unprofitable states
and not take them in again?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,

zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

That is how a monk,
cultivating and makng much of
the four trances
empties out ill, unprofitable states
and not take them in again."

Sutta 28

Bearded Wheat

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose monks, the spike of bearded wheat
or bearded barley
be well aimed.

When pressed by hand or foot,
it is possible
that it will pierce hand or foot
and draw blood.

Why so?

Because, monks,
the spike is well aimed.

Even so, monks,
owing to the right aim of way-culture
it is possible
that a monk will pierce ignorance,
will draw knowledge,
will realize Nibbāna,.

Why so?

Because, monks,
his view is well aimed.

And how, monks, does a monk
by view well aimed,
by well aimed way-culture
so pierce ignorance,
draw knowledge
and realize Nibbāna?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

That is how a monk,
by view well aimed,
by well aimed way-culture
pierces ignorance,
draws knowledge
and realizes Nibbāna."

Sutta 29

The Sky

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, divers winds blow in the sky, -
some winds blow from the east,
some winds blow from the west,
some winds blow from the north,
some winds blow from the south,
some winds are dusty,
some winds are dustless,
some winds are cool
some winds are hot
some winds are soft
some winds are boisterous.

Even so, monks,
when a monk cultivates the four trances,
makes much of the four trances,
then in him
the four trances
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four trances,
by culture
reach fulfilment,
the four trances,

by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment.

And how, monks, when a monk cultivates the four trances,
makes much of the four trances,
do the four trances
by culture
reach fulfilment,
the four best efforts,
by culture
reach fulfilment,
the four trances,
by culture
reach fulfilment,
the four trances,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,

zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

That is how monks, when a monk cultivates the four trances,
makes much of the four trances,
the four trances
by culture
reach fulfilment,
the four best efforts,

by culture
reach fulfilment,
the four trances,
by culture
reach fulfilment,
the four trances,
by culture
reach fulfilment,
the five powers
by culture
reach fulfilment,
the Ariyan eightfold way
by culture
reaches fulfilment in him."

Sutta 30

The Rain-Cloud (a)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in the last month of the hot season
the dust and dirt fly up,
and then out of due season
a great rain-cloud in a moment
lays and makes them vanish, -
even so does a monk
who cultivates and makes much of
the four trances
lay and cause to vanish
the ill
unprofitable states
that rise from time to time.

And how does a monk
who cultivates and makes much of
the four trances
lay and cause to vanish
the ill
unprofitable states
that rise from time to time?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,

which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

That is how monks, when a monk cultivates the four trances,
makes much of the four trances,
a monk lays and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

Sutta 31

The Rain-Cloud (b)

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, from time to time
a strong wind scatters
and causes to vanish
a great mass of clouds
that has arisen,
even so a monk who cultivates and makes much of
the four trances
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again.

And how does a monk who cultivates and makes much of
the four trances
from time to time
scatter and cause to vanish
the ill,
unprofitable states

that rise
and rise again?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,

which is the fourth trance,
he abides therein.

That is how monks, when a monk cultivates the four trances,
makes much of the four trances,
from time to time
scatters and causes to vanish
the ill,
unprofitable states
that rise
and rise again."

Sutta 32

The Ship

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, in the case of a sea-faring vessel
rigged with masts and stays

and stranded on the bank,
for six months it is worn by the water,
while in the dry season
its rigging is spoiled by wind and sun:
then, overstrung by a shower
in the rainy season,
it is easily weakened
and rots away, -
just so, in a monk who cultivates and makes much of
the four trances
right easily the fetters are weakened
and rot away.

And how, monks, in one so cultivating and making much of
the four trances
are the fetters weakened
and rot away?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

That is how monks, in one so cultivating and making much of
the four trances
the fetters are weakened
and rot away."

Sutta 33

For All Comers

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, a guest-house.

Thither come folk from the eastern quarter,
who take up residence therein.

Thither come folk from the western quarter,
who take up residence therein.

Thither come folk from the northern quarter,
who take up residence therein.

Thither come folk from the southern quarter,
who take up residence therein.

Noblemen and brahmins,
commoners and serfs.

Even so, monks, a monk who cultivates the four trances,
who makes much of the four trances,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood.

Those states that are to be abandoned
by full comprehension,
by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates.

What, monks, are the states to be realized
by full comprehension?

To that question you must reply:

'It is the five factors
that have to do with grasping.'

What five?

They are these:

The body-factor
that has to do with grasping,
the factor of feeling
that has to do with grasping,
the perception-factor
that has to do with grasping,
the activities-factor
that has to do with grasping,
the consciousness-factor
that has to do with grasping.

And what, monks, are the states
that are to be abandoned
by full comprehension?

They are ignorance,
and lust of becoming.

These are the states to be abandoned
by full comprehension.

And what, monks, are the states
that are to be realized
by full comprehension?

They are knowledge and release.

These are the states
to be realized by full comprehension.

And what, monks, are the states
that are to be cultivated
by full comprehension?

They are calm and insight.

These are the states
to be cultivated by full comprehension.

And how does a monk, cultivating and making much of the four trances,
realize,
abandon,
fully comprehend
and cultivate (these states)?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

That is how monks, a monk who cultivates the four trances,
who makes much of the four trances,
by full comprehension
realizes those states
which are by full comprehension
to be fully understood;

those states that are to be abandoned
by full comprehension,

by full comprehension
he abandons;

those states that are to be realized
by full comprehension,
by full comprehension
he realizes;

those states that are to be cultivated
by full comprehension,
by full comprehension
he cultivates."

Sutta 34

The River

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, the river Ganges,
that flows,

slides
and tends towards the east,
and there comes a great crowd of folk,
armed with pick and basket, saying:

'We will make this river Ganges
flow,
slide
and tend towards the west.'

What think ye, monks?

Would that great crowd of folk
make the river Ganges
flow,
slide
and tend towards the west?"

"Surely not, lord."

"And why not?"

"Because, lord, the river Ganges
flows,
slides
and tends towards the east,
it were no easy thing
to make it flow,
slide
and tend towards the west;
insomuch that fatigue and vexation
would be the lot
of that great crowd of folk."

"Just so, monks, if the rajah's royal ministers
or his friends
or boon companions

or kinsmen
or blood relatives
were to come to a monk
who is cultivating and making much of the Axiyan eightfold way,
and were to seek to entice him with wealth, saying:

'Come, good man!

Why should these yellow robes torment you?

Why parade about with shaven crown and bowl?

Come!

Return to the lower life
and enjoy possessions
and do deeds of merit,' -

for that monk
so cultivating and making much of the four trances
return to the lower life is impossible.

Why so?

Because, monks, that monk's heart
has for many a long day
been bent on detachment,
inclined to detachment,
turned towards detachment,
so that there is no possibility
for him to return to the lower life.

And how, monks, does a monk
cultivate and make much of the four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,

enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

That is how monks, a monk cultivates and makes much of the four trances."

Saṃyutta Nikāya
5. Mahā-Vagga
53. Jhāna Saṃyutta
4. Esana Vagga

5. The Great Chapter

53. Kindred Sayings on the Four Trances

4. Longing

Suttas 35-44

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[273]

Sutta 35

Longing

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the full comprehension of these three longings, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,

mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

b. Realization

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the realization of (the meaning of) these three longings, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

c. Weariing Out

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the wearing out of these three longings, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,

which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

d. Abandoning

"Monks, there are these three longings.

What three?

The longing for sensual delights,
the longing for becoming,
the longing for the holy life.

These, monks, are the three longings.

It is for the abandoning of these three longings, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,

by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

§

Sutta 36

Conceits

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,

the 'worse am I' conceit.

These are the three conceits.

It is for the full comprehension
of these three conceits, monks,
that the four trances is to be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

b. Realization

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the realization of (the meaning of) these three conceits, monks,
that the four trances is to be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

c. Weariing Out

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the wearing out of these three conceits, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

d. Abandoning

"Monks, there are these three conceits.

What three?

The 'better am I' conceit,
the 'equal am I' conceit,
the 'worse am I' conceit.

These are the three conceits.

It is for the abandoning of these three conceits, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,

born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

§

Sutta 37

Āsava

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the full comprehension
of these three *āsavas,* monks,
that the four trances is to be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,

enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

b. Realization

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the realization of (the meaning of) these three *āsavas,* monks,
that the four trances is to be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein.

---

c. Weariing Out

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the wearing out of these three *āsavas,* monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,

that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

d. Abandoning

"Monks, there are three *āsavas*.

What three?

The *āsava* of sensual delight,
the *āsava* of becoming,
the *āsava* of nescience.

These are the three.

It is for the abandoning of these three *āsava,* monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,

apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

§

Sutta 38

Becoming

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the full comprehension
of these three becomings monks,
that the four trances is to be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

b. Realization

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the realization of (the meaning of) these three becomings, monks,
that the four trances is to be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

c. Weariing Out

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the wearing out of these three becomings, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,

born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

d. Abandoning

"Monks there are three becomings.

What three?

Becoming in the sensuous world,
becoming in the world of form,
becoming in the formless world.

These are the three.

It is for the abandoning of these three becomings, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,

mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

§

Sutta 39

Suffering

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the full comprehension
of these three forms of suffering monks,
that the four trances is to be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,

which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

b. Realization

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the realization of (the meaning of) these three forms of suffering, monks,
that the four trances is to be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

c. Weariing Out

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the wearing out of these three forms of suffering, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

d. Abandoning

"Monks, there are these three forms of suffering.

What three?

The sort of suffering caused by pain,
the sort caused by the activities,
the sort of suffering caused by the changeable nature of things.

These are the three.

It is for the abandoning of these three forms of suffering, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

§

Sutta 40

Obstructions

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the full comprehension
of these three obstructions monks,
that the four trances is to be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

b. Realization

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the realization of (the meaning of) these three obstructions, monks,
that the four trances is to be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

c. Weariing Out

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the wearing out of these three obstructions, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

d. Abandoning

"Monks, there are these three (mental) obstructions.

What three?|| ||

The obstruction of lust,
the obstruction of hatred,
the obstruction of illusion.

These are the three.

It is for the abandoning of these three obstructions, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,

that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

§

Sutta 41

Stains

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the full comprehension
of these three stains, monks,
that the four trances is to be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

b. Realization

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the realization of (the meaning of) these three stains, monks,
that the four trances is to be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

c. Weariing Out

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the wearing out of these three stains, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

d. Abandoning

"Monks, there are these three stains.

What three?

The stain of lust,
the stain of hatred,
the stain of illusion.

These are the three.

It is for the abandoning of these three stains, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,

born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

§

Sutta 42

Pains

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the full comprehension
of these three pains, monks,
that the four trances is to be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,

enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

b. Realization

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the realization of (the meaning of) these three pains, monks,
that the four trances is to be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

c. Weariing Out

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the wearing out of these three pains, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,

that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

d. Abandoning

"Monks, there are these three pains.

What three?

The pain of lust,
the pain of hatred,
the pain of illusion.

These are the three.

It is for the abandoning of these three pains, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,

apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

§

Sutta 43

Feelings

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the full comprehension
of these three feelings, monks,
that the four trances is to be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

b. Realization

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the realization of (the meaning of) these three feelings, monks,
that the four trances is to be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

c. Weariing Out

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the wearing out of these three feelings, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,

born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

d. Abandoning

"Monks, there are these three feelings.

What three?

Feeling that is pleasant,
feeling that is painful,
feeling that is neither pleasant nor painful.

These are the three.

It is for the abandoning of these three feelings, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,

mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

§

Sutta 44

Craving

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the full comprehension
of these three cravings, monks,
that the four trances is to be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,

which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

b. Realization

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the realization of (the meaning of) these three cravings, monks,
that the four trances is to be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,

by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

c. Weariing Out

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the wearing out of these three cravings, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

d. Abandoning

"Monks, there axe these three cravings.

What three?

The craving for sensual delights,
the craving for becoming,
the craving for ceasing to become.

These are the three.

It is for the abandoning of these three cravings, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

Saṃyutta Nikāya
5. Mahā-Vagga
53. Jhāna Saṃyutta
5. Ogha Vagga

5. The Great Chapter

53. Kindred Sayings on the Four Trances

5. The Flood

Suttas 45-54

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[274]

Sutta 45

The Flood

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the full comprehension of these four floods, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,

mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

b. Realization

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the realization of (the meaning of) these four floods, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

c. Weariing Out

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the wearing out of these four floods, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,

which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

d. Abandoning

"Monks, there are these four floods.

What four?

The flood of sensual desire,
the flood of becoming,
the flood of view,
the flood of nescience.

These are the four floods.

It is for the abandoning of these four floods, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,

by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

§

Sutta 46

Bond

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,

the bond of view,
the bond of nescience.

These are the four bonds.

It is for the full comprehension of these four bonds, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

b. Realization

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the realization of (the meaning of) these four bonds, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,

zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

c. Weariing Out

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the wearing out of these four bonds, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

d. Abandoning

"Monks, there are these four bonds.

What four?

The bond of sensual desire,
the bond of becoming,
the bond of view,
the bond of nescience.

These are the four bonds.

It is for the abandoning these four bonds, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

§

Sutta 47

Grasping

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the full comprehension of these four graspings, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

b. Realization

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the realization (of the meaning) of these four graspings, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,

which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

c. Weariing Out

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the wearing out of these four graspings, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,

by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

d. Abandoning

"Monks, there are these four graspings.

What four?

The grasping of sensual desire,
the grasping of view,
the grasping of rite and ritual,
the grasping of the self-heresy.

These are the four graspings.

It is for the abandoning of these four graspings, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

§

Sutta 48

(Bodily) Ties

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the full comprehension of these four bodily ties, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,

born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

b. Realization

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the realization (of the meaning) of these four bodily ties, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,

mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

c. Weariing Out

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the wearing out of these four bodily ties, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

d. Abandoning

"Monks, there are these four (bodily) ties.

What four?

The bodily tie of covetousness,
the bodily tie of malevolence,
the bodily tie of contagion of rite and ritual,
the bodily tie of tendency to dogmatic view.

These are the four bodily ties.

It is for the abandoning of these four bodily ties, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,

which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

§

Sutta 49

Tendency

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the full comprehension of these seven tendencies, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

b. Realization

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the realization (of the meaning) of these seven tendencies, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

c. Weariing Out

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the wearing out of these seven tendencies, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

d. Abandoning

"Monks, there are these seven tendencies.

What seven?

The tendency to sensual lust,
the tendency to resentment,
the tendency to view,
the tendency to doubt and wavering,
the tendency to conceit,
the tendency to nescience.

These are the seven tendencies.

It is for the abandoning of these seven tendencies, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,

that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

§

Sutta 50

The Sense-Pleasures

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the full comprehension of these five pleasures of sense, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

b. Realization

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the realization (of the meaning) of these five pleasures of sense, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

c. Weariing Out

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the wearing out of these five pleasures of sense, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

d. Abandoning

"Monks, there are these five pleasures of sense.

What five?

There are objects cognizable by the eye,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are sounds cognizable by the ear,
objects desirable,
pleasant,
delightful and dear,

passion-fraught,
inciting to lust.

There are scents cognizable by the nose,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are savours cognizable by the tongue,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

There are tangibles cognizable by the body,
objects desirable,
pleasant,
delightful and dear,
passion-fraught,
inciting to lust.

These are the five pleasures of sense.

It is for the abandoning of these five pleasures of sense, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,

zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

§

Sutta 51

Hindrances

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the full comprehension of these five pleasures of sense, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

b. Realization

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the realization (of the meaning) of these five hindrances, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,

which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

c. Weariing Out

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,

the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the wearing out of these five hindrances, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

d. Abandoning

"Monks, there are these five hindrances.

What five?

The hindrance of sensual desire,
the hindrance of malevolence,
the hindrance of sloth and torpor,
the hindrance of excitement and flurry,
the hindrance of doubt and wavering.

These are the five hindrances.

It is for the abandoning of these five hindrances, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,

zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

§

Sutta 52

Factors

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the full comprehension of these five factors of grasping, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

b. Realization

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the realization (of the meaning) of these five factors of grasping, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,

zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

c. Weariing Out

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,

the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the wearing out of these five factors of grasping, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

d. Abandoning

"Monks, there are these five factors of grasping.

What five?

The factor of grasping of body,
the factor of grasping of feeling,
the factor of grasping of perception,
the factor of grasping of the activities,
the factor of grasping of consciousness.

These are the five factors of grasping.

It is for the abandoning of these five factors of grasping, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,

zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

§

Sutta 53

The Lower Set (of Fetters)

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the full comprehension of these five lower fetters, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

b. Realization

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the realization (of the meaning) of these five lower fetters, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,

which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,

which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

c. Weariing Out

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,

desire and lust,
malevolence.

These are the five lower fetters.

It is for the wearing out of these five lower fetters, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

d. Abandoning

"Monks, there is this set of five lower fetters.

What five?

The individual-group-view,
doubt and wavering,
contagion of rite and ritual,
desire and lust,
malevolence.

These are the five lower fetters.

It is for the abandoning of these five lower fetters, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,

zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

§

Sutta 54

The Higher Set (of Fetters)

a. Full Comprehension

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the full comprehension of these five higher fetters, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

b. Realization

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the realization (of the meaning) of these five higher fetters, monks, that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,

which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

c. Weariing Out

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,

excitement,
nescience.

These are the five higher fetters.

It is for the wearing out of these five higher fetters, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,
zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

---

d. Abandoning

"Monks, there is this set of five higher fetters.

What five?

Lust of form,
lust of the formless,
conceit,
excitement,
nescience.

These are the five higher fetters.

It is for the abandoning of these five higher fetters, monks,
that the four trances must be cultivated.

What four trances?

Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first trance
which is accompanied by thought directed and sustained,
born of solitude,

zestful and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third trance,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness that he had before,
entering on that state which is neither pleasant nor painful,
that utter purity of mindfulness reached by indifference,
which is the fourth trance,
he abides therein."

Saṃyutta Nikāya
5. Mahā-Vagga
54. Ānāpāna Saṃyutta
1. Eka-Dhamma Vagga

5. The Great Chapter

54. Kindred Sayings about

In-Breathing and Out-Breathing

1. The One Condition

Sutta 1

Eka-Dhamma Suttaṃ

The One Condition

---

[311] **[275]**

THUS have I heard:

Once the Exalted One was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One said:

"Monks, there is one condition which,
if cultivated and made much of,

is of great fruit,
of great profit.

What is that one condition?

It is concentration on in-breathing and out-breathing.

And how cultivated, monks,
how made much of,
is concentration on in-breathing and out-breathing
of great fruit, of great profit?[1]

Monks, under this rule,
a monk who goes to a forest
or the foot of a tree
or a lonely place,
sits down cross-legged,
holding the body straight.
Setting mindfulness in front of him,[2]
he breathes in mindfully
and mindfully breathes out.

As he draws in a long breath he knows:

'A long breath I draw in.'

As he breathes out a long breath he knows:

'I breathe out a long breath'.

As he draws in a short breath he knows:

'A short breath I draw in.'

As he breathes out a short breath he knows:

'I breathe out a short breath.'

Thus he makes up his mind[3] (repeating):

'I shall breathe in,
feeling it go through the whole body.[4]

Feeling it go through the whole body
I shall breathe out.

Calming down the bodily aggregate
I shall breathe in.

Calming down the bodily aggregate
I shall breathe out.'

[276] Thus he makes up his mind (repeating):

'Feeling the thrill of zest
I shall breathe in.

Feeling the thrill of zest
I shall breathe out.

Feeling the sense of ease[5]
I shall breathe in.

Feeling the sense of ease
I shall breathe out.'

He makes up his mind (repeating):

'Aware of all mental factors[6]
I shall breathe in.

Aware of all mental factors
I shall breathe out.

Calming down the mental factors
I shall breathe in.

Calming down the mental factors
I shall breathe out.

Aware of mind I shall breathe in.

Aware of mind I shall breathe out.'

He makes up his mind (repeating):

'Gladdening[7] my mind I shall breathe in.

Gladdening my mind I shall breathe out.

Composing my mind I shall breathe in.

Composing my mind I shall breathe out.

Detaching my mind I shall breathe in.

Detaching my mind I shall breathe out.'

He makes up his mind (repeating):

'Contemplating impermanence[8] I shall breathe in.

Contemplating impermanence I shall breathe out.

Contemplating dispassion I shall breathe in.

Contemplating dispassion I shall breathe out.

Contemplating cessation I shall breathe in.

Contemplating cessation I shall breathe out.

Contemplating renunciation I shall breathe in.

Contemplating renunciation I shall breathe out.'

Thus cultivated, monks,
thus made much of,
the concentration on in-breathing and out-breathing
is of great fruit,
of great profit."[9]

---

[1] *Comy*. refers to the section on ānāpāna-sati at *VM*. 267 *ff*. *Cf* Yogavacara (*Manual of A Mystic*) i; *D*. ii, 291 = *Dialog*. ii, 317; *M*. i, 56; *MA*. i. 247 *ff*.; *Paṭisambh*. i, 184-6.

[2] Between the eyebrows, where the Hindus place the brow-cakram.

[3] *Sikkhati = ghaṭati, vāyamati*. *[VM. Pāliṇ vatvā.]*

[4] *Paṭisaṇvedi*. *[VM. pākaṭaṇ karonto.]* He visualizes the breath as passing in and through the whole frame and out again.

[5] '*Sukhaṇ* is bodily and mental.' *VM*.

[6] *Citta-saṇkārā = vedanādayo dve khandhā*. *VM*.

[7] *Abhippamodayaṇ = pamodento, hāsento* (by way of concentration and introspection). *VM*.

[8] 'Freeing it from the hindrances by the first *jhāna;* from thought generated and sustained by the second *jhāna;* from zest by the third, from pleasure and pain by the fourth *jhāna*.' *VM*.

[9] He does these repeatedly by calling up (their opposites) permanence, well-being, self, passionate delight, passion, arising (of things), stinginess.' *VM*.

Saṃyutta Nikāya
5. Mahā-Vagga
54. Ānāpāna Saṃyutta
1. Eka-Dhamma Vagga

5. The Great Chapter

54. Kindred Sayings about

In-Breathing and Out-Breathing

1. The One Condition

Sutta 2

Bojjhaṇga Suttaṃ

Limb of Wisdom

---

[277]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One said:

"Monks, concentration on in-breathing and our-breathing,
if cultivated and made much of,

is of great fruit,
of great profit.

How cultivated?

Under this rule,
a monk cultivates the limb of wisdom that is mindfulness
accompanied by concentration on in-breathing and out-breathing,
which tends to seclusion,
to dispassion,
to cessation,
that ends in self-surrender.

He cultivates the limb of wisdom that is Norm-investigation,
accompanied by concentration on in-breathing and out-breathing,
which tends to seclusion,
to dispassion,
to cessation,
that ends in self-surrender.

He cultivates the limb of wisdom that is energy,
which tends to seclusion,
to dispassion,
to cessation,
that ends in self-surrender.

He cultivates the limb of wisdom that is zest,
which tends to seclusion,
to dispassion,
to cessation,
that ends in self-surrender.

He cultivates the limb of wisdom that is tranquillity,
which tends to seclusion,
to dispassion,
to cessation,
that ends in self-surrender.

He cultivates the limb of wisdom that is concentration,
which tends to seclusion,
to dispassion,
to cessation,
that ends in self-surrender.

He cultivates the limb of wisdom that is equanimity,
which tends to seclusion,
to dispassion,
to cessation,
that ends in self-surrender.

If thus cultivated and made much of, monks,
the concentration on in-breathing and out-breathing
is of great fruit,
of great profit."

Saṃyutta Nikāya
5. Mahā-Vagga
54. Ānāpāna Saṃyutta
1. Eka-Dhamma Vagga

5. The Great Chapter

54. Kindred Sayings about

In-Breathing and Out-Breathing

1. The One Condition

Sutta 3

Suddhaka Suttaṃ

Puritan

---

[277]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One said:

"Monks, concentration on in-breathing and our-breathing,
if cultivated and made much of,

is of great fruit,
of great profit.

How cultivated?

"Monks, under this rule,
a monk who goes to a forest
or the foot of a tree
or a lonely place,
sits down cross-legged,
holding the body straight.

Setting mindfulness in front of him,
he breathes in mindfully
and mindfully breathes out.

As he draws in a long breath he knows:
'A long breath I draw in'.

As he breathes out a long breath he knows:
'I breathe out a long breath'.

As he draws in a short breath he knows:
'A short breath I draw in'.

As he breathes out a short breath he knows:
'I breathe out a short breath'.

Thus he makes up his mind (repeating):

'I shall breathe in,
feeling it go through the whole body.

Feeling it go through the whole body
I shall breathe out.

Calming down the bodily aggregate
I shall breathe in.

Calming down the bodily aggregate
I shall breathe out.'

Thus he makes up his mind (repeating):

'Feeling the thrill of zest
I shall breathe in.

Feeling the thrill of zest
I shall breathe out.

Feeling the sense of ease
I shall breathe in.

Feeling the sense of ease
I shall breathe out'.

He makes up his mind (repeating):

'Aware of all mental factors
I shall breathe in.

Aware of all mental factors
I shall breathe out.

Calming down the mental factors
I shall breathe in.

Calming down the mental factors
I shall breathe out.

Aware of mind I shall breathe in.

Aware of mind I shall breathe out'.

He makes up his mind (repeating):

'Gladdening my mind I shall breathe in.

Gladdening my mind I shall breathe out.

Composing my mind I shall breathe in.

Composing my mind I shall breathe out.

Detaching my mind I shall breathe in.

Detaching my mind I shall breathe out.

He makes up his mind (repeating):

'Contemplating impermanence I shall breathe in.

Contemplating impermanence I shall breathe out.

Contemplating dispassion I shall breathe in.

Contemplating dispassion I shall breathe out.

Contemplating cessation I shall breathe in.

Contemplating cessation I shall breathe out.

Contemplating renunciation I shall breathe in.

Contemplating renunciation I shall breathe out'.

Thus cultivated, monks,
thus made much of,
the concentration on in-breathing and out-breathing
is of great fruit,
of great profit."

Saṃyutta Nikāya
5. Mahā-Vagga
54. Ānāpāna Saṃyutta
1. Eka-Dhamma Vagga

5. The Great Chapter

54. Kindred Sayings about

In-Breathing and Out-Breathing

1. The One Condition

Sutta 4

Paṭhama Phalā Suttaṃ

Fruits (a)

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[278]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One said:

"Monks, concentration on in-breathing and our-breathing,
if cultivated and made much of,

is of great fruit,
of great profit.

How cultivated?

Monks, under this rule,
a monk who goes to a forest
or the foot of a tree
or a lonely place,
sits down cross-legged,
holding the body straight.

Setting mindfulness in front of him,
he breathes in mindfully
and mindfully breathes out.

As he draws in a long breath he knows:

'A long breath I draw in'.

As he breathes out a long breath he knows:

'I breathe out a long breath.'

As he draws in a short breath he knows:

'A short breath I draw in'.

As he breathes out a short breath he knows:

'I breathe out a short breath'.

Thus he makes up his mind (repeating):

'I shall breathe in,
feeling it go through the whole body.

Feeling it go through the whole body
I shall breathe out.

Calming down the bodily aggregate
I shall breathe in.

Calming down the bodily aggregate
I shall breathe out.'

Thus he makes up his mind (repeating):

'Feeling the thrill of zest
I shall breathe in.

Feeling the thrill of zest
I shall breathe out.

Feeling the sense of ease
I shall breathe in.

Feeling the sense of ease
I shall breathe out.'

He makes up his mind (repeating):

'Aware of all mental factors
I shall breathe in.

Aware of all mental factors
I shall breathe out.

Calming down the mental factors
I shall breathe in.

Calming down the mental factors
I shall breathe out.

Aware of mind I shall breathe in.

Aware of mind I shall breathe out.'

He makes up his mind (repeating):

'Gladdening my mind I shall breathe in.

Gladdening my mind I shall breathe out.

Composing my mind I shall breathe in.

Composing my mind I shall breathe out.

Detaching my mind I shall breathe in.

Detaching my mind I shall breathe out.

"He makes up his mind (repeating):

"Contemplating impermanence I shall breathe in.

Contemplating impermanence I shall breathe out.

Contemplating dispassion I shall breathe in.

Contemplating dispassion I shall breathe out.

Contemplating cessation I shall breathe in.

Contemplating cessation I shall breathe out.

Contemplating renunciation I shall breathe in.

Contemplating renunciation I shall breathe out.

Thus cultivated, monks,
thus made much of,
the concentration on in-breathing and out-breathing

is of great fruit,
of great profit.

Monks, if concentration on in-breathing and out-breathing
be thus cultivated,
thus made much of,
one of these two fruits may be looked for:
either realization in this very life,
or, if there be any substrate left,
at any rate the state of non-return."

Saṃyutta Nikāya
5. Mahā-Vagga
54. Ānāpāna Saṃyutta
1. Eka-Dhamma Vagga

5. The Great Chapter

54. Kindred Sayings about

In-Breathing and Out-Breathing

1. The One Condition

Sutta 5

Dutiya Phalā Suttaṃ

Fruits (b)

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[278]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One said:

"Monks, concentration on in-breathing and our-breathing,
if cultivated and made much of,

is of great fruit,
of great profit.

How cultivated?

Monks, under this rule,
a monk who goes to a forest
or the foot of a tree
or a lonely place,
sits down cross-legged,
holding the body straight.

Setting mindfulness in front of him,
he breathes in mindfully
and mindfully breathes out.

As he draws in a long breath he knows:

'A long breath I draw in.'

As he breathes out a long breath he knows:

'I breathe out a long breath.'

As he draws in a short breath he knows:

'A short breath I draw in.'

As he breathes out a short breath he knows:

'I breathe out a short breath.'

Thus he makes up his mind (repeating):

'I shall breathe in,
feeling it go through the whole body.

Feeling it go through the whole body
I shall breathe out.

Calming down the bodily aggregate
I shall breathe in.

Calming down the bodily aggregate
I shall breathe out.'

Thus he makes up his mind (repeating):

'Feeling the thrill of zest
I shall breathe in.

Feeling the thrill of zest
I shall breathe out.

Feeling the sense of ease
I shall breathe in.

Feeling the sense of ease
I shall breathe out.'

He makes up his mind (repeating):

'Aware of all mental factors
I shall breathe in.

Aware of all mental factors
I shall breathe out.

Calming down the mental factors
I shall breathe in.

Calming down the mental factors
I shall breathe out.

Aware of mind I shall breathe in.

Aware of mind I shall breathe out.'

He makes up his mind (repeating):

'Gladdening my mind I shall breathe in.

Gladdening my mind I shall breathe out.

Composing my mind I shall breathe in.

Composing my mind I shall breathe out.

Detaching my mind I shall breathe in.

Detaching my mind I shall breathe out.

"He makes up his mind (repeating):

'Contemplating impermanence I shall breathe in.

Contemplating impermanence I shall breathe out.

Contemplating dispassion I shall breathe in.

Contemplating dispassion I shall breathe out.

Contemplating cessation I shall breathe in.

Contemplating cessation I shall breathe out.

Contemplating renunciation I shall breathe in.

Contemplating renunciation I shall breathe out.

Thus cultivated, monks,
thus made much of,
the concentration on in-breathing and out-breathing

is of great fruit,
of great profit.

Monks, if concentration on in-breathing and out-breathing
be thus cultivated,
thus made much of,
these seven fruits may be looked for.

What seven?

In this very life, previously,[10]
one establishes gnosis,
and if not in this same life, previously,
then one does so at the moment of death.

If not at the moment of death,
then, by having worn down the five fetters
of the lower sort,
he is one who wins release midway.

Failing that,
he does so by reduction of his time.

Failing that he passes away without much trouble

Or failing that he passes away with some trouble.

If he do none of these,
he is 'one who goes upstream,'
and he is reborn in the Pure Abodes.

These, monks, are the seven fruits,
the seven profits
to be looked for
if concentration on in-breathing and out-breathing
be cultivated and made much of."

[10] *Cf. supra*, text, 204.

Saṃyutta Nikāya
5. Mahā-Vagga
54. Ānāpāna Saṃyutta
1. Eka-Dhamma Vagga

5. The Great Chapter

54. Kindred Sayings about

In-Breathing and Out-Breathing

1. The One Condition

Sutta 6

Ariṭṭha Suttaṃ

Ariṭṭha[11]

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[278]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks, do ye practise
concentration on in-breathing and out-breathing?"

At these words the venerable Ariṭṭha said to the Exalted One:

"I, lord, do practise it."

"But in what way do you practise it, Ariṭṭha?"

"Thus, lord.

I abandon sensual desire
for lusts that are past.

Sensual desire for lusts to come
is vanished.

Both **[279]** inwardly and outwardly
the consciousness of repugnance for things
is perfectly disciplined.[12]

Mindful I breathe in,
mindful I breathe out.[13]

That, lord, is how I practise
concentration on in-breathing and out-breathing."

"True, Ariṭṭha.

That is concentration on in-breathing and out-breathing.

And yet I-declare it is not.

Now, Ariṭṭha, I will tell you how
concentration on in-breathing and out-breathing
is done perfectly, in every detail.

Do you listen to it.

Apply your mind and I will speak."

"I will, lord," replied the venerable Ariṭṭha to the Exalted One.

The Exalted One said:

"Now, Ariṭṭha, how is concentration on in-breathing and out-breathing
done perfectly,
in every detail?

In this method, Ariṭṭha,
a monk who goes to a forest
or the foot of a tree
or a lonely place,
sits down cross-legged,
holding the body straight.
Setting mindfulness in front of him,
he breathes in mindfully
and mindfully breathes out.

As he draws in a long breath he knows:

'A long breath I draw in.'

As he breathes out a long breath he knows:

'I breathe out a long breath.'

As he draws in a short breath he knows:

'A short breath I draw in.'

As he breathes out a short breath he knows:

'I breathe out a short breath.'

Thus he makes up his mind (repeating):

'I shall breathe in,
feeling it go through the whole body.

Feeling it go through the whole body
I shall breathe out.

Calming down the bodily aggregate
I shall breathe in.

Calming down the bodily aggregate
I shall breathe out.'

Thus he makes up his mind (repeating):

'Feeling the thrill of zest
I shall breathe in.

Feeling the thrill of zest
I shall breathe out.

Feeling the sense of ease
I shall breathe in.

Feeling the sense of ease
I shall breathe out.'

He makes up his mind (repeating):

'Aware of all mental factors
I shall breathe in.

Aware of all mental factors
I shall breathe out.

Calming down the mental factors
I shall breathe in.

Calming down the mental factors
I shall breathe out.

Aware of mind I shall breathe in.

Aware of mind I shall breathe out.'

He makes up his mind (repeating):

'Gladdening my mind I shall breathe in.

Gladdening my mind I shall breathe out.

Composing my mind I shall breathe in.

Composing my mind I shall breathe out.

Detaching my mind I shall breathe in.

Detaching my mind I shall breathe out.'

He makes up his mind (repeating):

'Contemplating impermanence I shall breathe in.

Contemplating impermanence I shall breathe out.

Contemplating dispassion I shall breathe in.

Contemplating dispassion I shall breathe out.

Contemplating cessation I shall breathe in.

Contemplating cessation I shall breathe out.

Contemplating renunciation I shall breathe in.

Contemplating renunciation I shall breathe out.'

That, Ariṭṭha, is how concentration on in-breathing and out-breathing
is done perfectly,
in every detail."

[11] *Cf*. *M*. i, 130; *A*. iii, 451; Vinaya Texts, ii, 377.

[12] 'Herein,' says *Comy*. 'he declares the path of non-retum.'

[13] 'Here he declares the insight of the path of Arahantship.'

Saṃyutta Nikāya
5. Mahā-Vagga
54. Ānāpāna Saṃyutta
1. Eka-Dhamma Vagga

5. The Great Chapter

54. Kindred Sayings about

In-Breathing and Out-Breathing

1. The One Condition

Sutta 7

Kappina Suttaṃ

Kappina

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[279]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now on that occasion
the venerable Kappina the Great[14] was not far off,
sitting cross-legged,

holding his body erect,
with mindfulness set in front of him.

Then the Exalted One saw the venerable Kappina
sitting not far off,
sitting cross-legged,
holding his body erect,
with mindfulness set in front of him
and on seeing him he said to the monks:

"Monks, do ye ever see any wavering
or shaking of body
in this monk?"

"Lord, so far as we have seen him,
whether sitting amid the Order
or sitting alone and solitary,
we have never observed any wavering
or shaking of body
in that venerable one."

[280] "Monks, it is by the fact
of cultivating and making much
of such concentration
that there is no wavering
or shaking of body
that this monk can attain at will
such concentration,
can attain it without difficulty,
attain it without trouble.

And by cultivating and making much
of what sort of concentration
is there no wavering
and shaking of body?

It is by cultivating
and making much of
the concentration on in-breathing and out-breathing
that there no wavering
and shaking of body.

And how cultivated,
how made much of
that there no wavering
and shaking of body?

In this method, monks,
a monk who has gone to a forest
or the foot of a tree
or a lonely place,
sits down cross-legged,
holding the body straight.
Setting mindfulness in front of him,
he breathes in mindfully
and mindfully breathes out.

As he draws in a long breath he knows:

'A long breath I draw in.'

As he breathes out a long breath he knows:

'I breathe out a long breath.'

As he draws in a short breath he knows:

'A short breath I draw in.'

As he breathes out a short breath he knows:

'I breathe out a short breath.'

Thus he makes up his mind (repeating):

'I shall breathe in,
feeling it go through the whole body.

Feeling it go through the whole body
I shall breathe out.

Calming down the bodily aggregate
I shall breathe in.

Calming down the bodily aggregate
I shall breathe out.'

Thus he makes up his mind (repeating):

'Feeling the thrill of zest
I shall breathe in.

Feeling the thrill of zest
I shall breathe out.

Feeling the sense of ease
I shall breathe in.

Feeling the sense of ease
I shall breathe out.'

He makes up his mind (repeating):

'Aware of all mental factors
I shall breathe in.

Aware of all mental factors
I shall breathe out.

Calming down the mental factors
I shall breathe in.

Calming down the mental factors
I shall breathe out.

Aware of mind I shall breathe in.

Aware of mind I shall breathe out.'

He makes up his mind (repeating):

'Gladdening my mind I shall breathe in.

Gladdening my mind I shall breathe out.

Composing my mind I shall breathe in.

Composing my mind I shall breathe out.

Detaching my mind I shall breathe in.

Detaching my mind I shall breathe out.'

He makes up his mind (repeating):

'Contemplating impermanence I shall breathe in.

Contemplating impermanence I shall breathe out.

Contemplating dispassion I shall breathe in.

Contemplating dispassion I shall breathe out.

Contemplating cessation I shall breathe in.

Contemplating cessation I shall breathe out.

Contemplating renunciation I shall breathe in.

Contemplating renunciation I shall breathe out.'

That, monks, is how,
when one cultivates and makes much of
the concentration on in-breathing and out-breathing,
there is no wavering or shaking of body,
no wavering or shaking of mind."

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[14] *Cf. K.S.* ii, 194; *Brethren,* 254. He was one of the twelve 'Great' elder brethren of the Order. At [an 1.231], the Master points him out as foremost in preaching, and as 'radiant [*odātaka* (?). This may mean "of light complexion"; for, as he was a monk, it cannot have its usual meaning "dressed in white"], lean and high-nosed.'
See also: Maha Kappino for more biographical information.

Saṃyutta Nikāya
5. Mahā-Vagga
54. Ānāpāna Saṃyutta
1. Eka-Dhamma Vagga

5. The Great Chapter

54. Kindred Sayings about

In-Breathing and Out-Breathing

1. The One Condition

Sutta 8

Dīpa Suttaṃ

The lamp

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[280]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

The Exalted One said:

"Monks, intent concentration on in-breathing and out-breathing,
if cultivated and made much of,

is of great fruit,
of great profit.

And how cultivated and made much of
is it of great fruit and great profit?

In this method, a monk
having gotten himself off to the forest
or the foot of a tree
or a lonely place,
sits down cross-legged,
holding the body straight.
Setting mindfulness in front of him,
he breathes in mindfully
and mindfully breathes out.

As he draws in a long breath he knows:

'A long breath I draw in.'

As he breathes out a long breath he knows:

'I breathe out a long breath.'

As he draws in a short breath he knows:

'A short breath I draw in.'

As he breathes out a short breath he knows:

'I breathe out a short breath.'

Thus he makes up his mind (repeating):

'I shall breathe in,
feeling it go through the whole body.

Feeling it go through the whole body
I shall breathe out.

Calming down the bodily aggregate
I shall breathe in.

Calming down the bodily aggregate
I shall breathe out.'

Thus he makes up his mind (repeating):

'Feeling the thrill of zest
I shall breathe in.

Feeling the thrill of zest
I shall breathe out.

Feeling the sense of ease
I shall breathe in.

Feeling the sense of ease
I shall breathe out.'

He makes up his mind (repeating):

'Aware of all mental factors
I shall breathe in.

Aware of all mental factors
I shall breathe out.

Calming down the mental factors
I shall breathe in.

Calming down the mental factors
I shall breathe out.

Aware of mind I shall breathe in.

Aware of mind I shall breathe out.'

He makes up his mind (repeating):

'Gladdening my mind I shall breathe in.

Gladdening my mind I shall breathe out.

Composing my mind I shall breathe in.

Composing my mind I shall breathe out.

Detaching my mind I shall breathe in.

Detaching my mind I shall breathe out.'

He makes up his mind (repeating):

'Contemplating impermanence I shall breathe in.

Contemplating impermanence I shall breathe out.

Contemplating dispassion I shall breathe in.

Contemplating dispassion I shall breathe out.

Contemplating cessation I shall breathe in.

Contemplating cessation I shall breathe out.

Contemplating renunciation I shall breathe in.

Contemplating renunciation I shall breathe out.'

Thus cultivated, monks,
thus made much of,
the concentration on in-breathing and out-breathing

is of great fruit,
of great profit."

Formerly, monks, before I myself was enlightened with the perfect wisdom,
and was yet a Bodhisattva,
I used generally to spend my time in this way of living.

As I generally lived **[281]** in this way,
neither my body nor my eyes were fatigued,[15]
and my mind was freed from the āsavas.

Wherefore, monks, if a monk should desire:

'May neither my body nor my eyes be fatigued,
and by not clinging
may my mind be freed from the āsavas', —
he must give strict attention
to this same intent concentration
on in-breathing and out-breathing.

Wherefore, monks, if a monk should desire:

'Whatsoever memories and plans I have,
attached to the worldly life,[16]
may they be abandoned', —
he must give strict attention
to this same intent concentration
on in-breathing and out-breathing.

Wherefore, monks, if a monk should desire:

'May I dwell conscious of repugnance
for what is not repugnant' —
he must give strict attention
to this same intent concentration
on in-breathing and out-breathing.

Wherefore, monks, if a monk should desire:

'May I dwell unconscious of repugnance for what is repugnant' —
he must give strict attention
to this same intent concentration
on in-breathing and out-breathing.

Wherefore, monks, if a monk should desire:

'May I dwell conscious of repugnance
both for what is not repugnant and for what is' —
he must give strict attention
to this same intent concentration
on in-breathing and out-breathing.

Wherefore, monks, if a monk should desire:

'Both for what is repugnant and what is not,
may I dwell unconscious of repugnance', —
he must give strict attention
to this same intent concentration
on in-breathing and out-breathing.

If he should desire:

'Rejecting alike what is non-repugnant and what is repugnant,
may I dwell indifferent,
mindful and composed', —
he must give strict attention
to this same intent concentration
on in-breathing and out-breathing.

If he should desire:

'Aloof from sensuality,
aloof from evil conditions,
having entered on the first trance,

which is accompanied by thought directed and sustained,
that is born of seclusion,
zestful and easeful,
may I abide therein' , —
he must give strict attention
to this same intent concentration
on in-breathing and out-breathing.

If he should desire:

'By the calming down of thought directed and sustained,
entering on that inward calm,
that onepointedness of mind
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
which is the second trance,
may I abide therein', —
he must give strict attention
to this same intent concentration
on in-breathing and out-breathing.

If he should desire:

'By the fading out of zest
may I dwell **[282]** indifferent,
mindful and composed:
entering on the third trance,
which the Ariyans describe thus: —
"He who is indifferent and mindful dwells happily"', —
he must give strict attention
to this same intent concentration
on in-breathing and out-breathing.

If he should desire:

'By the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness
which I had before,
having entered on that state
which is neither pleasant nor painful,
that utter purity of mindfulness
reached by indifference,
the fourth trance,
may I abide therein', —
he must give strict attention
to this same intent concentration
on in-breathing and out-breathing.

If he should desire:

'Passing utterly beyond all consciousness of object,
by ending the consciousness of reaction,
by disregarding consciousness of diversity,
thinking
"infinite is space,"
may I attain and abide in
the sphere of infinite space', —
he must give strict attention
to this same intent concentration
on in-breathing and out-breathing.

If he should desire:

'Passing utterly beyond the sphere of the infinity of space,
reaching the sphere of infinite consciousness,
thinking
"infinite is consciousness,"
may I abide therein', —
he must give strict attention

to this same intent concentration
on in-breathing and out-breathing.

If he should desire:

'Passing utterly beyond the sphere of infinite consciousness,
thinking
"there is nothing at all,"
reaching the sphere of nothingness
may I abide therein', —
he must give strict attention
to this same intent concentration
on in-breathing and out-breathing.

If he should desire:

'Passing utterly beyond the sphere of nothingness,
and reaching the sphere of neither consciousness nor unconsciousness,
let me abide therein', —
he must give strict attention
to this same intent concentration
on in-breathing and out-breathing.

Lastly, if a monk should desire:

'Passing utterly beyond the sphere of neither consciousness nor
unconsciousness,
reaching the ceasing of consciousness and sensation,
let me so abide', —
he must give strict attention
to this same intent concentration
on in-breathing and out-breathing.

Now, monks, if intent concentration of this sort
be cultivated and made much of,
when he feels a pleasant feeling
he understands:

'That is impermanent.'

He understands:

'I do not cling to it.'

He understands:

'It has no lure for me.'[17]

[283] If he feels a painful feeling he understands:

'That is impermanent.'

He understands:

'I do not cling to it.'

He understands:

'It has no lure for me.'

So also if he feels a feeling that is neutral he understands:

'That is impermanent.'

He understands:

'I do not cling to it.'

He understands:

'It has no lure for me.'

If he feels a pleasant feeling,
he feels it as one released from bondage to it.

If he feels a painful feeling,
he feels it as one released from bondage to it.

If he feels a neutral feeling,
he it as one released from bondage to it.

If he has a feeling that his bodily endurance has reached its limit,
he is aware that he so feels.

When he has a feeling that life has reached its limit,
he is aware that he feels so.

He understands:

'When body breaks up,
after life is used up,
all my experiences in this world
will lose their lure and grow cold.[18]

Just as, monks,
because of oil and because of a wick
a lamp keeps burning;
but if oil and wick be used up
the lamp would go out,
because it is not fed, —
even so, monks,
if he has a feeling that his bodily endurance has reached its limit,
he is aware that he so feels.

When he has a feeling that life has reached its limit,
he is aware that he feels so.

He understands:

'When body breaks up,
after life is used up,

all my experiences in this world
will lose their lure and grow cold.'"

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[15]*Comy*. 'In some other exercises *(kammaṭṭhānesu)* the body is tired and the eyesight afflicted.' He may here refer to the usual exercises of *hatha-yoga,* such as, unnatural postures, staring at a bright object or retaining the breath, etc.

[16]*Geha-sita-sara-saṇkappā*. With the refrain: If, etc., *cf*. *M*. No.3.

[17] *Cf*. *K.S*. iv, 143.

[18] *Cf*. *S*. ii, 83.

Saṃyutta Nikāya
5. Mahā-Vagga
54. Ānāpāna Saṃyutta
1. Eka-Dhamma Vagga

5. The Great Chapter

54. Kindred Sayings about

In-Breathing and Out-Breathing

1. The One Condition

Sutta 9

Vesālī or Asubha Suttaṃ

Vesālī

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[283]

Thus have I heard:

On a certain occasion the Exalted One was staying near Vesālī,
in Great Wood,
at the House with the peaked gable.

Now on that occasion
the Exalted One was talking to the monks in divers ways
on the subject of the unlovely,[19]

was speaking in praise of the unlovely,
was speaking in praise of meditation on the unlovely.

After that the Exalted One addressed the monks, saying:

"Monks, I wish to dwell in solitude for the half-month.[20]

I am not to be visited by anyone
save by the single one who brings my food."

"So be it, lord," replied the monks to the Exalted One.

[284] Thus no one visited the Exalted One
save only the single one who brought his food.

So those monks, saying,

'The Exalted One has in divers ways
spoken on the subject of the unlovely,
he has spoken in praise of the unlovely,
he has spoken in praise of meditation on the unlovely,'

spent their time given to meditation on the unlovely
in all its varied applications.[21]

As to this body,
they worried about it,
felt shame and loathing for it,
and sought for a weapon to slay themselves.

Nay, as many as ten monks
did so in a single day;
even twenty,
thirty of them slew themselves
in a single day.[22]

Now at the end of that half-month
the Exalted One,
on returning from his solitary life,
said to the venerable Ānanda:

"How is it, Ānanda?

The order of monks seems diminished."

"As to that, lord,
the Exaited One spoke to the monks
in divers ways on the subject of the unlovely,
spoke in praise of the unlovely,
spoke in praise of meditation on the unlovely.

Then the monks, saying,
'The Exalted One has in divers ways
spoken on the subject of the unlovely,
he has spoken in praise of the unlovely,
he has spoken in praise of meditation on the unlovely,'
spent their time given to meditation on the unlovely
in all its varied applications.

As to this body,
they worried about it,
felt shame and loathing for it,
and sought for a weapon to slay themselves.

Nay, as many as ten monks
did so in a single day;
even twenty,
thirty of them
slew themselves in a single day.

It were a good thing, lord,
if the Exalted One would teach
some other method,

so that the order of monks
might be established in gnosis."[23]

"Very well then, Ānanda.

Summon the monks
who dwell in the neighbourhood of Vesālī
to the service-hall."

"Very good, lord,"
replied the venerable Ānanda
to the Exalted One,
and, after summoning all the monks
who dwelt in the neighbourhood of Vesālī
to the service-hall,
he came to the Exalted One and said:

"Lord, the order of monks is assembled.

Now let the Exalted One do as he deems fit."

[285] Then the Exalted One went to the service-hall,
and on arriving there
sat down on a seat made ready.

As he thus sat
the Exalted One addressed the monks,
saying:

"Monks, this intent concentration
on in-breathing and out-breathing,
if cultivated and made much of,[24]
is something peaceful and choice,
something perfect in itself,[25]
and a pleasant way of living too.

Moreover it allays evil,
unprofitable states
that have arisen[26]
and makes them vanish in a moment.[27]

Just as,monks,
in the last month of the hot season
the dust and dirt fly up,[28]
and then out of due season
a great rain-cloud lays them
and makes them vanish in a moment, —
even so intent concentration
on in-breathing and out-breathing,
if cultivated and made much of,
is something peaceful and choice,
something perfect in itself,
and a pleasant way of living too.

Moreover it allays evil,
unprofitable states
that have arisen,
and makes them vanish in a moment.

And how cultivated, monks,
how made much of,
is intent concentration
on in-breathing and out-breathing
if cultivated and made much of,
something peaceful and choice,
something perfect in itself,
and a pleasant way of living.

How does it allay evil,
unprofitable states
that have arisen
and make them vanish in a moment?

In this method a monk who
having gotten himself off to the forest
or the foot of a tree
or a lonely place,
sits down cross-legged,
holding the body straight.
Setting mindfulness in front of him,
he breathes in mindfully
and mindfully breathes out.

As he draws in a long breath he knows:

'A long breath I draw in.'

As he breathes out a long breath he knows:

'I breathe out a long breath.'

As he draws in a short breath he knows:

'A short breath I draw in.'

As he breathes out a short breath he knows:

'I breathe out a short breath.'

Thus he makes up his mind (repeating):

'I shall breathe in,
feeling it go through the whole body.

Feeling it go through the whole body
I shall breathe out.

Calming down the bodily aggregate
I shall breathe in.

Calming down the bodily aggregate
I shall breathe out.'

Thus he makes up his mind (repeating):

'Feeling the thrill of zest
I shall breathe in.

Feeling the thrill of zest
I shall breathe out.

Feeling the sense of ease
I shall breathe in.

Feeling the sense of ease
I shall breathe out.'

He makes up his mind (repeating):

'Aware of all mental factors
I shall breathe in.

Aware of all mental factors
I shall breathe out.

Calming down the mental factors
I shall breathe in.

Calming down the mental factors
I shall breathe out.

Aware of mind I shall breathe in.

Aware of mind I shall breathe out.'

He makes up his mind (repeating):

'Gladdening my mind I shall breathe in.

Gladdening my mind I shall breathe out.

Composing my mind I shall breathe in.

Composing my mind I shall breathe out.

Detaching my mind I shall breathe in.

Detaching my mind I shall breathe out.'

He makes up his mind (repeating):

'Contemplating impermanence I shall breathe in.

Contemplating impermanence I shall breathe out.

Contemplating dispassion I shall breathe in.

Contemplating dispassion I shall breathe out.

Contemplating cessation I shall breathe in.

Contemplating cessation I shall breathe out.

Contemplating renunciation I shall breathe in.

Contemplating renunciation I shall breathe out.'

Thus cultivated, monks,
thus made much of,
is intent concentration
on in-breathing and out-breathing
if cultivated and made much of,
something peaceful and choice,
something perfect in itself,
and a pleasant way of living.

Thus does it allay evil,
unprofitable states
that have arisen
and make them vanish in a moment".

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[19] As at Vin. (Pārājika iii); cf. VinA. iii, 393, Asubhi-kathā. *Comy*. refers to VM. i, 241 ff. ('in this fathom-long body,' etc.).

[20] *Cf*. *supra,* text, 12.

[21] *Anekākāra-vokāraṇ*.

[22] *Cf*. the case of Vakkali at *K.S*. iii, 105.

[23] *Aññāya saṇṭhaheyya*. *Comy*.= *arahatte patiṭṭhaheyya*

[24] *Comy*. *bhāvito = uppādito, vaḍḍhito; bahulīkato = punappunaṇ kato*.

[25] *Asecanako*. *Comy*. *nāssa secanan ti* (adulteration, mixing),' and defines it as *anāsittako* (unsprinkled), *abbokiṇṇo* (uninterrupted), *pāṭiyekko* (single), *āveṇiko* (unique); and gives another interpretation, viz.: *āsittako, ojavanto, sabhāven'eva madhuro ti* ('the elixir that no infusion needs,' *K.S*. i, 274). This passage is quoted and explained at *VM*. i, 291; *SnA*. ii, 7. *Cf*. *Thig*. 55; *Mil*. *Pañh*., 405.

[26] Text *uppann'uppanno,* but Sinh. MSS. ,v.l. uppanne (as at Expos. i,90).

[27] *Thānaso,* causally, on the spot, at the moment. *Comy*. *khaṇen'eva*.

[28] *Cf*. *supra,* text, 50, where reading is *uggataṇ*.

Saṃyutta Nikāya
5. Mahā-Vagga
54. Ānāpāna Saṃyutta
1. Eka-Dhamma Vagga

5. The Great Chapter

54. Kindred Sayings about

In-Breathing and Out-Breathing

1. The One Condition

Sutta 10

Kimbila Suttaṃ

Kimbilā[29]

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[286]

Thus have I heard:

On a certain occasion the Exalted One was staying at Kimbilā,
in Bamboo Grove.

Now on that occasion
the Exalted One addressed the venerable Kimbilā,
saying:

"Tell me, Kimbilā,
how cultivated,
how made much of,
is the practice of intent concentration
on in-breathing and out-breathing
of great fruit,
of great profit?"

At these words the venerable Kimbilā was silent.

Then a second time
the Exalted One addressed the venerable Kimbilā,
saying:

"Tell me, Kimbilā,
how cultivated,
how made much of,
is the practice of intent concentration
on in-breathing and out-breathing
of great fruit,
of great profit?"

And a second time at these words the venerable Kimbilā was silent.

Then a third time
the Exalted One addressed the venerable Kimbilā,
saying:

"Tell me, Kimbilā,
how cultivated,
how made much of,
is the practice of intent concentration
on in-breathing and out-breathing
of great fruit,
of great profit?"

And a third time at these words the venerable Kimbilā was silent.

Thereupon the venerable Ānanda said this to the Exalted One:

"Now is the time for this, Exalted One!

Now is the time, O Happy One,
for the Exalted One to develop
the concentration on in-breathing and out-breathing.

Hearing the Exalted One's words
the monks will bear them in mind."

"Very well then, Ānanda.

Do you listen.

Apply your mind
and I will speak."

"Yes, lord," replied the venerable Ānanda
to the Exalted One, who said:

"How cultivated, Ānanda,
how made much of
is the intent concentration on in-breathing and out-breathing
of great fruit,
of glreat profit?

In this method, Ānanda, a monk
a monk who goes to a forest
or the foot of a tree
or a lonely place,
sits down cross-legged,
holding the body straight.
Setting mindfulness in front of him,
he breathes in mindfully
and mindfully breathes out.

As he draws in a long breath he knows:

'A long breath I draw in.'

As he breathes out a long breath he knows:

'I breathe out a long breath.'

As he draws in a short breath he knows:

'A short breath I draw in.'

As he breathes out a short breath he knows:

'I breathe out a short breath.'

Thus he makes up his mind (repeating):

'I shall breathe in,
feeling it go through the whole body.

Feeling it go through the whole body
I shall breathe out.

Calming down the bodily aggregate
I shall breathe in.

Calming down the bodily aggregate
I shall breathe out.'

Thus he makes up his mind (repeating):

'Feeling the thrill of zest
I shall breathe in.

Feeling the thrill of zest
I shall breathe out.

Feeling the sense of ease
I shall breathe in.

Feeling the sense of ease
I shall breathe out.'

He makes up his mind (repeating):

'Aware of all mental factors
I shall breathe in.

Aware of all mental factors
I shall breathe out.

Calming down the mental factors
I shall breathe in.

Calming down the mental factors
I shall breathe out.

Aware of mind I shall breathe in.

Aware of mind I shall breathe out.'

He makes up his mind (repeating):

'Gladdening my mind I shall breathe in.

Gladdening my mind I shall breathe out.

Composing my mind I shall breathe in.

Composing my mind I shall breathe out.

Detaching my mind I shall breathe in.

Detaching my mind I shall breathe out.'

He makes up his mind (repeating):

'Contemplating impermanence I shall breathe in.

Contemplating impermanence I shall breathe out.

Contemplating dispassion I shall breathe in.

Contemplating dispassion I shall breathe out.

Contemplating cessation I shall breathe in.

Contemplating cessation I shall breathe out.

Contemplating renunciation I shall breathe in.

Contemplating renunciation I shall breathe out.'

Thus cultivated, Ānanda,
thus made much of
is the intent concentration on in-breathing and out-breathing
of great fruit,
of glreat profit.

Now, Ānanda, at such time as a monk,
while drawing in a long breath,
knows:

'A long breath I draw in';

or, breathing out a long breath,
knows:

'A long breath I breathe out';

or, when drawing in a short breath,
knows:

'A short breath I draw in';

or, when breathing out a short breath,
knows:

'A short breath I breathe out';

or, when he makes up his mind
(repeating):

'Feeling it go through the whole body
I shall **[287]** breathe in;
feeling it go through the whole body
I shall breathe out;
calming down[30] the bodily aggregate
I shall breathe in;
calming down the bodily aggregate
I shall breathe out,' —

at such time, Ānanda,
in body contemplating body
(as transient)
a monk dwells ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

Now, Ānanda, I declare
that this in-breathing and out-breathing
is a certain body.[31]

Wherefore, Ānanda,
a monk in body contemplating body
(as transient)
dwells ardent,

self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

■

Again, Ānanda,
at such time as a monk makes up his mind
(repeating):

'Feeling the thrill of zest
I shall breathe in:
feeling the thrill of zest
I shall breathe out:
feeling the sense of ease
I shall breathe in:
feeling the sense of ease
I shall breathe out.

Aware of the mental factors
I shall breathe in:
aware of the mental factors
I shall breathe out.

Calming down the mental factors
I shall breathe in:
calming down the mental factors
I shall breathe out," —
at such time,
in feelings contemplating feelings,
he dwells ardent,
self-possessed;
and mindful,
by restraining the dejection in the world
that arises from coveting.'

Now, Ānanda,
I declare that this in-breathing and out-breathing,
this close attention to it,
is a certain feeling.[32]

Wherefore, Ānanda, a monk,
in feelings contemplating feelings,
at such time dwells ardent,
self-possessed
and mindful
by restraining the dejection in the world
that arises from coveting.

■

Again, Ānanda,
at such time as a monk makes up his mind
(repeating):

'Aware of mind
I shall breathe in:
aware of mind
I shall breathe out.

Gladdening my mind
I shall breathe in:
gladdening my mind I shall breathe out.

Composing my mind
I shall breathe in:
composing my mind I shall breathe out.

Detaching my mind
I shall breathe in:
detaching my mind I shall breathe out,' —

at such time,
in mind **[288]** contemplating mind
(as transient),
a monk dwells ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

What is the cause of that?

I declare, Ānanda,
that the practice of intent concentration
on in-breathing and out-breathing
is not a mindfulness that is relaxed
or not composed.

Wherefore, Ānanda, I say
a monk dwells in mind contemplating mind,
ardent,
selfpossessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

■

Again, Ānanda,
at such time as a monk makes up his mind
(repeating):

'Contemplating impermanence
I shall breathe in:
contemplating impermanence
I shall breathe out.

Contemplating dispassion
I shall breathe in:
contemplating dispassion
I shall breathe out.

Contemplating cessation
I shall breathe in:
contemplating cessation
I shall breathe out.

Contemplating renunciation
I shall breathe in:
contemplating renunciation
I shall breathe out,' —

at such time,
in mind-states contemplating mind-states,
a 'monk dwells ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

Abandoning whatever dejection arises from coveting,
seeing it[33] with the eye of insight,
he is completely disinterested.

Wherefore I say, Ānanda,
at such a time
that monk dwells in mind-states contemplating mind-states,
ardent,
self-possessed,
and mindful,
by restraining the dejection in the world
that arises from coveting.

Suppose, Ānanda, a heap of dust
at the place where four high-roads meet,
and from the eastern quarter
comes a cart or chariot,
and that heap of dust
is made less.

Then from the western quarter
comes a cart or chariot,
and that heap of dust
is made less.

Then from the northern quarter
comes a cart or chariot,
and that heap of dust
is made less.

Then from the southern quarter
comes a cart or chariot,
and that heap of dust
is made still less, —

just so, Ānanda,
by dwelling in body contemplating body,
evil, unprofitable conditions are made less

by dwelling in feelings contemplating feelings,
evil, unprofitable conditions are made less

by dwelling in mind contemplating mind,
evil, unprofitable conditions are made less

by dwelling in mind-states contemplating mind-states,
evil, unprofitable conditions are made less."[34]'

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[29] For the village, see *S*. iv, 181; for the monk, *Brethren,* 105, 125.

[30] Text misprints *passambhanyaṇ* as *passam bhayaṇ* here and through. out.

[31] *Kāy'aññataraṇ*. *Comy*. 'one of the earth- (extension) element ... air-(mobile)element bodies ... fed on food,' etc. As he contemplates breathing in its bodily process, the exercise is equivalent to a contemplation of body as an aggregate, impermanent, etc.

[32] *Comy*. 'it is *sukha-vedana*.'

[33] Text misprints *divā* for *disvā (aādhukaṇ ajjhupekkhitā)*.

[34] *Comy*. 'like the high-road are the sense-spheres. The dust-heap is the impurities therein. The four objects of meditation used in the four stations of mindfulness are like the four carts coming from the four quarters.'

Saṃyutta Nikāya
5. Mahā-Vagga
54. Ānāpāna Saṃyutta
2. Ānanda or Dutiya Vagga

5. The Great Chapter

54. Kindred Sayings about

In-Breathing and Out-Breathing

2. [Untitled]

Sutta 11

Icchānangala Suttaṃ

Icchānangala

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[289]

On a certain, occasion the Exalted One was staying at Icchānangala,[35]
in a jungle thicket of Icchānangala.

On that occasion the Exalted One addressed the monks, saying:

"Monks, I wish to live in solitude for three months.

Let no one visit me
save the single one who brings my food."

"Very well, lord," replied those monks to the Exalted One.

Thus no one visited the Exalted One
save the single one who brought his food.

Now at the end of those three months
the Exalted One,
leaving his solitary dwelling,
came and addressed the monks,
saying:

"Monks, if the wanderers who hold other views
should thus question you:

'Friends, in what way of life
does Gotama the recluse generally spend the rainy season?'

thus questioned,
thus should ye make reply
to those wanderers holding other views:

'Friends, the Exalted One
generally spends his time
during the rainy season
in the intent concentration
on in-breathing and out-breathing.'

Now, monks, in this method
I mindfully breathe in
and mindfully breathe out.

When I draw in a long breath I know:

'A long breath I draw in.'

When I breathe out a long breath I know:

'I breathe out a long breath.'

When I draw in a short breath I know:

'A short breath I draw in.'

When I breathe out a short breath I know:

'I breathe out a short breath.'

Thus I make up my mind (repeating):

'I shall breathe in,
feeling it go through the whole body.

Feeling it go through the whole body
I shall breathe out.

Calming down the bodily aggregate
I shall breathe in.

Calming down the bodily aggregate
I shall breathe out.'

Thus I make up my mind (repeating):

'Feeling the thrill of zest
I shall breathe in.

Feeling the thrill of zest
I shall breathe out.

Feeling the sense of ease
I shall breathe in.

Feeling the sense of ease
I shall breathe out.'

I make up my mind (repeating):

'Aware of all mental factors
I shall breathe in.

Aware of all mental factors
I shall breathe out.

Calming down the mental factors
I shall breathe in.

Calming down the mental factors
I shall breathe out.

Aware of mind I shall breathe in.

Aware of mind I shall breathe out.'

I make up my mind (repeating):

'Gladdening my mind I shall breathe in.

Gladdening my mind I shall breathe out.

Composing my mind I shall breathe in.

Composing my mind I shall breathe out.

Detaching my mind I shall breathe in.

Detaching my mind I shall breathe out.'

I make up my mind (repeating):

'Contemplating impermanence I shall breathe in.

Contemplating impermanence I shall breathe out.

Contemplating dispassion I shall breathe in.

Contemplating dispassion I shall breathe out.

Contemplating cessation I shall breathe in.

Contemplating cessation I shall breathe out.

Contemplating renunciation I shall breathe in.

Contemplating renunciation I shall breathe out.'

Monks, he who would rightly use the words

"Ariyan way of life,
best of[36] ways,
the Tathāgata's way of life"

would rightly do so
in calling by this name
the intent concentration on in-breathing and out-breathing,
to wit:

'The Ariyan way of life,
the best of ways,
the Tathāgata's way of life.'

[290] As for those monks who are learners,
who have not won their goal,[37]
who dwell aspiring for the unsurpassed security from bondage,
— for such the intent concentration on in-breathing and out-breathing,
if cultivated and made much of,
conduces to the destruction of the āsavas.

Moreover, monks, for those monks who are Arahants,
in whom the āsavas are destroyed,
who have lived the life,

done the task,
lifted the burden,
won their highest good,
worn out the fetters of becoming,
who by perfect knowledge have become free,
— for such also the intent concentration on in-breathing and out-breathing,
if cultivated and made much of,
conduces both to pleasant living
and to[38] mindful composure even in this very life.

Monks, he who would rightly use the words

'Ariyan way,
best of ways,
the Tathāgata's way of life'

would rightly do so in calling by this name
the intent concentration on in-breathing and out-breathing,
to wit:

'The Ariyan way of life,
the best way of life,
the Tathāgata's way of life.'"

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[35] *Cf. A.* iii, 30, 341; *AA.* iv, 340; *Ud.* ii, 5; *UdA.* 115. A brahmin village of the Kosalans.

[36] *Brahma-vihāra* here to be distinguished from the Four Moods of *supra,* 98 n., for which *cf. Gotama the Man,* Mrs. Rhys Davids, p. 180.

[37] *Appattamānasā. Cf. M.* i, 4; *S.* ii, 229. Mānaso seems to mean 'one's aim or intention.'

[38] Here text has a misprint *ceca* for *ca*.

Saṃyutta Nikāya
5. Mahā-Vagga
54. Ānāpāna Saṃyutta
2. Ānanda or Dutiya Vagga

5. The Great Chapter

54. Kindred Sayings about

In-Breathing and Out-Breathing

2. [Untitled]

Sutta 12

Kaṇkheyya Suttaṃ

In Doubt

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[290]

Once the venerable Lomasavangīsa[39] was living among the Sakyans
at Kapilavatthu,
in Banyan Park.

Now Mahānāma[40] the Sakyan
came to see the venerable Lomasavangīsa,
and on coming to him
saluted him
and sat down at one side.

So seated
Mahānāma the Sakyan said this
to the venerable Lomasavangīsa:

"Sir, is a learner's way of life
the same as that of a Tathāgata,
or are the two different?"

"No indeed, friend Mahānāma,
a learner's way of life
is not that of a Tathāgata.

The two are different.

[291] Those monks, friend Mahānāma,
who are learners,
who have not won their goal,
who dwell aspiring
for the unsurpassed security from bondage,
— such dwell having abandoned five hindrances.

What five?

The hindrances which are
sensual desire,
resentment,
sloth and torpor,
excitement and worry,
doubt and wavering.

Those monks, friend,
who are learners,
who have not won their goal,
who dwell aspiring
for the unsurpassed security from bondage,
— such have abandoned these hindrances.

But, friend Mahānāma,
those monks who are Arahants,
in whom the āsavas are destroyed,
who have lived the life,
done the task,
lifted the burden,
won their highest good,
worn out the fetters of becoming,
who by perfect knowledge have become free,
— in such these five hindrances
are not only abandoned,
but cut down at the root,
made like a palm-tree stump,
made something that has ceased to be,
so as not to grow again in future time.

What are the five?

The hindrances which are
sensual desire,
resentment,
sloth and torpor,
excitement and flurry,
doubt and wavering,
are in them abandoned,
cut down at the root,
made like a palm-tree stump,
made something that has ceased to be,
so as not to grow again in future time.

In this way, friend Mahānāma,
you are to understand
that the learner's way of life is one thing,
the Tathāgata's way of life another thing.

Now on a certain occasion, friend Mahānāma,
the Exalted One was staying at Icchānangala
in a jungle thicket of Icchānangala.

On that occasion
the Exalted One addressed the monks,
saying:

'Monks, I wish to live in solitude for three months.

Let no one visit me
save the single one who brings my food.'

'Very well, lord,' replied those monks
to the Exalted One.

Thus no one visited the Exalted One
save the single one who brought his food.

Now at the end of those three months
the Exalted One,
leaving his solitary dwelling,
came and addressed the monks, saying:

'Monks, if the wanderers who hold other views
should thus question you:

"Friends, in what way of life does Gotama the recluse generally spend the rainy season?"

thus questioned,
thus should ye make reply
to those wanderers holding other views:

"Friends, the Exalted One
generally spends his time

during the rainy season
in the intent concentration on in-breathing and out-breathing."

Now, monks, in this method
I mindfully breathe in
and mindfully breathe out.

When I draw in a long breath I know:

"A long breath I draw in."

When I breath out a long breath he knows:

'I breath out a long breath.'

When I draw in a short breath I know:

"A short breath I draw in."

When I breathe out a short breath I know:

"I breathe out a short breath."

Thus I make up my mind (repeating):

"I shall breathe in,
feeling it go through the whole body.

Feeling it go through the whole body
I shall breathe out.

Calming down the bodily aggregate
I shall breathe in.

Calming down the bodily aggregate
I shall breathe out."

Thus I make up my mind (repeating):

"Feeling the thrill of zest
I shall breathe in.

Feeling the thrill of zest
I shall breathe out.

Feeling the sense of ease
I shall breathe in.

Feeling the sense of ease
I shall breathe out."

I make up my mind (repeating):

"Aware of all mental factors
I shall breathe in.

Aware of all mental factors
I shall breathe out.

Calming down the mental factors
I shall breathe in.

Calming down the mental factors
I shall breathe out.

Aware of mind I shall breathe in.

Aware of mind I shall breathe out."

I make up my mind (repeating):

"Gladdening my mind I shall breathe in.

Gladdening my mind I shall breathe out.

Composing my mind I shall breathe in.

Composing my mind I shall breathe out.

Detaching my mind I shall breathe in.

Detaching my mind I shall breathe out."

I make up my mind (repeating):

"Contemplating impermanence I shall breathe in.

Contemplating impermanence I shall breathe out.

Contemplating dispassion I shall breathe in.

Contemplating dispassion I shall breathe out.

Contemplating cessation I shall breathe in.

Contemplating cessation I shall breathe out.

Contemplating renunciation I shall breathe in.

Contemplating renunciation I shall breathe out."

Monks, he who would rightly use the words

"Ariyan way of life,
best of ways,
the Tathāgata's way of life"

would rightly do so in calling by this name the intent concentration on in-breathing and out-breathing, to wit:

"The Ariyan way of life,
the best of ways,
the Tathāgata's way of life."

As for those monks who are learners,
who have not won their goal,
who dwell aspiring for tile unsurpassed security from bondage,
— for such the intent concentration on in-breathing and out-breathing,
if cultivated and made much of,
conduces to the destruction of the āsavas.

Moreover, monks, for those monks who are Arahants,
in whom the āsavas are destroyed,
who have lived the life,
done the task,
lifted the burden,
won their highest good,
worn out the fetters of becoming,
who by perfect knowledge have become free,
— for such also the intent concentration on in-breathing and out-breathing,
if cultivated and made much of,
conduces both to pleasant living
and to mindful composure even in this very life.

Monks, he who would rightly use the words

"Ariyan way,
best of ways,
the Tathāgata's way of life"

would rightly do so in calling by this name the intent concentration on in-breathing and out-breathing, to wit:

"The Ariyan way of life,
the best way of life,
the Tathāgata's way of life."'

So by this method, friend Mahānāma,
you are to understand
that the learner's way of life is one thing,
that of the Tathāgata another thing."

[39] The name would mean 'hairy and skin-diseased,' but the spelling is doubtful. It occurs elsewhere only at *M*. iii, 197, at the same town, where text reads *Lomasakangiyo*. Our text has B. *v.l. -kambhiyo*.

[40] Again at text 371, 404, etc., *M*. i, 91, 354. He is called, in the list of great ones at *A*. i, 26, among lay-disciples *paṇita-dāyaka* (excellent supporter), and became a stream-winner merely on seeing the Master.

Saṃyutta Nikāya
5. Mahā-Vagga
54. Ānāpāna Saṃyutta
2. Ānanda or Dutiya Vagga

5. The Great Chapter

54. Kindred Sayings about

In-Breathing and Out-Breathing

2. [Untitled]

Sutta 13

Paṭhama Ānanda Suttaṃ

Ānanda (a)

---

[291]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now the venerable Ānanda came to visit the Exalted One,
and on coming to him saluted him
and sat down at one side.

So seated the venerable Ānanda said this to the Exalted One:

"Pray, lord, is there any one state
which, if cultivated and made much of,
brings four states to completion?

Do four states,
if cultivated and made much of,
complete seven states?

Do seven states,
if cultivated and made much of,
complete two states?"

■

"Yes, Ānanda.

There is one state
which does complete **[292]** four.

Four states complete seven,
and seven complete two.

What are they?.

Intent concentration on in-breathing and out-breathing, Ānanda,
is the one state
which, if cultivated and made much of,
brings the four arisings of mindfulness to completion.

The four arisings of mindfulness,
if cultivated and made much of,
bring the seven limbs of wisdom to completion.

The seven limbs of wisdom,
if cultivated and made much of,

complete knowledge and release.[41]

I

And how cultivated,
how made much of,
does intent concentration on in-breathing and out-breathing
complete the four arisings of mindfulness?

In this method, Ānanda,
a monk who has gone to the forest
or the foot of a tree
or a lonely place,
sits down cross-legged,
holding the body straight.
Setting mindfulness in front of him,
he breathes in mindfully
and mindfully breathes out.

As he draws in a long breath he knows:

'A long breath I draw in.'

As he breathes out a long breath he knows:

'I breathe out a long breath.'

As he draws in a short breath he knows:

'A short breath I draw in.'

As he breathes out a short breath he knows:

'I breathe out a short breath.'

Thus he makes up his mind (repeating):

'I shall breathe in,
feeling it go through the whole body.

Feeling it go through the whole body
I shall breathe out.

Calming down the bodily aggregate
I shall breathe in.

Calming down the bodily aggregate
I shall breathe out.'

Thus he makes up his mind (repeating):

'Feeling the thrill of zest
I shall breathe in.

Feeling the thrill of zest
I shall breathe out.

Feeling the sense of ease
I shall breathe in.

Feeling the sense of ease
I shall breathe out.'

He makes up his mind (repeating):

'Aware of all mental factors
I shall breathe in.

Aware of all mental factors
I shall breathe out.

Calming down the mental factors
I shall breathe in.

Calming down the mental factors
I shall breathe out.

Aware of mind I shall breathe in.

Aware of mind I shall breathe out.'

He makes up his mind (repeating):

'Gladdening my mind I shall breathe in.

Gladdening my mind I shall breathe out.

Composing my mind I shall breathe in.

Composing my mind I shall breathe out.

Detaching my mind I shall breathe in.

Detaching my mind I shall breathe out.'

He makes up his mind (repeating):

'Contemplating impermanence I shall breathe in.

Contemplating impermanence I shall breathe out.

Contemplating dispassion I shall breathe in.

Contemplating dispassion I shall breathe out.

Contemplating cessation I shall breathe in.

Contemplating cessation I shall breathe out.

Contemplating renunciation I shall breathe in.

Contemplating renunciation I shall breathe out.'

■

Now, Ānanda, at such time as a monk,
while drawing in a long breath,
knows:

'A long breath I draw in';

or, breathing out a long breath,
knows:

'A long breath I breathe out';

or, when drawing in a short breath,
knows:

'A short breath I draw in';

or, when breathing out a short breath,
knows:

'A short breath I breathe out';

or, when he makes up his mind
(repeating):

'Feeling it go through the whole body
I shall breathe in;
feeling it go through the whole body
I shall breathe out;
calming down the bodily aggregate
I shall breathe in;
calming down the bodily aggregate
I shall breathe out,' —

at such time, Ānanda,
in body contemplating body

(as transient)
a monk dwells ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

Now, Ānanda, I declare
that this in-breathing and out-breathing
is a certain body.

Wherefore, Ānanda,
a monk in body contemplating body
(as transient)
dwells ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

■

[48]Again, Ānanda,
at such time as a monk makes up his mind
(repeating):

'Feeling the thrill of zest
I shall breathe in:
feeling the thrill of zest
I shall breathe out:
feeling the sense of ease
I shall breathe in:
feeling the sense of ease
I shall breathe out.

Aware of the mental factors
I shall breathe in:
aware of the mental factors
I shall breathe out.

Calming down the mental factors
I shall breathe in:
calming down the mental factors
I shall breathe out," —
at such time,
in feelings contemplating feelings,
he dwells ardent,
self-possessed;
and mindful,
by restraining the dejection in the world
that arises from coveting.'

Now, Ānanda,
I declare that this in-breathing and out-breathing,
this close attention to it,
is a certain feeling.

Wherefore, Ānanda, a monk,
in feelings contemplating feelings,
at such time dwells ardent,
self-possessed
and mindful
by restraining the dejection in the world
that arises from coveting.

■

Again, Ānanda,
at such time as a monk makes up his mind
(repeating):

'Aware of mind
I shall breathe in:
aware of mind
I shall breathe out.

Gladdening my mind
I shall breathe in:
gladdening my mind I shall breathe out.

Composing my mind
I shall breathe in:
composing my mind I shall breathe out.

Detaching my mind
I shall breathe in:
detaching my mind I shall breathe out,' —

at such time,
in mind contemplating mind
(as transient),
a monk dwells ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

What is the cause of that?

I declare, Ānanda,
that the practice of intent concentration
on in-breathing and out-breathing
is not a mindfulness that is relaxed
or not composed.

Wherefore, Ānanda, I say
a monk dwells in mind contemplating mind,
ardent,

selfpossessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

■

Again, Ānanda,
at such time as a monk makes up his mind
(repeating):

'Contemplating impermanence
I shall breathe in:
contemplating impermanence
I shall breathe out.

Contemplating dispassion
I shall breathe in:
contemplating dispassion
I shall breathe out.

Contemplating cessation
I shall breathe in:
contemplating cessation
I shall breathe out.

Contemplating renunciation
I shall breathe in:
contemplating renunciation
I shall breathe out,' —

at such time,
in mind-states contemplating mind-states,
a 'monk dwells ardent,
self-possessed
and mindful,

by restraining the dejection in the world
that arises from coveting.

Abandoning whatever dejection arises from coveting,
seeing it with the eye of insight,
he is completely disinterested.

Wherefore I say, Ānanda,
at such a time
that monk dwells in mind-states contemplating mind-states,
ardent,
self-possessed,
and mindful,
by restraining the dejection in the world
that arises from coveting.

Thus cultivated, Ānanda,
thus made much of,
intent concentration on in-breathing and out-breathing
completes the four arisings of mindfulness.

II[42]

And how cultivated, Ānanda,
how made much of,
do the four arisings of mindfulness
complete the seven limbs of wisdom?

■

Body

The Mindfulness Limb of Wisdom

At such time as a monk dwells,
in body contemplating body,
with mindfulness established,

his mindfulness is not relaxed;
at such time as his mindfulness,
being established,
is not relaxed,
the limb of wisaom which is mindfulness
is established in that monk.

Then it is, Ānanda,
that a monk is cultivating the limb of wisdom which is mindfulness.

Then it is that the limb of wisdom which is mindfulness
by cultivation goes **[293]** to completion in a monk.

■

The Norm-Investigation Limb of Wisdom

He, thus dwelling mindful,
investigates that state by insight,
he examines it,
he comes to close scrutiny of it.

At such time, Ānanda, as a monk,
thus dwelling mindful,
investigates that state by insight,[43]
comes to close scrutiny of it,
then it is that the limb of wisdom which is Norm-investigation
is undertaken by a monk;
then it is that a monk cultivates
the limb of wisdom which is Norm-investigation.

Then it is, Ānanda,
that the limb of wisdom which is Norm-investigation
goes to completion in a monk.

■

The Energy Limb of Wisdom

As he investigates that state by insight,
as he examines it,
as he comes to close scrutiny of it,
unwavering energy is established in him.

At such time, Ānanda,
as unwavering energy is established in a monk
who is investigating that state by insight,
examining it,
coming to close scrutiny of it,
then it is that the limb of wisdom which is energy
is established in that monk.

Then it is that he cultivates that limb of wisdom:
that limb of wisdom goes to completion in that monk
owing to cultivation of it;
and there arises in him
a zest that is not carnal[44]
for the energy which he has established.

■

The Zest Limb of Wisdom

At such time, Ānanda,
as zest that is not carnal
arises in a monk
whose energy is established,
the limb of wisdom which is zest
is established in him:
then it is that a monk cultivates
the limb of wisdom which is zest.

At such time
the limb of wisdom which is zest

goes to completion in that monk
owing to cultivation of it.

■

The Tranquillity Limb of Wisdom

In one who is zestful
the body is tranquillized,
the mind is tranquillized.

At such time, Ānanda,
as the body and mind of a monk who is zestfu1[45]
are tranquillized,
the limb of wisdom which is tranquillity
is established in him.

At such time a monk cultivates this limb of wisdom:
it goes to completion in a monk by cultivation.

■

The Concentration Limb of Wisdom

In him whose body is tranquillized,
who is happy,
the mind is composed.[46]

[294] When, Ānanda,
in a monk whose body is tranquillized,
who is happy,
the mind is composed,
at such time the limb of wisdom which is concentration
is established in him:
he thus cultivates this limb of wisdom,
it goes to completion in him.

■

The Equanimity Limb of Wisdom

He is a thoroughly disinterested onlooker[47]
of his mind thus composed.

Now, Ānanda, when a monk is a thoroughly disinterested onlooker
of his mind thus composed,
at such time the limb of wisdom which is equanimity
is established in him:
it is then that he cultivates this limb of wisdom,
it is then that this limb of wisdom
goes to completion in him
by cultivation of it.

■

Feeling

The Mindfulness Limb of Wisdom

At such time as a monk dwells,
in feeling contemplating feeling,
with mindfulness established,
his mindfulness is not relaxed;
at such time as his mindfulness,
being established,
is not relaxed,
the limb of wisaom which is mindfulness
is established in that monk.

Then it is, Ānanda,
that a monk is cultivating the limb of wisdom which is mindfulness.

Then it is that the limb of wisdom which is mindfulness
by cultivation goes to completion in a monk.

■

The Norm-Investigation Limb of Wisdom

He, thus dwelling mindful,
investigates that state by insight,
he examines it,
he comes to close scrutiny of it.

At such time, Ānanda, as a monk,
thus dwelling mindful,
investigates that state by insight,
comes to close scrutiny of it,
then it is that the limb of wisdom which is Norm-investigation
is undertaken by a monk;
then it is that a monk cultivates
the limb of wisdom which is Norm-investigation.

Then it is, Ānanda,
that the limb of wisdom which is Norm-investigation
goes to completion in a monk.

■

The Energy Limb of Wisdom

As he investigates that state by insight,
as he examines it,
as he comes to close scrutiny of it,
unwavering energy is established in him.

At such time, Ānanda,
as unwavering energy is established in a monk
who is investigating that state by insight,
examining it,
coming to close scrutiny of it,

then it is that the limb of wisdom which is energy
is established in that monk.

Then it is that he cultivates that limb of wisdom:
that limb of wisdom goes to completion in that monk
owing to cultivation of it;
and there arises in him
a zest that is not carnal
for the energy which he has established.

■

The Zest Limb of Wisdom

At such time, Ānanda,
as zest that is not carnal
arises in a monk
whose energy is established,
the limb of wisdom which is zest
is established in him:
then it is that a monk cultivates
the limb of wisdom which is zest.

At such time
the limb of wisdom which is zest
goes to completion in that monk
owing to cultivation of it.

■

The Tranquillity Limb of Wisdom

In one who is zestful
the body is tranquillized,
the mind is tranquillized.

At such time, Ānanda,
as the body and mind of a monk who is zestfu1
are tranquillized,
the limb of wisdom which is tranquillity
is established in him.

At such time a monk cultivates this limb of wisdom:
it goes to completion in a monk by cultivation.

■

The Concentration Limb of Wisdom

In him whose body is tranquillized,
who is happy,
the mind is composed.

When, Ānanda,
in a monk whose body is tranquillized,
who is happy,
the mind is composed,
at such time the limb of wisdom which is concentration
is established in him:
he thus cultivates this limb of wisdom,
it goes to completion in him.

■

The Equanimity Limb of Wisdom

He is a thoroughly disinterested onlooker
of his mind thus composed.

Now, Ānanda, when a monk is a thoroughly disinterested onlooker
of his mind thus composed,
at such time the limb of wisdom which is equanimity
is established in him:

it is then that he cultivates this limb of wisdom,
it is then that this limb of wisdom
goes to completion in him
by cultivation of it.

■

Mind

The Mindfulness Limb of Wisdom

At such time as a monk dwells,
in mind contemplating mind,
with mindfulness established,
his mindfulness is not relaxed;
at such time as his mindfulness,
being established,
is not relaxed,
the limb of wisaom which is mindfulness
is established in that monk.

Then it is, Ānanda,
that a monk is cultivating the limb of wisdom which is mindfulness.

Then it is that the limb of wisdom which is mindfulness
by cultivation goes to completion in a monk.

■

The Norm-Investigation Limb of Wisdom

He, thus dwelling mindful,
investigates that state by insight,
he examines it,
he comes to close scrutiny of it.

At such time, Ānanda, as a monk,
thus dwelling mindful,
investigates that state by insight,
comes to close scrutiny of it,
then it is that the limb of wisdom which is Norm-investigation
is undertaken by a monk;
then it is that a monk cultivates
the limb of wisdom which is Norm-investigation.

Then it is, Ānanda,
that the limb of wisdom which is Norm-investigation
goes to completion in a monk.

■

The Energy Limb of Wisdom

As he investigates that state by insight,
as he examines it,
as he comes to close scrutiny of it,
unwavering energy is established in him.

At such time, Ānanda,
as unwavering energy is established in a monk
who is investigating that state by insight,
examining it,
coming to close scrutiny of it,
then it is that the limb of wisdom which is energy
is established in that monk.

Then it is that he cultivates that limb of wisdom:
that limb of wisdom goes to completion in that monk
owing to cultivation of it;
and there arises in him
a zest that is not carnal
for the energy which he has established.

■

The Zest Limb of Wisdom

At such time, Ānanda,
as zest that is not carnal
arises in a monk
whose energy is established,
the limb of wisdom which is zest
is established in him:
then it is that a monk cultivates
the limb of wisdom which is zest.

At such time
the limb of wisdom which is zest
goes to completion in that monk
owing to cultivation of it.

■

The Tranquillity Limb of Wisdom

In one who is zestful
the body is tranquillized,
the mind is tranquillized.

At such time, Ānanda,
as the body and mind of a monk who is zestfu1
are tranquillized,
the limb of wisdom which is tranquillity
is established in him.

At such time a monk cultivates this limb of wisdom:
it goes to completion in a monk by cultivation.

■

The Concentration Limb of Wisdom

In him whose body is tranquillized,
who is happy,
the mind is composed.

When, Ānanda,
in a monk whose body is tranquillized,
who is happy,
the mind is composed,
at such time the limb of wisdom which is concentration
is established in him:
he thus cultivates this limb of wisdom,
it goes to completion in him.

■

The Equanimity Limb of Wisdom

He is a thoroughly disinterested onlooker
of his mind thus composed.

Now, Ānanda, when a monk is a thoroughly disinterested onlooker
of his mind thus composed,
at such time the limb of wisdom which is equanimity
is established in him:
it is then that he cultivates this limb of wisdom,
it is then that this limb of wisdom
goes to completion in him
by cultivation of it.

■

Mind-States

The Mindfulness Limb of Wisdom

At such time as a monk dwells,
in mind-states contemplating mind-states,
with mindfulness established,
his mindfulness is not relaxed;
at such time as his mindfulness,
being established,
is not relaxed,
the limb of wisaom which is mindfulness
is established in that monk.

Then it is, Ānanda,
that a monk is cultivating the limb of wisdom which is mindfulness.

Then it is that the limb of wisdom which is mindfulness
by cultivation goes to completion in a monk.

■

The Norm-Investigation Limb of Wisdom

He, thus dwelling mindful,
investigates that state by insight,
he examines it,
he comes to close scrutiny of it.

At such time, Ānanda, as a monk,
thus dwelling mindful,
investigates that state by insight,
comes to close scrutiny of it,
then it is that the limb of wisdom which is Norm-investigation
is undertaken by a monk;
then it is that a monk cultivates
the limb of wisdom which is Norm-investigation.

Then it is, Ānanda,
that the limb of wisdom which is Norm-investigation
goes to completion in a monk.

■

The Energy Limb of Wisdom

As he investigates that state by insight,
as he examines it,
as he comes to close scrutiny of it,
unwavering energy is established in him.

At such time, Ānanda,
as unwavering energy is established in a monk
who is investigating that state by insight,
examining it,
coming to close scrutiny of it,
then it is that the limb of wisdom which is energy
is established in that monk.

Then it is that he cultivates that limb of wisdom:
that limb of wisdom goes to completion in that monk
owing to cultivation of it;
and there arises in him
a zest that is not carnal
for the energy which he has established.

■

The Zest Limb of Wisdom

At such time, Ānanda,
as zest that is not carnal
arises in a monk
whose energy is established,
the limb of wisdom which is zest
is established in him:
then it is that a monk cultivates
the limb of wisdom which is zest.

At such time
the limb of wisdom which is zest
goes to completion in that monk
owing to cultivation of it.

■

The Tranquillity Limb of Wisdom

In one who is zestful
the body is tranquillized,
the mind is tranquillized.

At such time, Ānanda,
as the body and mind of a monk who is zestfu1
are tranquillized,
the limb of wisdom which is tranquillity
is established in him.

At such time a monk cultivates this limb of wisdom:
it goes to completion in a monk by cultivation.

■

The Concentration Limb of Wisdom

In him whose body is tranquillized,
who is happy,
the mind is composed.

When, Ānanda,
in a monk whose body is tranquillized,
who is happy,
the mind is composed,
at such time the limb of wisdom which is concentration
is established in him:

he thus cultivates this limb of wisdom,
it goes to completion in him.

■

The Equanimity Limb of Wisdom

He is a thoroughly disinterested onlooker
of his mind thus composed.

Now, Ānanda, when a monk is a thoroughly disinterested onlooker
of his mind thus composed,
at such time the limb of wisdom which is equanimity
is established in him:
it is then that he cultivates this limb of wisdom,
it is then that this limb of wisdom
goes to completion in him
by cultivation of it.

■

Thus cultivated, Ānanda,
thus made much of,
the four arisings of mindfulness
complete the seven limbs of wisdom.

III

Now, Ānanda, how cultivated,
how made much of,
do the seven limbs of wisdom
complete knowledge and release?

Herein, Ānanda, a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,

on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated,
thus made much of,
the seven limbs of wisdom
complete knowledge and release."

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[41] *Cf. VM*. i, 291; *M*. iii, 82.

[42] This section repeats matters at text, 68 ff.

[43] *Comy*. 'by way of impermanence,' etc.

[44] *Nirāmisā pīti = nikkilesā p*. (untainted). *Comy*. *Cf. K.S*. iv, 147 n., 160 (the zest of the first trance, which is refined in each succeeding stage of trance).

[45] *Pītimanasa*.

[46] *Samādhi-gati*, 'as if in ecstasy *(appanā)*.' *Comy*.

[47] *Ajjhupekkhitā* ('inwardly neutral'). *Cf. n*. on text, 69. [Ed.: Note reads: S^{1-3} °pekkhitaṃ]

[48] Text does not add the contemplation on mind and mind-states, which should be [Ed.: have been] included here.

Saṃyutta Nikāya
5. Mahā-Vagga
54. Ānāpāna Saṃyutta
2. Ānanda or Dutiya Vagga

5. The Great Chapter

54. Kindred Sayings about

In-Breathing and Out-Breathing

2. [Untitled]

Sutta 14

Dutiya Ānanda Suttaṃ

Ānanda (b)

---

[294]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now the venerable Ānanda came to visit the Exalted One,
and on coming to him saluted him
and sat down at one side.

So seated the Exalted One said this to Ānanda:

"Pray, Ānanda, is there any one state
which, if cultivated and made much of,
brings four states to completion?

Do four states,
if cultivated and made much of,
complete seven states?

Do seven states,
if cultivated and made much of,
complete two states?"

■

"For us, lord,
things have the Exalted one as their root,
their guide,
their resort.

It were well for us
if the Exalted One would reveal the meaning
of what he has just uttered.

Hearing it from him
the brethren will remember it."

There is one state
which does complete four.

Four states complete seven,
and seven complete two.

What are they?.

Intent concentration on in-breathing and out-breathing, Ānanda,
is the one state
which, if cultivated and made much of,
brings the four arisings of mindfulness to completion.

The four arisings of mindfulness,
if cultivated and made much of,
bring the seven limbs of wisdom to completion.

The seven limbs of wisdom,
if cultivated and made much of,
complete knowledge and release.

I

And how cultivated,
how made much of,
does intent concentration on in-breathing and out-breathing
complete the four arisings of mindfulness?

In this method, Ānanda,
a monk who has gone to the forest
or the foot of a tree
or a lonely place,
sits down cross-legged,
holding the body straight.
Setting mindfulness in front of him,
he breathes in mindfully
and mindfully breathes out.

As he draws in a long breath he knows:

'A long breath I draw in.'

As he breathes out a long breath he knows:

'I breathe out a long breath.'

As he draws in a short breath he knows:

'A short breath I draw in.'

As he breathes out a short breath he knows:

'I breathe out a short breath.'

Thus he makes up his mind (repeating):

'I shall breathe in,
feeling it go through the whole body.

Feeling it go through the whole body
I shall breathe out.

Calming down the bodily aggregate
I shall breathe in.

Calming down the bodily aggregate
I shall breathe out.'

Thus he makes up his mind (repeating):

'Feeling the thrill of zest
I shall breathe in.

Feeling the thrill of zest
I shall breathe out.

Feeling the sense of ease
I shall breathe in.

Feeling the sense of ease
I shall breathe out.'

He makes up his mind (repeating):

'Aware of all mental factors
I shall breathe in.

Aware of all mental factors
I shall breathe out.

Calming down the mental factors
I shall breathe in.

Calming down the mental factors
I shall breathe out.

Aware of mind I shall breathe in.

Aware of mind I shall breathe out.'

He makes up his mind (repeating):

'Gladdening my mind I shall breathe in.

Gladdening my mind I shall breathe out.

Composing my mind I shall breathe in.

Composing my mind I shall breathe out.

Detaching my mind I shall breathe in.

Detaching my mind I shall breathe out.'

He makes up his mind (repeating):

'Contemplating impermanence I shall breathe in.

Contemplating impermanence I shall breathe out.

Contemplating dispassion I shall breathe in.

Contemplating dispassion I shall breathe out.

Contemplating cessation I shall breathe in.

Contemplating cessation I shall breathe out.

Contemplating renunciation I shall breathe in.

Contemplating renunciation I shall breathe out.'

■

Now, Ānanda, at such time as a monk,
while drawing in a long breath,
knows:

'A long breath I draw in';

or, breathing out a long breath,
knows:

'A long breath I breathe out';

or, when drawing in a short breath,
knows:

'A short breath I draw in';

or, when breathing out a short breath,
knows:

'A short breath I breathe out';

or, when he makes up his mind
(repeating):

'Feeling it go through the whole body
I shall breathe in;

feeling it go through the whole body
I shall breathe out;
calming down the bodily aggregate
I shall breathe in;
calming down the bodily aggregate
I shall breathe out,' —

at such time, Ānanda,
in body contemplating body
(as transient)
a monk dwells ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

Now, Ānanda, I declare
that this in-breathing and out-breathing
is a certain body.

Wherefore, Ānanda,
a monk in body contemplating body
(as transient)
dwells ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

■

Again, Ānanda,
at such time as a monk makes up his mind
(repeating):

'Feeling the thrill of zest
I shall breathe in:

feeling the thrill of zest
I shall breathe out:
feeling the sense of ease
I shall breathe in:
feeling the sense of ease
I shall breathe out.

Aware of the mental factors
I shall breathe in:
aware of the mental factors
I shall breathe out.

Calming down the mental factors
I shall breathe in:
calming down the mental factors
I shall breathe out," —
at such time,
in feelings contemplating feelings,
he dwells ardent,
self-possessed;
and mindful,
by restraining the dejection in the world
that arises from coveting.'

Now, Ānanda,
I declare that this in-breathing and out-breathing,
this close attention to it,
is a certain feeling.

Wherefore, Ānanda, a monk,
in feelings contemplating feelings,
at such time dwells ardent,
self-possessed
and mindful
by restraining the dejection in the world
that arises from coveting.

■

Again, Ānanda,
at such time as a monk makes up his mind
(repeating):

'Aware of mind
I shall breathe in:
aware of mind
I shall breathe out.

Gladdening my mind
I shall breathe in:
gladdening my mind I shall breathe out.

Composing my mind
I shall breathe in:
composing my mind I shall breathe out.

Detaching my mind
I shall breathe in:
detaching my mind I shall breathe out,' —

at such time,
in mind contemplating mind
(as transient),
a monk dwells ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

What is the cause of that?

I declare, Ānanda,
that the practice of intent concentration
on in-breathing and out-breathing

is not a mindfulness that is relaxed
or not composed.

Wherefore, Ānanda, I say
a monk dwells in mind contemplating mind,
ardent,
selfpossessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

■

Again, Ānanda,
at such time as a monk makes up his mind
(repeating):

'Contemplating impermanence
I shall breathe in:
contemplating impermanence
I shall breathe out.

Contemplating dispassion
I shall breathe in:
contemplating dispassion
I shall breathe out.

Contemplating cessation
I shall breathe in:
contemplating cessation
I shall breathe out.

Contemplating renunciation
I shall breathe in:
contemplating renunciation
I shall breathe out,' —

at such time,
in mind-states contemplating mind-states,
a 'monk dwells ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

Abandoning whatever dejection arises from coveting,
seeing it with the eye of insight,
he is completely disinterested.

Wherefore I say, Ānanda,
at such a time
that monk dwells in mind-states contemplating mind-states,
ardent,
self-possessed,
and mindful,
by restraining the dejection in the world
that arises from coveting.

Thus cultivated, Ānanda,
thus made much of,
intent concentration on in-breathing and out-breathing
completes the four arisings of mindfulness.

II

And how cultivated, Ānanda,
how made much of,
do the four arisings of mindfulness
complete the seven limbs of wisdom?

■

Body

The Mindfulness Limb of Wisdom

At such time as a monk dwells,
in body contemplating body,
with mindfulness established,
his mindfulness is not relaxed;
at such time as his mindfulness,
being established,
is not relaxed,
the limb of wisaom which is mindfulness
is established in that monk.

Then it is, Ānanda,
that a monk is cultivating the limb of wisdom which is mindfulness.

Then it is that the limb of wisdom which is mindfulness
by cultivation goes to completion in a monk.

■

The Norm-Investigation Limb of Wisdom

He, thus dwelling mindful,
investigates that state by insight,
he examines it,
he comes to close scrutiny of it.

At such time, Ānanda, as a monk,
thus dwelling mindful,
investigates that state by insight,
comes to close scrutiny of it,
then it is that the limb of wisdom which is Norm-investigation
is undertaken by a monk;
then it is that a monk cultivates
the limb of wisdom which is Norm-investigation.

Then it is, Ānanda,
that the limb of wisdom which is Norm-investigation
goes to completion in a monk.

■

The Energy Limb of Wisdom

As he investigates that state by insight,
as he examines it,
as he comes to close scrutiny of it,
unwavering energy is established in him.

At such time, Ānanda,
as unwavering energy is established in a monk
who is investigating that state by insight,
examining it,
coming to close scrutiny of it,
then it is that the limb of wisdom which is energy
is established in that monk.

Then it is that he cultivates that limb of wisdom:
that limb of wisdom goes to completion in that monk
owing to cultivation of it;
and there arises in him
a zest that is not carnal
for the energy which he has established.

■

The Zest Limb of Wisdom

At such time, Ānanda,
as zest that is not carnal
arises in a monk
whose energy is established,
the limb of wisdom which is zest

is established in him:
then it is that a monk cultivates
the limb of wisdom which is zest.

At such time
the limb of wisdom which is zest
goes to completion in that monk
owing to cultivation of it.

■

The Tranquillity Limb of Wisdom

In one who is zestful
the body is tranquillized,
the mind is tranquillized.

At such time, Ānanda,
as the body and mind of a monk who is zestfu1
are tranquillized,
the limb of wisdom which is tranquillity
is established in him.

At such time a monk cultivates this limb of wisdom:
it goes to completion in a monk by cultivation.

■

The Concentration Limb of Wisdom

In him whose body is tranquillized,
who is happy,
the mind is composed.

When, Ānanda,
in a monk whose body is tranquillized,
who is happy,

the mind is composed,
at such time the limb of wisdom which is concentration
is established in him:
he thus cultivates this limb of wisdom,
it goes to completion in him.

■

The Equanimity Limb of Wisdom

He is a thoroughly disinterested onlooker
of his mind thus composed.

Now, Ānanda, when a monk is a thoroughly disinterested onlooker
of his mind thus composed,
at such time the limb of wisdom which is equanimity
is established in him:
it is then that he cultivates this limb of wisdom,
it is then that this limb of wisdom
goes to completion in him
by cultivation of it.

■

Feeling

The Mindfulness Limb of Wisdom

At such time as a monk dwells,
in feeling contemplating feeling,
with mindfulness established,
his mindfulness is not relaxed;
at such time as his mindfulness,
being established,
is not relaxed,
the limb of wisaom which is mindfulness
is established in that monk.

Then it is, Ānanda,
that a monk is cultivating the limb of wisdom which is mindfulness.

Then it is that the limb of wisdom which is mindfulness
by cultivation goes to completion in a monk.

■

The Norm-Investigation Limb of Wisdom

He, thus dwelling mindful,
investigates that state by insight,
he examines it,
he comes to close scrutiny of it.

At such time, Ānanda, as a monk,
thus dwelling mindful,
investigates that state by insight,
comes to close scrutiny of it,
then it is that the limb of wisdom which is Norm-investigation
is undertaken by a monk;
then it is that a monk cultivates
the limb of wisdom which is Norm-investigation.

Then it is, Ānanda,
that the limb of wisdom which is Norm-investigation
goes to completion in a monk.

■

The Energy Limb of Wisdom

As he investigates that state by insight,
as he examines it,
as he comes to close scrutiny of it,
unwavering energy is established in him.

At such time, Ānanda,
as unwavering energy is established in a monk
who is investigating that state by insight,
examining it,
coming to close scrutiny of it,
then it is that the limb of wisdom which is energy
is established in that monk.

Then it is that he cultivates that limb of wisdom:
that limb of wisdom goes to completion in that monk
owing to cultivation of it;
and there arises in him
a zest that is not carnal
for the energy which he has established.

■

The Zest Limb of Wisdom

At such time, Ānanda,
as zest that is not carnal
arises in a monk
whose energy is established,
the limb of wisdom which is zest
is established in him:
then it is that a monk cultivates
the limb of wisdom which is zest.

At such time
the limb of wisdom which is zest
goes to completion in that monk
owing to cultivation of it.

■

The Tranquillity Limb of Wisdom

In one who is zestful
the body is tranquillized,
the mind is tranquillized.

At such time, Ānanda,
as the body and mind of a monk who is zestfu1
are tranquillized,
the limb of wisdom which is tranquillity
is established in him.

At such time a monk cultivates this limb of wisdom:
it goes to completion in a monk by cultivation.

■

The Concentration Limb of Wisdom

In him whose body is tranquillized,
who is happy,
the mind is composed.

When, Ānanda,
in a monk whose body is tranquillized,
who is happy,
the mind is composed,
at such time the limb of wisdom which is concentration
is established in him:
he thus cultivates this limb of wisdom,
it goes to completion in him.

■

The Equanimity Limb of Wisdom

He is a thoroughly disinterested onlooker
of his mind thus composed.

Now, Ānanda, when a monk is a thoroughly disinterested onlooker
of his mind thus composed,
at such time the limb of wisdom which is equanimity
is established in him:
it is then that he cultivates this limb of wisdom,
it is then that this limb of wisdom
goes to completion in him
by cultivation of it.

■

Mind

The Mindfulness Limb of Wisdom

At such time as a monk dwells,
in mind contemplating mind,
with mindfulness established,
his mindfulness is not relaxed;
at such time as his mindfulness,
being established,
is not relaxed,
the limb of wisaom which is mindfulness
is established in that monk.

Then it is, Ānanda,
that a monk is cultivating the limb of wisdom which is mindfulness.

Then it is that the limb of wisdom which is mindfulness
by cultivation goes to completion in a monk.

■

The Norm-Investigation Limb of Wisdom

He, thus dwelling mindful,
investigates that state by insight,

he examines it,
he comes to close scrutiny of it.

At such time, Ānanda, as a monk,
thus dwelling mindful,
investigates that state by insight,
comes to close scrutiny of it,
then it is that the limb of wisdom which is Norm-investigation
is undertaken by a monk;
then it is that a monk cultivates
the limb of wisdom which is Norm-investigation.

Then it is, Ānanda,
that the limb of wisdom which is Norm-investigation
goes to completion in a monk.

■

The Energy Limb of Wisdom

As he investigates that state by insight,
as he examines it,
as he comes to close scrutiny of it,
unwavering energy is established in him.

At such time, Ānanda,
as unwavering energy is established in a monk
who is investigating that state by insight,
examining it,
coming to close scrutiny of it,
then it is that the limb of wisdom which is energy
is established in that monk.

Then it is that he cultivates that limb of wisdom:
that limb of wisdom goes to completion in that monk
owing to cultivation of it;
and there arises in him

a zest that is not carnal
for the energy which he has established.

■

The Zest Limb of Wisdom

At such time, Ānanda,
as zest that is not carnal
arises in a monk
whose energy is established,
the limb of wisdom which is zest
is established in him:
then it is that a monk cultivates
the limb of wisdom which is zest.

At such time
the limb of wisdom which is zest
goes to completion in that monk
owing to cultivation of it.

■

The Tranquillity Limb of Wisdom

In one who is zestful
the body is tranquillized,
the mind is tranquillized.

At such time, Ānanda,
as the body and mind of a monk who is zestfu1
are tranquillized,
the limb of wisdom which is tranquillity
is established in him.

At such time a monk cultivates this limb of wisdom:
it goes to completion in a monk by cultivation.

■

The Concentration Limb of Wisdom

In him whose body is tranquillized,
who is happy,
the mind is composed.

When, Ānanda,
in a monk whose body is tranquillized,
who is happy,
the mind is composed,
at such time the limb of wisdom which is concentration
is established in him:
he thus cultivates this limb of wisdom,
it goes to completion in him.

■

The Equanimity Limb of Wisdom

He is a thoroughly disinterested onlooker
of his mind thus composed.

Now, Ānanda, when a monk is a thoroughly disinterested onlooker
of his mind thus composed,
at such time the limb of wisdom which is equanimity
is established in him:
it is then that he cultivates this limb of wisdom,
it is then that this limb of wisdom
goes to completion in him
by cultivation of it.

■

Mind-States

The Mindfulness Limb of Wisdom

At such time as a monk dwells,
in mind-states contemplating mind-states,
with mindfulness established,
his mindfulness is not relaxed;
at such time as his mindfulness,
being established,
is not relaxed,
the limb of wisaom which is mindfulness
is established in that monk.

Then it is, Ānanda,
that a monk is cultivating the limb of wisdom which is mindfulness.

Then it is that the limb of wisdom which is mindfulness
by cultivation goes to completion in a monk.

■

The Norm-Investigation Limb of Wisdom

He, thus dwelling mindful,
investigates that state by insight,
he examines it,
he comes to close scrutiny of it.

At such time, Ānanda, as a monk,
thus dwelling mindful,
investigates that state by insight,
comes to close scrutiny of it,
then it is that the limb of wisdom which is Norm-investigation
is undertaken by a monk;
then it is that a monk cultivates
the limb of wisdom which is Norm-investigation.

Then it is, Ānanda,
that the limb of wisdom which is Norm-investigation
goes to completion in a monk.

■

The Energy Limb of Wisdom

As he investigates that state by insight,
as he examines it,
as he comes to close scrutiny of it,
unwavering energy is established in him.

At such time, Ānanda,
as unwavering energy is established in a monk
who is investigating that state by insight,
examining it,
coming to close scrutiny of it,
then it is that the limb of wisdom which is energy
is established in that monk.

Then it is that he cultivates that limb of wisdom:
that limb of wisdom goes to completion in that monk
owing to cultivation of it;
and there arises in him
a zest that is not carnal
for the energy which he has established.

■

The Zest Limb of Wisdom

At such time, Ānanda,
as zest that is not carnal
arises in a monk
whose energy is established,
the limb of wisdom which is zest

is established in him:
then it is that a monk cultivates
the limb of wisdom which is zest.

At such time
the limb of wisdom which is zest
goes to completion in that monk
owing to cultivation of it.

■

The Tranquillity Limb of Wisdom

In one who is zestful
the body is tranquillized,
the mind is tranquillized.

At such time, Ānanda,
as the body and mind of a monk who is zestfu1
are tranquillized,
the limb of wisdom which is tranquillity
is established in him.

At such time a monk cultivates this limb of wisdom:
it goes to completion in a monk by cultivation.

■

The Concentration Limb of Wisdom

In him whose body is tranquillized,
who is happy,
the mind is composed.

When, Ānanda,
in a monk whose body is tranquillized,
who is happy,

the mind is composed,
at such time the limb of wisdom which is concentration
is established in him:
he thus cultivates this limb of wisdom,
it goes to completion in him.

■

The Equanimity Limb of Wisdom

He is a thoroughly disinterested onlooker
of his mind thus composed.

Now, Ānanda, when a monk is a thoroughly disinterested onlooker
of his mind thus composed,
at such time the limb of wisdom which is equanimity
is established in him:
it is then that he cultivates this limb of wisdom,
it is then that this limb of wisdom
goes to completion in him
by cultivation of it.

■

Thus cultivated, Ānanda,
thus made much of,
the four arisings of mindfulness
complete the seven limbs of wisdom.

III

Now, Ānanda, how cultivated,
how made much of,
do the seven limbs of wisdom
complete knowledge and release?

Herein, Ānanda, a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated,
thus made much of,
the seven limbs of wisdom
complete knowledge and release."

Saṃyutta Nikāya
5. Mahā-Vagga
54. Ānāpāna Saṃyutta
2. Ānanda or Dutiya Vagga

5. The Great Chapter

54. Kindred Sayings about

In-Breathing and Out-Breathing

2. [Untitled]

Sutta 15

Paṭhama Bhikkhū Suttaṃ

Monks (a)

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[295]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now a number of monks came to visit the Exalted One,
and on coming to him saluted him
and sat down at one side.

So seated those monks said this to the Exalted One:

"Pray, lord, is there any one state
which, if cultivated and made much of,
brings four states to completion?

Do four states,
if cultivated and made much of,
complete seven states?

Do seven states,
if cultivated and made much of,
complete two states?"

■

"Yes, monks.

There is one state
which does complete four.

Four states complete seven,
and seven complete two.

What are they?.

Intent concentration on in-breathing and out-breathing, monks,
is the one state
which, if cultivated and made much of,
brings the four arisings of mindfulness to completion.

The four arisings of mindfulness,
if cultivated and made much of,
bring the seven limbs of wisdom to completion.

The seven limbs of wisdom,
if cultivated and made much of,

complete knowledge and release.

I

And how cultivated,
how made much of,
does intent concentration on in-breathing and out-breathing
complete the four arisings of mindfulness?

In this method, monks,
a monk who has gone to the forest
or the foot of a tree
or a lonely place,
sits down cross-legged,
holding the body straight.
Setting mindfulness in front of him,
he breathes in mindfully
and mindfully breathes out.

As he draws in a long breath he knows:

'A long breath I draw in.'

As he breathes out a long breath he knows:

'I breathe out a long breath.'

As he draws in a short breath he knows:

'A short breath I draw in.'

As he breathes out a short breath he knows:

'I breathe out a short breath.'

Thus he makes up his mind (repeating):

'I shall breathe in,
feeling it go through the whole body.

Feeling it go through the whole body
I shall breathe out.

Calming down the bodily aggregate
I shall breathe in.

Calming down the bodily aggregate
I shall breathe out.'

Thus he makes up his mind (repeating):

'Feeling the thrill of zest
I shall breathe in.

Feeling the thrill of zest
I shall breathe out.

Feeling the sense of ease
I shall breathe in.

Feeling the sense of ease
I shall breathe out.'

He makes up his mind (repeating):

'Aware of all mental factors
I shall breathe in.

Aware of all mental factors
I shall breathe out.

Calming down the mental factors
I shall breathe in.

Calming down the mental factors
I shall breathe out.

Aware of mind I shall breathe in.

Aware of mind I shall breathe out.'

He makes up his mind (repeating):

'Gladdening my mind I shall breathe in.

Gladdening my mind I shall breathe out.

Composing my mind I shall breathe in.

Composing my mind I shall breathe out.

Detaching my mind I shall breathe in.

Detaching my mind I shall breathe out.'

He makes up his mind (repeating):

'Contemplating impermanence I shall breathe in.

Contemplating impermanence I shall breathe out.

Contemplating dispassion I shall breathe in.

Contemplating dispassion I shall breathe out.

Contemplating cessation I shall breathe in.

Contemplating cessation I shall breathe out.

Contemplating renunciation I shall breathe in.

Contemplating renunciation I shall breathe out.'

■

Now, monks, at such time as a monk,
while drawing in a long breath,
knows:

'A long breath I draw in';

or, breathing out a long breath,
knows:

'A long breath I breathe out';

or, when drawing in a short breath,
knows:

'A short breath I draw in';

or, when breathing out a short breath,
knows:

'A short breath I breathe out';

or, when he makes up his mind
(repeating):

'Feeling it go through the whole body
I shall breathe in;
feeling it go through the whole body
I shall breathe out;
calming down the bodily aggregate
I shall breathe in;
calming down the bodily aggregate
I shall breathe out,' —

at such time, monks,
in body contemplating body

(as transient)
a monk dwells ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

Now, monks, I declare
that this in-breathing and out-breathing
is a certain body.

Wherefore, monks,
a monk in body contemplating body
(as transient)
dwells ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

■

Again, monks,
at such time as a monk makes up his mind
(repeating):

'Feeling the thrill of zest
I shall breathe in:
feeling the thrill of zest
I shall breathe out:
feeling the sense of ease
I shall breathe in:
feeling the sense of ease
I shall breathe out.

Aware of the mental factors
I shall breathe in:

aware of the mental factors
I shall breathe out.

Calming down the mental factors
I shall breathe in:
calming down the mental factors
I shall breathe out," —
at such time,
in feelings contemplating feelings,
he dwells ardent,
self-possessed;
and mindful,
by restraining the dejection in the world
that arises from coveting.'

Now, monks,
I declare that this in-breathing and out-breathing,
this close attention to it,
is a certain feeling.

Wherefore, monks, a monk,
in feelings contemplating feelings,
at such time dwells ardent,
self-possessed
and mindful
by restraining the dejection in the world
that arises from coveting.

■

Again, monks,
at such time as a monk makes up his mind
(repeating):

'Aware of mind
I shall breathe in:

aware of mind
I shall breathe out.

Gladdening my mind
I shall breathe in:
gladdening my mind I shall breathe out.

Composing my mind
I shall breathe in:
composing my mind I shall breathe out.

Detaching my mind
I shall breathe in:
detaching my mind I shall breathe out,' —

at such time,
in mind contemplating mind
(as transient),
a monk dwells ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

What is the cause of that?

I declare, monks,
that the practice of intent concentration
on in-breathing and out-breathing
is not a mindfulness that is relaxed
or not composed.

Wherefore, monks, I say
a monk dwells in mind contemplating mind,
ardent,
selfpossessed
and mindful,

by restraining the dejection in the world
that arises from coveting.

■

Again, monks,
at such time as a monk makes up his mind
(repeating):

'Contemplating impermanence
I shall breathe in:
contemplating impermanence
I shall breathe out.

Contemplating dispassion
I shall breathe in:
contemplating dispassion
I shall breathe out.

Contemplating cessation
I shall breathe in:
contemplating cessation
I shall breathe out.

Contemplating renunciation
I shall breathe in:
contemplating renunciation
I shall breathe out,' —

at such time,
in mind-states contemplating mind-states,
a 'monk dwells ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

Abandoning whatever dejection arises from coveting,
seeing it with the eye of insight,
he is completely disinterested.

Wherefore I say, monks,
at such a time
that monk dwells in mind-states contemplating mind-states,
ardent,
self-possessed,
and mindful,
by restraining the dejection in the world
that arises from coveting.

Thus cultivated, monks,
thus made much of,
intent concentration on in-breathing and out-breathing
completes the four arisings of mindfulness.

II

And how cultivated, monks,
how made much of,
do the four arisings of mindfulness
complete the seven limbs of wisdom?

■

Body

The Mindfulness Limb of Wisdom

At such time as a monk dwells,
in body contemplating body,
with mindfulness established,
his mindfulness is not relaxed;
at such time as his mindfulness,
being established,

is not relaxed,
the limb of wisaom which is mindfulness
is established in that monk.

Then it is, monks,
that a monk is cultivating the limb of wisdom which is mindfulness.

Then it is that the limb of wisdom which is mindfulness
by cultivation goes to completion in a monk.

■

The Norm-Investigation Limb of Wisdom

He, thus dwelling mindful,
investigates that state by insight,
he examines it,
he comes to close scrutiny of it.

At such time, monks, as a monk,
thus dwelling mindful,
investigates that state by insight,
comes to close scrutiny of it,
then it is that the limb of wisdom which is Norm-investigation
is undertaken by a monk;
then it is that a monk cultivates
the limb of wisdom which is Norm-investigation.

Then it is, monks,
that the limb of wisdom which is Norm-investigation
goes to completion in a monk.

■

The Energy Limb of Wisdom

As he investigates that state by insight,
as he examines it,
as he comes to close scrutiny of it,
unwavering energy is established in him.

At such time, monks,
as unwavering energy is established in a monk
who is investigating that state by insight,
examining it,
coming to close scrutiny of it,
then it is that the limb of wisdom which is energy
is established in that monk.

Then it is that he cultivates that limb of wisdom:
that limb of wisdom goes to completion in that monk
owing to cultivation of it;
and there arises in him
a zest that is not carnal
for the energy which he has established.

■

The Zest Limb of Wisdom

At such time, monks,
as zest that is not carnal
arises in a monk
whose energy is established,
the limb of wisdom which is zest
is established in him:
then it is that a monk cultivates
the limb of wisdom which is zest.

At such time
the limb of wisdom which is zest
goes to completion in that monk
owing to cultivation of it.

■

The Tranquillity Limb of Wisdom

In one who is zestful
the body is tranquillized,
the mind is tranquillized.

At such time, monks,
as the body and mind of a monk who is zestfu1
are tranquillized,
the limb of wisdom which is tranquillity
is established in him.

At such time a monk cultivates this limb of wisdom:
it goes to completion in a monk by cultivation.

■

The Concentration Limb of Wisdom

In him whose body is tranquillized,
who is happy,
the mind is composed.

When, monks,
in a monk whose body is tranquillized,
who is happy,
the mind is composed,
at such time the limb of wisdom which is concentration
is established in him:
he thus cultivates this limb of wisdom,
it goes to completion in him.

■

The Equanimity Limb of Wisdom

He is a thoroughly disinterested onlooker
of his mind thus composed.

Now, monks, when a monk is a thoroughly disinterested onlooker
of his mind thus composed,
at such time the limb of wisdom which is equanimity
is established in him:
it is then that he cultivates this limb of wisdom,
it is then that this limb of wisdom
goes to completion in him
by cultivation of it.

■

Feeling

The Mindfulness Limb of Wisdom

At such time as a monk dwells,
in feeling contemplating feeling,
with mindfulness established,
his mindfulness is not relaxed;
at such time as his mindfulness,
being established,
is not relaxed,
the limb of wisaom which is mindfulness
is established in that monk.

Then it is, monks,
that a monk is cultivating the limb of wisdom which is mindfulness.

Then it is that the limb of wisdom which is mindfulness
by cultivation goes to completion in a monk.

■

The Norm-Investigation Limb of Wisdom

He, thus dwelling mindful,
investigates that state by insight,
he examines it,
he comes to close scrutiny of it.

At such time, monks, as a monk,
thus dwelling mindful,
investigates that state by insight,
comes to close scrutiny of it,
then it is that the limb of wisdom which is Norm-investigation
is undertaken by a monk;
then it is that a monk cultivates
the limb of wisdom which is Norm-investigation.

Then it is, monks,
that the limb of wisdom which is Norm-investigation
goes to completion in a monk.

■

The Energy Limb of Wisdom

As he investigates that state by insight,
as he examines it,
as he comes to close scrutiny of it,
unwavering energy is established in him.

At such time, monks,
as unwavering energy is established in a monk
who is investigating that state by insight,
examining it,
coming to close scrutiny of it,
then it is that the limb of wisdom which is energy
is established in that monk.

Then it is that he cultivates that limb of wisdom:
that limb of wisdom goes to completion in that monk

owing to cultivation of it;
and there arises in him
a zest that is not carnal
for the energy which he has established.

■

The Zest Limb of Wisdom

At such time, monks,
as zest that is not carnal
arises in a monk
whose energy is established,
the limb of wisdom which is zest
is established in him:
then it is that a monk cultivates
the limb of wisdom which is zest.

At such time
the limb of wisdom which is zest
goes to completion in that monk
owing to cultivation of it.

■

The Tranquillity Limb of Wisdom

In one who is zestful
the body is tranquillized,
the mind is tranquillized.

At such time, monks,
as the body and mind of a monk who is zestfu1
are tranquillized,
the limb of wisdom which is tranquillity
is established in him.

At such time a monk cultivates this limb of wisdom:
it goes to completion in a monk by cultivation.

■

The Concentration Limb of Wisdom

In him whose body is tranquillized,
who is happy,
the mind is composed.

When, monks,
in a monk whose body is tranquillized,
who is happy,
the mind is composed,
at such time the limb of wisdom which is concentration
is established in him:
he thus cultivates this limb of wisdom,
it goes to completion in him.

■

The Equanimity Limb of Wisdom

He is a thoroughly disinterested onlooker
of his mind thus composed.

Now, monks, when a monk is a thoroughly disinterested onlooker
of his mind thus composed,
at such time the limb of wisdom which is equanimity
is established in him:
it is then that he cultivates this limb of wisdom,
it is then that this limb of wisdom
goes to completion in him
by cultivation of it.

■

Mind

The Mindfulness Limb of Wisdom

At such time as a monk dwells,
in mind contemplating mind,
with mindfulness established,
his mindfulness is not relaxed;
at such time as his mindfulness,
being established,
is not relaxed,
the limb of wisaom which is mindfulness
is established in that monk.

Then it is, monks,
that a monk is cultivating the limb of wisdom which is mindfulness.

Then it is that the limb of wisdom which is mindfulness
by cultivation goes to completion in a monk.

■

The Norm-Investigation Limb of Wisdom

He, thus dwelling mindful,
investigates that state by insight,
he examines it,
he comes to close scrutiny of it.

At such time, monks, as a monk,
thus dwelling mindful,
investigates that state by insight,
comes to close scrutiny of it,
then it is that the limb of wisdom which is Norm-investigation
is undertaken by a monk;
then it is that a monk cultivates
the limb of wisdom which is Norm-investigation.

Then it is, monks,
that the limb of wisdom which is Norm-investigation
goes to completion in a monk.

■

The Energy Limb of Wisdom

As he investigates that state by insight,
as he examines it,
as he comes to close scrutiny of it,
unwavering energy is established in him.

At such time, monks,
as unwavering energy is established in a monk
who is investigating that state by insight,
examining it,
coming to close scrutiny of it,
then it is that the limb of wisdom which is energy
is established in that monk.

Then it is that he cultivates that limb of wisdom:
that limb of wisdom goes to completion in that monk
owing to cultivation of it;
and there arises in him
a zest that is not carnal
for the energy which he has established.

■

The Zest Limb of Wisdom

At such time, monks,
as zest that is not carnal
arises in a monk
whose energy is established,
the limb of wisdom which is zest

is established in him:
then it is that a monk cultivates
the limb of wisdom which is zest.

At such time
the limb of wisdom which is zest
goes to completion in that monk
owing to cultivation of it.

■

The Tranquillity Limb of Wisdom

In one who is zestful
the body is tranquillized,
the mind is tranquillized.

At such time, monks,
as the body and mind of a monk who is zestfu1
are tranquillized,
the limb of wisdom which is tranquillity
is established in him.

At such time a monk cultivates this limb of wisdom:
it goes to completion in a monk by cultivation.

■

The Concentration Limb of Wisdom

In him whose body is tranquillized,
who is happy,
the mind is composed.

When, monks,
in a monk whose body is tranquillized,
who is happy,

the mind is composed,
at such time the limb of wisdom which is concentration
is established in him:
he thus cultivates this limb of wisdom,
it goes to completion in him.

■

The Equanimity Limb of Wisdom

He is a thoroughly disinterested onlooker
of his mind thus composed.

Now, monks, when a monk is a thoroughly disinterested onlooker
of his mind thus composed,
at such time the limb of wisdom which is equanimity
is established in him:
it is then that he cultivates this limb of wisdom,
it is then that this limb of wisdom
goes to completion in him
by cultivation of it.

■

Mind-States

The Mindfulness Limb of Wisdom

At such time as a monk dwells,
in mind-states contemplating mind-states,
with mindfulness established,
his mindfulness is not relaxed;
at such time as his mindfulness,
being established,
is not relaxed,
the limb of wisaom which is mindfulness
is established in that monk.

Then it is, monks,
that a monk is cultivating the limb of wisdom which is mindfulness.

Then it is that the limb of wisdom which is mindfulness
by cultivation goes to completion in a monk.

■

The Norm-Investigation Limb of Wisdom

He, thus dwelling mindful,
investigates that state by insight,
he examines it,
he comes to close scrutiny of it.

At such time, monks, as a monk,
thus dwelling mindful,
investigates that state by insight,
comes to close scrutiny of it,
then it is that the limb of wisdom which is Norm-investigation
is undertaken by a monk;
then it is that a monk cultivates
the limb of wisdom which is Norm-investigation.

Then it is, monks,
that the limb of wisdom which is Norm-investigation
goes to completion in a monk.

■

The Energy Limb of Wisdom

As he investigates that state by insight,
as he examines it,
as he comes to close scrutiny of it,
unwavering energy is established in him.

At such time, monks,
as unwavering energy is established in a monk
who is investigating that state by insight,
examining it,
coming to close scrutiny of it,
then it is that the limb of wisdom which is energy
is established in that monk.

Then it is that he cultivates that limb of wisdom:
that limb of wisdom goes to completion in that monk
owing to cultivation of it;
and there arises in him
a zest that is not carnal
for the energy which he has established.

■

The Zest Limb of Wisdom

At such time, monks,
as zest that is not carnal
arises in a monk
whose energy is established,
the limb of wisdom which is zest
is established in him:
then it is that a monk cultivates
the limb of wisdom which is zest.

At such time
the limb of wisdom which is zest
goes to completion in that monk
owing to cultivation of it.

■

The Tranquillity Limb of Wisdom

In one who is zestful
the body is tranquillized,
the mind is tranquillized.

At such time, monks,
as the body and mind of a monk who is zestfu1
are tranquillized,
the limb of wisdom which is tranquillity
is established in him.

At such time a monk cultivates this limb of wisdom:
it goes to completion in a monk by cultivation.

■

The Concentration Limb of Wisdom

In him whose body is tranquillized,
who is happy,
the mind is composed.

When, monks,
in a monk whose body is tranquillized,
who is happy,
the mind is composed,
at such time the limb of wisdom which is concentration
is established in him:
he thus cultivates this limb of wisdom,
it goes to completion in him.

■

The Equanimity Limb of Wisdom

He is a thoroughly disinterested onlooker
of his mind thus composed.

Now, monks, when a monk is a thoroughly disinterested onlooker
of his mind thus composed,
at such time the limb of wisdom which is equanimity
is established in him:
it is then that he cultivates this limb of wisdom,
it is then that this limb of wisdom
goes to completion in him
by cultivation of it.

■

Thus cultivated, monks,
thus made much of,
the four arisings of mindfulness
complete the seven limbs of wisdom.

III

Now, monks, how cultivated,
how made much of,
do the seven limbs of wisdom
complete knowledge and release?

Herein, monks, a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated,
thus made much of,
the seven limbs of wisdom
complete knowledge and release."

Saṃyutta Nikāya
5. Mahā-Vagga
54. Ānāpāna Saṃyutta
2. Ānanda or Dutiya Vagga

5. The Great Chapter

54. Kindred Sayings about

In-Breathing and Out-Breathing

2. [Untitled]

Sutta 16

Dutiya Bhikkhū Suttaṃ

Monks (b)

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[295]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now a number of monks came to visit the Exalted One,
and on coming to him saluted him
and sat down at one side.

So seated the Exalted One said this to them:

"Pray, monks, is there any one state
which, if cultivated and made much of,
brings four states to completion?

Do four states,
if cultivated and made much of,
complete seven states?

Do seven states,
if cultivated and made much of,
complete two states?"

■

"For us, lord,
things have the Exalted one as their root,
their guide,
their resort.

It were well for us
if the Exalted One would reveal the meaning
of what he has just uttered.

Hearing it from him
the brethren will remember it."

"There is one state
which does complete four.

Four states complete seven,
and seven complete two.

What are they?.

Intent concentration on in-breathing and out-breathing, monks,
is the one state
which, if cultivated and made much of,
brings the four arisings of mindfulness to completion.

The four arisings of mindfulness,
if cultivated and made much of,
bring the seven limbs of wisdom to completion.

The seven limbs of wisdom,
if cultivated and made much of,
complete knowledge and release.

I

And how cultivated,
how made much of,
does intent concentration on in-breathing and out-breathing
complete the four arisings of mindfulness?

In this method, monks,
a monk who has gone to the forest
or the foot of a tree
or a lonely place,
sits down cross-legged,
holding the body straight.
Setting mindfulness in front of him,
he breathes in mindfully
and mindfully breathes out.

As he draws in a long breath he knows:

'A long breath I draw in.'

As he breathes out a long breath he knows:

'I breathe out a long breath.'

As he draws in a short breath he knows:

'A short breath I draw in.'

As he breathes out a short breath he knows:

'I breathe out a short breath.'

Thus he makes up his mind (repeating):

'I shall breathe in,
feeling it go through the whole body.

Feeling it go through the whole body
I shall breathe out.

Calming down the bodily aggregate
I shall breathe in.

Calming down the bodily aggregate
I shall breathe out.'

Thus he makes up his mind (repeating):

'Feeling the thrill of zest
I shall breathe in.

Feeling the thrill of zest
I shall breathe out.

Feeling the sense of ease
I shall breathe in.

Feeling the sense of ease
I shall breathe out.'

He makes up his mind (repeating):

'Aware of all mental factors
I shall breathe in.

Aware of all mental factors
I shall breathe out.

Calming down the mental factors
I shall breathe in.

Calming down the mental factors
I shall breathe out.

Aware of mind I shall breathe in.

Aware of mind I shall breathe out.'

He makes up his mind (repeating):

'Gladdening my mind I shall breathe in.

Gladdening my mind I shall breathe out.

Composing my mind I shall breathe in.

Composing my mind I shall breathe out.

Detaching my mind I shall breathe in.

Detaching my mind I shall breathe out.'

He makes up his mind (repeating):

'Contemplating impermanence I shall breathe in.

Contemplating impermanence I shall breathe out.

Contemplating dispassion I shall breathe in.

Contemplating dispassion I shall breathe out.

Contemplating cessation I shall breathe in.

Contemplating cessation I shall breathe out.

Contemplating renunciation I shall breathe in.

Contemplating renunciation I shall breathe out.'

■

Now, monks, at such time as a monk,
while drawing in a long breath,
knows:

'A long breath I draw in';

or, breathing out a long breath,
knows:

'A long breath I breathe out';

or, when drawing in a short breath,
knows:

'A short breath I draw in';

or, when breathing out a short breath,
knows:

'A short breath I breathe out';

or, when he makes up his mind
(repeating):

'Feeling it go through the whole body
I shall breathe in;

feeling it go through the whole body
I shall breathe out;
calming down the bodily aggregate
I shall breathe in;
calming down the bodily aggregate
I shall breathe out,' —

at such time, monks,
in body contemplating body
(as transient)
a monk dwells ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

Now, monks, I declare
that this in-breathing and out-breathing
is a certain body.

Wherefore, monks,
a monk in body contemplating body
(as transient)
dwells ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

■

Again, monks,
at such time as a monk makes up his mind
(repeating):

'Feeling the thrill of zest
I shall breathe in:

feeling the thrill of zest
I shall breathe out:
feeling the sense of ease
I shall breathe in:
feeling the sense of ease
I shall breathe out.

Aware of the mental factors
I shall breathe in:
aware of the mental factors
I shall breathe out.

Calming down the mental factors
I shall breathe in:
calming down the mental factors
I shall breathe out," —
at such time,
in feelings contemplating feelings,
he dwells ardent,
self-possessed;
and mindful,
by restraining the dejection in the world
that arises from coveting.'

Now, monks,
I declare that this in-breathing and out-breathing,
this close attention to it,
is a certain feeling.

Wherefore, monks, a monk,
in feelings contemplating feelings,
at such time dwells ardent,
self-possessed
and mindful
by restraining the dejection in the world
that arises from coveting.

■

Again, monks,
at such time as a monk makes up his mind
(repeating):

'Aware of mind
I shall breathe in:
aware of mind
I shall breathe out.

Gladdening my mind
I shall breathe in:
gladdening my mind I shall breathe out.

Composing my mind
I shall breathe in:
composing my mind I shall breathe out.

Detaching my mind
I shall breathe in:
detaching my mind I shall breathe out,' —

at such time,
in mind contemplating mind
(as transient),
a monk dwells ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

What is the cause of that?

I declare, monks,
that the practice of intent concentration
on in-breathing and out-breathing

is not a mindfulness that is relaxed
or not composed.

Wherefore, monks, I say
a monk dwells in mind contemplating mind,
ardent,
selfpossessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

■

Again, monks,
at such time as a monk makes up his mind
(repeating):

'Contemplating impermanence
I shall breathe in:
contemplating impermanence
I shall breathe out.

Contemplating dispassion
I shall breathe in:
contemplating dispassion
I shall breathe out.

Contemplating cessation
I shall breathe in:
contemplating cessation
I shall breathe out.

Contemplating renunciation
I shall breathe in:
contemplating renunciation
I shall breathe out,' —

at such time,
in mind-states contemplating mind-states,
a 'monk dwells ardent,
self-possessed
and mindful,
by restraining the dejection in the world
that arises from coveting.

Abandoning whatever dejection arises from coveting,
seeing it with the eye of insight,
he is completely disinterested.

Wherefore I say, monks,
at such a time
that monk dwells in mind-states contemplating mind-states,
ardent,
self-possessed,
and mindful,
by restraining the dejection in the world
that arises from coveting.

Thus cultivated, monks,
thus made much of,
intent concentration on in-breathing and out-breathing
completes the four arisings of mindfulness.

II

And how cultivated, monks,
how made much of,
do the four arisings of mindfulness
complete the seven limbs of wisdom?

■

Body

The Mindfulness Limb of Wisdom

At such time as a monk dwells,
in body contemplating body,
with mindfulness established,
his mindfulness is not relaxed;
at such time as his mindfulness,
being established,
is not relaxed,
the limb of wisaom which is mindfulness
is established in that monk.

Then it is, monks,
that a monk is cultivating the limb of wisdom which is mindfulness.

Then it is that the limb of wisdom which is mindfulness
by cultivation goes to completion in a monk.

■

The Norm-Investigation Limb of Wisdom

He, thus dwelling mindful,
investigates that state by insight,
he examines it,
he comes to close scrutiny of it.

At such time, monks, as a monk,
thus dwelling mindful,
investigates that state by insight,
comes to close scrutiny of it,
then it is that the limb of wisdom which is Norm-investigation
is undertaken by a monk;
then it is that a monk cultivates
the limb of wisdom which is Norm-investigation.

Then it is, monks,
that the limb of wisdom which is Norm-investigation
goes to completion in a monk.

■

The Energy Limb of Wisdom

As he investigates that state by insight,
as he examines it,
as he comes to close scrutiny of it,
unwavering energy is established in him.

At such time, monks,
as unwavering energy is established in a monk
who is investigating that state by insight,
examining it,
coming to close scrutiny of it,
then it is that the limb of wisdom which is energy
is established in that monk.

Then it is that he cultivates that limb of wisdom:
that limb of wisdom goes to completion in that monk
owing to cultivation of it;
and there arises in him
a zest that is not carnal
for the energy which he has established.

■

The Zest Limb of Wisdom

At such time, monks,
as zest that is not carnal
arises in a monk
whose energy is established,
the limb of wisdom which is zest

is established in him:
then it is that a monk cultivates
the limb of wisdom which is zest.

At such time
the limb of wisdom which is zest
goes to completion in that monk
owing to cultivation of it.

■

The Tranquillity Limb of Wisdom

In one who is zestful
the body is tranquillized,
the mind is tranquillized.

At such time, monks,
as the body and mind of a monk who is zestfu1
are tranquillized,
the limb of wisdom which is tranquillity
is established in him.

At such time a monk cultivates this limb of wisdom:
it goes to completion in a monk by cultivation.

■

The Concentration Limb of Wisdom

In him whose body is tranquillized,
who is happy,
the mind is composed.

When, monks,
in a monk whose body is tranquillized,
who is happy,

the mind is composed,
at such time the limb of wisdom which is concentration
is established in him:
he thus cultivates this limb of wisdom,
it goes to completion in him.

■

The Equanimity Limb of Wisdom

He is a thoroughly disinterested onlooker
of his mind thus composed.

Now, monks, when a monk is a thoroughly disinterested onlooker
of his mind thus composed,
at such time the limb of wisdom which is equanimity
is established in him:
it is then that he cultivates this limb of wisdom,
it is then that this limb of wisdom
goes to completion in him
by cultivation of it.

■

Feeling

The Mindfulness Limb of Wisdom

At such time as a monk dwells,
in feeling contemplating feeling,
with mindfulness established,
his mindfulness is not relaxed;
at such time as his mindfulness,
being established,
is not relaxed,
the limb of wisaom which is mindfulness
is established in that monk.

Then it is, monks,
that a monk is cultivating the limb of wisdom which is mindfulness.

Then it is that the limb of wisdom which is mindfulness
by cultivation goes to completion in a monk.

■

The Norm-Investigation Limb of Wisdom

He, thus dwelling mindful,
investigates that state by insight,
he examines it,
he comes to close scrutiny of it.

At such time, monks, as a monk,
thus dwelling mindful,
investigates that state by insight,
comes to close scrutiny of it,
then it is that the limb of wisdom which is Norm-investigation
is undertaken by a monk;
then it is that a monk cultivates
the limb of wisdom which is Norm-investigation.

Then it is, monks,
that the limb of wisdom which is Norm-investigation
goes to completion in a monk.

■

The Energy Limb of Wisdom

As he investigates that state by insight,
as he examines it,
as he comes to close scrutiny of it,
unwavering energy is established in him.

At such time, monks,
as unwavering energy is established in a monk
who is investigating that state by insight,
examining it,
coming to close scrutiny of it,
then it is that the limb of wisdom which is energy
is established in that monk.

Then it is that he cultivates that limb of wisdom:
that limb of wisdom goes to completion in that monk
owing to cultivation of it;
and there arises in him
a zest that is not carnal
for the energy which he has established.

■

The Zest Limb of Wisdom

At such time, monks,
as zest that is not carnal
arises in a monk
whose energy is established,
the limb of wisdom which is zest
is established in him:
then it is that a monk cultivates
the limb of wisdom which is zest.

At such time
the limb of wisdom which is zest
goes to completion in that monk
owing to cultivation of it.

■

The Tranquillity Limb of Wisdom

In one who is zestful
the body is tranquillized,
the mind is tranquillized.

At such time, monks,
as the body and mind of a monk who is zestfu1
are tranquillized,
the limb of wisdom which is tranquillity
is established in him.

At such time a monk cultivates this limb of wisdom:
it goes to completion in a monk by cultivation.

■

The Concentration Limb of Wisdom

In him whose body is tranquillized,
who is happy,
the mind is composed.

When, monks,
in a monk whose body is tranquillized,
who is happy,
the mind is composed,
at such time the limb of wisdom which is concentration
is established in him:
he thus cultivates this limb of wisdom,
it goes to completion in him.

■

The Equanimity Limb of Wisdom

He is a thoroughly disinterested onlooker
of his mind thus composed.

Now, monks, when a monk is a thoroughly disinterested onlooker
of his mind thus composed,
at such time the limb of wisdom which is equanimity
is established in him:
it is then that he cultivates this limb of wisdom,
it is then that this limb of wisdom
goes to completion in him
by cultivation of it.

■

Mind

The Mindfulness Limb of Wisdom

At such time as a monk dwells,
in mind contemplating mind,
with mindfulness established,
his mindfulness is not relaxed;
at such time as his mindfulness,
being established,
is not relaxed,
the limb of wisaom which is mindfulness
is established in that monk.

Then it is, monks,
that a monk is cultivating the limb of wisdom which is mindfulness.

Then it is that the limb of wisdom which is mindfulness
by cultivation goes to completion in a monk.

■

The Norm-Investigation Limb of Wisdom

He, thus dwelling mindful,
investigates that state by insight,

he examines it,
he comes to close scrutiny of it.

At such time, monks, as a monk,
thus dwelling mindful,
investigates that state by insight,
comes to close scrutiny of it,
then it is that the limb of wisdom which is Norm-investigation
is undertaken by a monk;
then it is that a monk cultivates
the limb of wisdom which is Norm-investigation.

Then it is, monks,
that the limb of wisdom which is Norm-investigation
goes to completion in a monk.

■

The Energy Limb of Wisdom

As he investigates that state by insight,
as he examines it,
as he comes to close scrutiny of it,
unwavering energy is established in him.

At such time, monks,
as unwavering energy is established in a monk
who is investigating that state by insight,
examining it,
coming to close scrutiny of it,
then it is that the limb of wisdom which is energy
is established in that monk.

Then it is that he cultivates that limb of wisdom:
that limb of wisdom goes to completion in that monk
owing to cultivation of it;
and there arises in him

a zest that is not carnal
for the energy which he has established.

■

The Zest Limb of Wisdom

At such time, monks,
as zest that is not carnal
arises in a monk
whose energy is established,
the limb of wisdom which is zest
is established in him:
then it is that a monk cultivates
the limb of wisdom which is zest.

At such time
the limb of wisdom which is zest
goes to completion in that monk
owing to cultivation of it.

■

The Tranquillity Limb of Wisdom

In one who is zestful
the body is tranquillized,
the mind is tranquillized.

At such time, monks,
as the body and mind of a monk who is zestfu1
are tranquillized,
the limb of wisdom which is tranquillity
is established in him.

At such time a monk cultivates this limb of wisdom:
it goes to completion in a monk by cultivation.

■

The Concentration Limb of Wisdom

In him whose body is tranquillized,
who is happy,
the mind is composed.

When, monks,
in a monk whose body is tranquillized,
who is happy,
the mind is composed,
at such time the limb of wisdom which is concentration
is established in him:
he thus cultivates this limb of wisdom,
it goes to completion in him.

■

The Equanimity Limb of Wisdom

He is a thoroughly disinterested onlooker
of his mind thus composed.

Now, monks, when a monk is a thoroughly disinterested onlooker
of his mind thus composed,
at such time the limb of wisdom which is equanimity
is established in him:
it is then that he cultivates this limb of wisdom,
it is then that this limb of wisdom
goes to completion in him
by cultivation of it.

■

Mind-States

The Mindfulness Limb of Wisdom

At such time as a monk dwells,
in mind-states contemplating mind-states,
with mindfulness established,
his mindfulness is not relaxed;
at such time as his mindfulness,
being established,
is not relaxed,
the limb of wisaom which is mindfulness
is established in that monk.

Then it is, monks,
that a monk is cultivating the limb of wisdom which is mindfulness.

Then it is that the limb of wisdom which is mindfulness
by cultivation goes to completion in a monk.

■

The Norm-Investigation Limb of Wisdom

He, thus dwelling mindful,
investigates that state by insight,
he examines it,
he comes to close scrutiny of it.

At such time, monks, as a monk,
thus dwelling mindful,
investigates that state by insight,
comes to close scrutiny of it,
then it is that the limb of wisdom which is Norm-investigation
is undertaken by a monk;
then it is that a monk cultivates
the limb of wisdom which is Norm-investigation.

Then it is, monks,
that the limb of wisdom which is Norm-investigation
goes to completion in a monk.

■

The Energy Limb of Wisdom

As he investigates that state by insight,
as he examines it,
as he comes to close scrutiny of it,
unwavering energy is established in him.

At such time, monks,
as unwavering energy is established in a monk
who is investigating that state by insight,
examining it,
coming to close scrutiny of it,
then it is that the limb of wisdom which is energy
is established in that monk.

Then it is that he cultivates that limb of wisdom:
that limb of wisdom goes to completion in that monk
owing to cultivation of it;
and there arises in him
a zest that is not carnal
for the energy which he has established.

■

The Zest Limb of Wisdom

At such time, monks,
as zest that is not carnal
arises in a monk
whose energy is established,
the limb of wisdom which is zest

is established in him:
then it is that a monk cultivates
the limb of wisdom which is zest.

At such time
the limb of wisdom which is zest
goes to completion in that monk
owing to cultivation of it.

■

The Tranquillity Limb of Wisdom

In one who is zestful
the body is tranquillized,
the mind is tranquillized.

At such time, monks,
as the body and mind of a monk who is zestfu1
are tranquillized,
the limb of wisdom which is tranquillity
is established in him.

At such time a monk cultivates this limb of wisdom:
it goes to completion in a monk by cultivation.

■

The Concentration Limb of Wisdom

In him whose body is tranquillized,
who is happy,
the mind is composed.

When, monks,
in a monk whose body is tranquillized,
who is happy,

the mind is composed,
at such time the limb of wisdom which is concentration
is established in him:
he thus cultivates this limb of wisdom,
it goes to completion in him.

■

The Equanimity Limb of Wisdom

He is a thoroughly disinterested onlooker
of his mind thus composed.

Now, monks, when a monk is a thoroughly disinterested onlooker
of his mind thus composed,
at such time the limb of wisdom which is equanimity
is established in him:
it is then that he cultivates this limb of wisdom,
it is then that this limb of wisdom
goes to completion in him
by cultivation of it.

■

Thus cultivated, monks,
thus made much of,
the four arisings of mindfulness
complete the seven limbs of wisdom.

III

Now, monks, how cultivated,
how made much of,
do the seven limbs of wisdom
complete knowledge and release?

Herein, monks, a monk cultivates the limb of wisdom
that is mindfulness,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is investigation of the Norm,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is energy,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is zest,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is tranquillity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is concentration,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

He cultivates the limb of wisdom
that is equanimity,
which is based on seclusion,
on dispassion,
on cessation,
which ends in self-surrender.

Thus cultivated,
thus made much of,
the seven limbs of wisdom
complete knowledge and release."

Saṃyutta Nikāya
5. Mahā-Vagga
54. Ānāpāna Saṃyutta
2. Ānanda or Dutiya Vagga

5. The Great Chapter

54. Kindred Sayings about

In-Breathing and Out-Breathing

2. [Untitled]

Sutta 17

Saṃyojana Suttaṃ

Fetter

---

[295]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

"Monks, intent concentration on in-breathing and out-breathing
conduces to the abandoning of the fetters.

And how cultivated,
how made much of,
does intent concentration on in-breathing and out-breathing
conduces to the abandoning of the fetters?

In this method, monks,
a monk who has gone to the forest
or the foot of a tree
or a lonely place,
sits down cross-legged,
holding the body straight.
Setting mindfulness in front of him,
he breathes in mindfully
and mindfully breathes out.

As he draws in a long breath he knows:

'A long breath I draw in.'

As he breathes out a long breath he knows:

'I breathe out a long breath.'

As he draws in a short breath he knows:

'A short breath I draw in.'

As he breathes out a short breath he knows:

'I breathe out a short breath.'

Thus he makes up his mind (repeating):

'I shall breathe in,
feeling it go through the whole body.

Feeling it go through the whole body
I shall breathe out.

Calming down the bodily aggregate
I shall breathe in.

Calming down the bodily aggregate
I shall breathe out.'

Thus he makes up his mind (repeating):

'Feeling the thrill of zest
I shall breathe in.

Feeling the thrill of zest
I shall breathe out.

Feeling the sense of ease
I shall breathe in.

Feeling the sense of ease
I shall breathe out.'

He makes up his mind (repeating):

'Aware of all mental factors
I shall breathe in.

Aware of all mental factors
I shall breathe out.

Calming down the mental factors
I shall breathe in.

Calming down the mental factors
I shall breathe out.

Aware of mind I shall breathe in.

Aware of mind I shall breathe out.'

He makes up his mind (repeating):

'Gladdening my mind I shall breathe in.

Gladdening my mind I shall breathe out.

Composing my mind I shall breathe in.

Composing my mind I shall breathe out.

Detaching my mind I shall breathe in.

Detaching my mind I shall breathe out.'

He makes up his mind (repeating):

'Contemplating impermanence I shall breathe in.

Contemplating impermanence I shall breathe out.

Contemplating dispassion I shall breathe in.

Contemplating dispassion I shall breathe out.

Contemplating cessation I shall breathe in.

Contemplating cessation I shall breathe out.

Contemplating renunciation I shall breathe in.

Contemplating renunciation I shall breathe out.'

This, monks, is how cultivated,
how made much of,
intent concentration on in-breathing and out-breathing
conduces to the abandoning of the fetters."

Saṃyutta Nikāya
5. Mahā-Vagga
54. Ānāpāna Saṃyutta
2. Ānanda or Dutiya Vagga

5. The Great Chapter

54. Kindred Sayings about

In-Breathing and Out-Breathing

2. [Untitled]

Sutta 18

Anusaya Suttaṃ

Tendency[49]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

"Monks, intent concentration on in-breathing and out-breathing
conduces to the utter destruction of tendency.

And how cultivated,
how made much of,
does intent concentration on in-breathing and out-breathing
conduces to the utter destruction of tendency?

In this method, monks,
a monk who has gone to the forest
or the foot of a tree
or a lonely place,
sits down cross-legged,
holding the body straight.
Setting mindfulness in front of him,
he breathes in mindfully
and mindfully breathes out.

As he draws in a long breath he knows:

'A long breath I draw in.'

As he breathes out a long breath he knows:

'I breathe out a long breath.'

As he draws in a short breath he knows:

'A short breath I draw in.'

As he breathes out a short breath he knows:

'I breathe out a short breath.'

Thus he makes up his mind (repeating):

'I shall breathe in,
feeling it go through the whole body.

Feeling it go through the whole body
I shall breathe out.

Calming down the bodily aggregate
I shall breathe in.

Calming down the bodily aggregate
I shall breathe out.'

Thus he makes up his mind (repeating):

'Feeling the thrill of zest
I shall breathe in.

Feeling the thrill of zest
I shall breathe out.

Feeling the sense of ease
I shall breathe in.

Feeling the sense of ease
I shall breathe out.'

He makes up his mind (repeating):

'Aware of all mental factors
I shall breathe in.

Aware of all mental factors
I shall breathe out.

Calming down the mental factors
I shall breathe in.

Calming down the mental factors
I shall breathe out.

Aware of mind I shall breathe in.

Aware of mind I shall breathe out.'

He makes up his mind (repeating):

'Gladdening my mind I shall breathe in.

Gladdening my mind I shall breathe out.

Composing my mind I shall breathe in.

Composing my mind I shall breathe out.

Detaching my mind I shall breathe in.

Detaching my mind I shall breathe out.'

He makes up his mind (repeating):

'Contemplating impermanence I shall breathe in.

Contemplating impermanence I shall breathe out.

Contemplating dispassion I shall breathe in.

Contemplating dispassion I shall breathe out.

Contemplating cessation I shall breathe in.

Contemplating cessation I shall breathe out.

Contemplating renunciation I shall breathe in.

Contemplating renunciation I shall breathe out.'

This, monks, is how cultivated,
how made much of,
intent concentration on in-breathing and out-breathing
conduces to the utter destruction of tendency."

[49] *Anusayo*. Cf. text, p. 60. There are seven of these 'inclinations.'

Saṃyutta Nikāya
5. Mahā-Vagga
54. Ānāpāna Saṃyutta
2. Ānanda or Dutiya Vagga

5. The Great Chapter

54. Kindred Sayings about

In-Breathing and Out-Breathing

2. [Untitled]

Sutta 19

Addhānam Sutta

The way[50]

---

[295]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

"Monks, intent concentration on in-breathing and out-breathing
conduces to thorough knowledge of the way.

And how cultivated,
how made much of,
does intent concentration on in-breathing and out-breathing
conduces to thorough knowledge of the way?

In this method, monks,
a monk who has gone to the forest
or the foot of a tree
or a lonely place,
sits down cross-legged,
holding the body straight.
Setting mindfulness in front of him,
he breathes in mindfully
and mindfully breathes out.

As he draws in a long breath he knows:

'A long breath I draw in.'

As he breathes out a long breath he knows:

'I breathe out a long breath.'

As he draws in a short breath he knows:

'A short breath I draw in.'

As he breathes out a short breath he knows:

'I breathe out a short breath.'

Thus he makes up his mind (repeating):

'I shall breathe in,
feeling it go through the whole body.

Feeling it go through the whole body
I shall breathe out.

Calming down the bodily aggregate
I shall breathe in.

Calming down the bodily aggregate
I shall breathe out.'

Thus he makes up his mind (repeating):

'Feeling the thrill of zest
I shall breathe in.

Feeling the thrill of zest
I shall breathe out.

Feeling the sense of ease
I shall breathe in.

Feeling the sense of ease
I shall breathe out.'

He makes up his mind (repeating):

'Aware of all mental factors
I shall breathe in.

Aware of all mental factors
I shall breathe out.

Calming down the mental factors
I shall breathe in.

Calming down the mental factors
I shall breathe out.

Aware of mind I shall breathe in.

Aware of mind I shall breathe out.'

He makes up his mind (repeating):

'Gladdening my mind I shall breathe in.

Gladdening my mind I shall breathe out.

Composing my mind I shall breathe in.

Composing my mind I shall breathe out.

Detaching my mind I shall breathe in.

Detaching my mind I shall breathe out.'

He makes up his mind (repeating):

'Contemplating impermanence I shall breathe in.

Contemplating impermanence I shall breathe out.

Contemplating dispassion I shall breathe in.

Contemplating dispassion I shall breathe out.

Contemplating cessation I shall breathe in.

Contemplating cessation I shall breathe out.

Contemplating renunciation I shall breathe in.

Contemplating renunciation I shall breathe out.'

This, monks, is how cultivated,
how made much of,
intent concentration on in-breathing and out-breathing
conduces to thorough knowledge of the way."

[50] *Addhāna*. Cf. text, 28.

Saṃyutta Nikāya
5. Mahā-Vagga
54. Ānāpāna Saṃyutta
2. Ānanda or Dutiya Vagga

5. The Great Chapter

54. Kindred Sayings about

In-Breathing and Out-Breathing

2. [Untitled]

Sutta 20

Āsava-k-Khaya Suttaṃ

Destruction of the Āsavas

---

[295]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī
at Jeta Grove,
in Anāthapiṇḍika's Park.

"Monks, intent concentration on in-breathing and out-breathing
conduces to the destruction of the āsavas.

And how cultivated,
how made much of,
does intent concentration on in-breathing and out-breathing
conduces to the destruction of the āsavas?

In this method, monks,
a monk who has gone to the forest
or the foot of a tree
or a lonely place,
sits down cross-legged,
holding the body straight.
Setting mindfulness in front of him,
he breathes in mindfully
and mindfully breathes out.

As he draws in a long breath he knows:

'A long breath I draw in.'

As he breathes out a long breath he knows:

'I breathe out a long breath.'

As he draws in a short breath he knows:

'A short breath I draw in.'

As he breathes out a short breath he knows:

'I breathe out a short breath.'

Thus he makes up his mind (repeating):

'I shall breathe in,
feeling it go through the whole body.

Feeling it go through the whole body
I shall breathe out.

Calming down the bodily aggregate
I shall breathe in.

Calming down the bodily aggregate
I shall breathe out.'

Thus he makes up his mind (repeating):

'Feeling the thrill of zest
I shall breathe in.

Feeling the thrill of zest
I shall breathe out.

Feeling the sense of ease
I shall breathe in.

Feeling the sense of ease
I shall breathe out.'

He makes up his mind (repeating):

'Aware of all mental factors
I shall breathe in.

Aware of all mental factors
I shall breathe out.

Calming down the mental factors
I shall breathe in.

Calming down the mental factors
I shall breathe out.

Aware of mind I shall breathe in.

Aware of mind I shall breathe out.'

He makes up his mind (repeating):

'Gladdening my mind I shall breathe in.

Gladdening my mind I shall breathe out.

Composing my mind I shall breathe in.

Composing my mind I shall breathe out.

Detaching my mind I shall breathe in.

Detaching my mind I shall breathe out.'

He makes up his mind (repeating):

'Contemplating impermanence I shall breathe in.

Contemplating impermanence I shall breathe out.

Contemplating dispassion I shall breathe in.

Contemplating dispassion I shall breathe out.

Contemplating cessation I shall breathe in.

Contemplating cessation I shall breathe out.

Contemplating renunciation I shall breathe in.

Contemplating renunciation I shall breathe out.'

This, monks, is how cultivated,
how made much of,
intent concentration on in-breathing and out-breathing
conduces to the destruction of the āsavas."

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
1. Veḷu-Dvāra Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

1. Veḷudvāra[1]

Sutta 1

Rāhā Suttaṃ

Rājah

---

[296]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, although a rājah,
a roller of the wheel,[2]
holding supreme lordship and dominion
over four continents,
on the break-up of body
is reborn after death in the Happy Lot,
in the Heaven World,
in the company of the Devas of the Thirty-Three;
although he spends his time there
in Nandana Grove,[3]
attended by a troop of nymphs,
supplied and provided with,
surrounded by,
celestial pleasures of sense;
although he is possessed of these four things,[4] -
yet is he not released
from Purgatory,
he is not released
from (birth in) the womb of an animal,
he is not released
from the realm of ghosts,
he is not released
from Hell,
the Way of Woe,
the Downfall.

Monks, although an Ariyan disciple
lives on gathered scraps,[5]
though he be clothed in rags,[6]
yet is he possessed of four things;
[297] moreover be is released
from Purgatory,
be is released

from (birth in) the womb of an animal,
he is released
from the realm of ghosts,
he is released
from Hell,
the Way of Woe,
from the Downfall.

What are the four things?

Herein, monks, the Ariyan disciple is possessed
of unwavering loyalty to the Buddha,
thus:

(He has faith that)

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,[7]
teacher of devas and mankind,
a Buddha,
an Exalted One.'[8]

He is possessed of unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,

leading onward,
to be known for themselves
by the wise.'

He is possessed of unwavering faith in the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.[9]

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

Then he is possessed
of the virtues loved by the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.

Such are the four things he is possessed of.

Monks, there is the winning of four continents,
and there is the winning of the four things.

But to win four continents
is not worth a sixteenth part
of the winning of the four things."

---

[1] The title of this chapter comes from § vii. It is the name of a brahmin village of the Kosalans.

[2] Universal Ruler. *Cf. DA*. i, 249. The Sutta is quoted at *UdA*. 108 *ff*.

[3] *Cf. K.S*. i, 9 *n*. The Grove in Sakka's Heaven, the lowest of the Devalokas, to which devas went when about to die,' there to dissolve like snow, or like a wind-blown lamp-flame, and to be reborn.'

[4] Reading *sammannagāto* with S_{1-3}; and *UdA*. Text reads *asamannagāto* evidently referring to the four dooms following; but the 'four things' are the four continents, as stated below.

[5] *Piṇḍiyālopena*. The name of Piṇḍola (the scrap-gatherer) was bestowed on one of the monks. *Cf*. text, 224.

[6] *Nantahāni*. *Comy*. 'a cloth of thirteen spans ("hands"), so called from being divided into ten parts (?).'

[7] Text as usual misprints *-damma* as *-dhamma*.

[8] *Cf. K.S*. iv, 187 *nn*. *Comy*. refers to *VM*. 1, 221.

[9] Those following the fourfold path to Arahantship in its twofold division.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
1. Veḷu-Dvāra Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

1. Veḷudvāra

Sutta 2

Ogadha or Saṭayhaṃ Suttaṃ

Steeped In[1]

---

[298]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, blessed with four things an Ariyan disciple is a stream-winner,
not doomed to the Downfall,
one assured,
one bound for enlightenment.

What four?

Herein, monks, an Ariyan disciple
is blessed with unwavering loyalty to the Buddha, thus:

'He it is, the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer of men to be tamed,
teacher of devas and mankind,
a Buddha,
Exalted One.'

He is blessed with unwavering loyalty to the Norm, thus:

'Well proclaimed by the Exalted One is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

He is blessed with unwavering loyalty to the Order, thus:

'Walking righteously is the Exalted One's Order of Disciples,
walking uprightly,
walking in the right way,

walking dutifully is the Exalted One's Order of Disciples:
namely, the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, —
a field of merit unsurpassed for the world.'

He is blessed with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.

Blessed with these four things, monks,
the Ariyan disciple is a stream-winner,
one not doomed to the Downfall,
one assured,
one bound for enlightenment.

Thus spake the Exalted One.

Having thus spoken, the Happy One, as teacher, said this:

Whoso have faith and virtue, loyalty
And insight of the Norm, — in time[2] they win[3]
The bliss in which the holy life is steeped.

---

[1] The bliss in which the holy life is steeped, *i.e Nibbāna*. For *ogadha, cf. jagatogadha, S*. i, 186 ('based on earth'): *amatogadhaṃ* ('plunging into the Deathless'). *Comy*. '*Ogadhitvā ṭhitaṃ, uparimaggattāya sampayuttaṃ sukhaṃ*.' Text has, as alternative title to this Sutta, *Saṭayhaṃ* (as in the *uddana*), which I cannot translate. Is it for *saṭṭhāyiṃ*?

[2] Text misprints *kālena* as *kāle na (paccanti)*.

[3] *Paccanti* of text should be *paccenti = paṭienti;* or *paṭiyanti*, which = *pāpuṇanti, Comy*.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
1. Veḷu-Dvāra Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

1. Veḷudvāra

Sutta 3

Dīghāvu Upāsaka Suttaṃ

Dīghāvu[1]

---

[298]

THUS have I heard:

Once the Exalted One was staying near Rājagaha,
in Bamboo Grove,
at the Squirrels' Feeding-ground.

[299] Now on that occasion Dīghāvu the lay-disciple
was sick
afflicted,
suffering from a sore disease.

Then Dīghāvu the lay-disciple
called to his father Jotika the housefather,
saying:

"Come, housefather!

Do you go to the Exalted One,
and on coming to him,
with your head worship at the feet of the Exalted One,
and say in my name:

'Lord, Dīghāvu the lay-disciple
is sick,
afflicted,
suffering from a sore disease.

He worships with his head
at the Exalted One's feet.'

Then say:

'It were a good thing, lord,
if the Exalted One would come to the house
of Dīghāvu the lay-disciple,
out of compassion for him.'"

"Very good, my lad,"
said Jotika the housefather
in reply to Dīghāvu the lay-disciple,
and went to the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated, Jotika the housefather
said this to the Exalted One:

"Lord, Dīghāvu the lay-disciple
is sick,
afflicted,
suffering from a sore disease.

He worships with his head
at the feet of the Exalted One
and says thus:

'It were a good thing, lord,
if the Exalted One would come to the house
of Dīghāvu the lay-disciple,
out of compassion for him.'"

And the Exalted One consented by his silence.

Thereupon the Exalted One robed himself,
and taking bowl and outer robe
set off for the house of Dīghāvu the lay-disciple,
and on arriving there
sat down on a seat made ready.

Having sat down
the Exalted One said this
to Dīghāvu the lay-disciple:[2]

"Well, Dīghāvu,
I hope you are bearing up,
I hope you are enduring.

Do your pains abate
and not increase?

Are there signs of their abating
and not increasing?"

"No, lord!

I am not bearing up.

I am not enduring.

Strong pains come upon me.

They do not abate.

There is no sign of their abating
but of their increasing."

"Then, Dīghāvu,
thus must you train yourself:

'I will be blessed
with unwavering loyalty to the Buddha,
thus:

He it **[300]** is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.

I will be blessed
with unwavering loyalty to the Norm,
thus:

Well proclaimed by the Exalted One
is the Norm,
seen in this very life,

a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.

I will be blessed
with unwavering loyalty to the Order,
thus:

Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.

Also I will be blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:

virtues untainted (by craving or delusion),
which lead to concentration of the mind.'

That, Dīghāvu,
is how you must train yourself."

"As to these four limbs of stream-winning, lord,
which have been taught by the Exalted One,
all of those conditions
are to be found in me,
and I do live in accordance with them.

Lord, I am indeed blessed
with unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

I am indeed blessed
with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,

leading onward,
to be known for themselves
by the wise.'

I am indeed blessed
with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

I am indeed blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind."

"Therefore, Dīghāvu,
resting on these four limbs of stream-winning,
you should further practise
the six conditions
which are constituent parts of knowledge.[3]

Herein, Dīghāvu, do you dwell
contemplating impermanence
in all the activities,[4]
conscious of ill
in impermanence,
conscious of there being no self
in what is ill,
conscious of abandoning,
of dispassion,
of cessation.

That, Dīghāvu,
is how you must train yourself."

Lord, as to these same six conditions,
which are constituent parts of knowledge,
all of them are to be found in me.

I do live
contemplating impermanence
in all the activities,
conscious of ill
in impermanence,
conscious of there being no self
in what is ill,
conscious of abandoning,
of dispassion,
of cessation.

Then, lord, I have this thought:

'I would not have the housefather Jotika here
fall into dejection at my death.'"

"Don't you trouble about that, Dīghāvu, my lad!
(said his father).

Look you, Dīghāvu, my lad!

Attend closely to what the Exalted One is saying to you."

[301] So the Exalted One,
having thus admonished Dīghāvu the lay-disciple,
rose from his seat and went awray.

And not long after the Exalted One had gone
Dīghāvu the lay-disciple made an end.

Thereupon a number of monks
went to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated
those monks said this to the Exalted One:

"Lord, that lay-disciple named Dīghāvu,
who was admonished in brief by the Exalted One,
has made an end.

What is his lot?

What is his destiny in the life to come?"[5]

"A sage, monks, was Dīghāvu the lay-disciple.

He lived according to the Norm.[6]

He did not harm me
by disputings about the Norm.

Dīghāvu, the lay-disciple, monks,
by wearing out the five fetters of the lower sort,
is reborn by spontaneous birth.[7]

His destiny
is not to return from that world."

---

[1] *Dīghāvu-ḍīghāvu* (as a king's title at *JA*. v, 120). *Cf*. *Āvuso* and *āyusmanta*. There are several princes of this name in the Jātakas.

[2] For the stock greetings *cf*. S. iii, 120, etc., *supra,* p. 66.

[3] *Cha vijjā-bhāgiye dhamme*.

[4] *Comy. sabbesu tebhūmaka-sañkhāresu*.

[5] *Kā gati, ko abhisamparāyo*. *Cf*. *D*. ii, 91; *S*. iv, 59, 63 (of Purina the clansman); also of Suppabuddha the leper at *Ud*. v, 3.

[6] *Dhammass'ānudhammaṇ paccapādi* (fr. *paṭipajjati*)

[7] *Opapātika* (without material cause), *i.e*., in a body of the matter of the super-sphere in which he had 'become.' He is therefore *anāgāmin Cf*. *K.S*. iii, 166, iv, 250 *n*. and add this instance to those of (text) 177 *n*.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
1. Veḷu-Dvāra Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

1. Veḷudvāra

Sutta 4

Paṭhama Sāriputta Suttaṃ

Sāriputta (a)

---

[301]

THUS have I heard:

On a certain occasion the venerable Sāriputta
and the venerable Ānanda
were staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now the venerable Ānanda,
rising up from his solitude at eventide,
went to see the venerable Sāriputta,
on coming to him greeted him courteously,

and after the exchange of greetings and compliments
sat down at one side.

Seated at one side he said this:

"Tell me, friend Sāriputta,
through winning possession[1] of what things
are people of this world[2]
proclaimed by the Exalted One
as stream-winners,
not doomed to the Downfall,
assured,
bound for enlightenment?"

"Friend, it is because of winning four things
that people of this world
are proclaimed by the Exalted One
as stream-wmners,
not doomed to the Downfall,
assured,
bound for enlightenment.

What are the four things?

[302] Herein, friend, an Ariyan disciple is blessed with unwavering loyalty
to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,

teacher of devas and mankind,
a Buddha,
an Exalted One.'

He is blessed
with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

He is blessed
with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

He is blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.

These, friend, are the four things.

Owing to being blessed with these,
people of this world
are proclaimed by the Exalted One
as stream-wmners,
not doomed to the Downfall,
assured,
bound for enlightenment.

---

[1] *Samannāgamana-hetu*.

[2] *Ayam pajā*.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
1. Veḷu-Dvāra Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

1. Veḷudvāra

Sutta 5

Dutiya Sāriputta Suttaṃ

Sāriputta (b)

---

[302]

THUS have I heard:

On a certain occasion the Exalted One
was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now the venerable Sāriputta went to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

To the venerable Sāriputta so seated
the Exalted One said this.

"'A limb of stream-winning!

A limb of stream-winning!'

is the saying, Sāriputta.

Tell me, Sāriputta,
of what sort is a limb of stream-winning?"

"Lord, association with the upright
is a limb of stream-winning.

Hearing the good Norm
is a limb of stream-winning.

Applying the mind
is a limb of stream-wmmng.

Conforming to the Norm[1]
is a limb of stream-winning."

"Well said, Sāriputta!

Well said, Sāriputta!

Indeed association with the upright
is a limb of stream-winning.

Hearing the good Norm
is a limb of stream-winning.

Applying the mind
is a limb of stream-wmmng.

Now again, Sāriputta, they say:

'The stream!

the stream!'

Of what sort is the stream, Sāriputta?"

"The stream, lord, is just this Ariyan eightfold way,
to wit:|| ||

Right view,
right intention,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration."

"Well said, Sāriputta!

Well said, Sāriputta!

The stream is just this Ariyan eightfold way,
to wit:|| ||

Right view,
right intention,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration."

Now again, Sāriputta,
they say:

'Stream-winner!

Stream-winner!'

Of what sort is a stream-winner, Sāriputta?"

Whosoever, lord, is blessed
with this Ariyan eightfold way, -
such an one
of such a name,
of such and such a clan,
is called 'Stream-winner.'"

---

[1] *Dhammānudhamma-paṭipatti = pubba-bhāga-paṭipadaṇ. Comy.*

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
1. Veḷu-Dvāra Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

1. Veḷudvāra

Sutta 6

Thapatayo Suttaṃ

The Chamberlains[1]

---

[303]

THUS have I heard:

On a certain occasion the Exalted One
was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now on that occasion
a number of monks were busied
with making a robe for the Exalted One,
with this idea:

When the robe is finished,
in three months' time,
the Exalted One will go forth on his rounds.

Now at that time Isidatta and Purāṇa, the chamberlains,
were staying at Sadhuka[2]
on some business or other.

Then they heard the news:

"They say that a number of monks
are busied with making a robe for the Exalted One
with this idea:

'When the robe is finished,
in three months' time,
the Exalted One will go forth on his rounds."

So Isidatta and Purāṇa, the chamberlains,
stationed a man on the high-road
(thus instructing him):

"Now, good fellow,
as soon as you see that Exalted one,
that Arahant,
that perfectly Enlightened One
coming along,
do you ecme and inform us."

So after standing there two or three days
that man saw the Exalted One coming along,
while yet some distance off,
and he went to inform the chamberlains, Isidatta and Purāṇa,
saying:

"Here comes my lord the Exalted One,
that Arahant,

that perfectly Enlightened One!

Now's the time for you to do what you want!"

So Isidatta and Purāṇa, the chamberlains,
went towards the Exalted One,
and on coming to him,
saluted him,
and followed behind the Exalted One
step for step.

Then the Exalted One turned aside from the high-road
and went to the foot of a certain tree
and there sat down on a seat made ready.

And Isidatta and Purāṇa, the chamberlains,
[304] saluting the Exalted One,
also sat down
at one side.

As they thus sat
they said this to the Exalted One:

"Lord, when we heard of the Exalted One
that he would go forth from Sāvatthī
to go on his rounds among the Kosalans,
at that time
we were disappointed and depressed[3] at the thought:
The Exalted One will be far from us.

And when, lord, we learned that the Exalted One
was starting out from Sāvatthī
to go on his rounds among the Kosalans,
again we were disappointed and depressed at the thought:
The Exalted One will be far from us.[4]

And when, lord, we learned that the Exalted One
was actually going his rounds among the Kosalans,
again we were disappointed and depressed at the thought:
The Exalted One will be far from us.

■

"And lord, when we heard of the Exalted One
that he would go forth from Kosala
to go on his rounds among the Malla,
at that time
we were disappointed and depressed at the thought:
The Exalted One will be far from us.

And when, lord, we learned that the Exalted One
was starting out from Kosala
to go on his rounds among the Malla,
again we were disappointed and depressed at the thought:
The Exalted One will be far from us.

And when, lord, we learned that the Exalted One
was actually going his rounds among the Mallas,
again we were disappointed and depressed at the thought:
The Exalted One will be far from us.|| ||

■

"And lord, when we heard of the Exalted One
that he would go forth from Malla
to go on his rounds among the Vajī,
at that time
we were disappointed and depressed at the thought:
The Exalted One will be far from us.

And when, lord, we learned that the Exalted One
was starting out from Malla
to go on his rounds among the Vajī,

again we were disappointed and depressed at the thought:
The Exalted One will be far from us.

And when, lord, we learned that the Exalted One
was actually going his rounds among the Vajī,
again we were disappointed and depressed at the thought:
The Exalted One will be far from us.|| ||

■

"And lord, when we heard of the Exalted One
that he would go forth from Vajī
to go on his rounds among the Kāsi,
at that time
we were disappointed and depressed at the thought:
The Exalted One will be far from us.

And when, lord, we learned that the Exalted One
was starting out from Vajī
to go on his rounds among the Kāsi,
again we were disappointed and depressed at the thought:
The Exalted One will be far from us.

And when, lord, we learned that the Exalted One
was actually going his rounds among the Kāsi,
again we were disappointed and depressed at the thought:
The Exalted One will be far from us.|| ||

■

"And lord, when we heard of the Exalted One
that he would go forth from Kāsi
to go on his rounds among the Magadhans,
at that time
we were disappointed and depressed at the thought:
The Exalted One will be far from us.

And when, lord, we learned that the Exalted One
was starting out from Kāsi
to go on his rounds among the Magadhans,
again we were disappointed and depressed at the thought:
The Exalted One will be far from us.

And when, lord, we learned that the Exalted One
was actually going his rounds among the Magadhans,
again we were disappointed and depressed[5] at the thought:
The Exalted One will be far from us.|| ||

§

[305] But, lord, when we heard of the Exalted One
that he would go forth from Magadhans
and go on his rounds among the Kāsi,
at that time,
we were delighted and elated at the thought:
The Exalted One will be quite near us.

And when, lord, we learned that the Exalted One
was starting out from Magadhans
to go on his rounds among the Kāsi,
at that time,
we were delighted and elated at the thought:
The Exalted One will be quite near us.

And when, lord, we learned that the Exalted One
was actually going his rounds among the Kāsi,
at that time,
we were delighted and elated at the thought:
The Exalted One will be quite near us.

■

And, lord, when we heard of the Exalted One
that he would go forth from Kāsi
and go on his rounds among the Vajī,
at that time,
we were delighted and elated at the thought:
The Exalted One will be quite near us.

And when, lord, we learned that the Exalted One
was starting out from Kāsi
to go on his rounds among the Vajī,
at that time,
we were delighted and elated at the thought:
The Exalted One will be quite near us.

And when, lord, we learned that the Exalted One
was actually going his rounds among the Vajī,
at that time,
we were delighted and elated at the thought:
The Exalted One will be quite near us.

■

And, lord, when we heard of the Exalted One
that he would go forth from Vajī
and go on his rounds among the Mallas,
at that time,
we were delighted and elated at the thought:
The Exalted One will be quite near us.

And when, lord, we learned that the Exalted One
was starting out from Vajī
to go on his rounds among the Mallas,
at that time,
we were delighted and elated at the thought:
The Exalted One will be quite near us.

And when, lord, we learned that the Exalted One
was actually going his rounds among the Mallas,
at that time,
we were delighted and elated at the thought:
The Exalted One will be quite near us.

■

And, lord, when we heard of the Exalted One
that he would go forth from Mallas
and go on his rounds among the Kosalans,
at that time,
we were delighted and elated at the thought:
The Exalted One will be quite near us.

And when, lord, we learned that the Exalted One
was starting out from Mallas
to go on his rounds among the Kosalans,
at that time,
we were delighted and elated at the thought:
The Exalted One will be quite near us.

And when, lord, we learned that the Exalted One
was actually going his rounds among the Kosalans,
at that time,
we were delighted and elated at the thought:
The Exalted One will be quite near us.

■

Then, when we heard:
'The Exalted One is staying at Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park,'
then, lord, boundless was our delight
and boundless our elation

at the thought:
The Exalted One is near us!"

§

"Well then, chamberlains,
since living in houses is an oppression,
a dust-hole sort of life,[6] -
whereas a wanderer's life
is a life in the open air,
now is the time for you to show some energy."

"But here too, lord,
we have an oppression still more oppressive,
indeed it is most oppressive."

"What is that still greater oppression, chamberlains?"

"Here, lord, when the rajah Pasenadi of Kosala
wants to go a-riding in the Park,
we have to deck the riding-elephants
and set thereon the favourite
lovely wives of his majesty,
one before
and one behind.

Now the fragrance of their bodies is so sweet.

It's just as if a casket of scent were opened, -
these royal ladies are so sweetly scented.

Lord, the touch of those ladies
is as soft to the hand

as[7] a tuft of cotton-wool,
so delicately are they nurtured.

Well, lord, at such times
we have to ward the elephant,
and we have to ward the ladies
and ward ourselves as well.

In spite of that, lord,
we are not conscious of calling up
any **[306]** evil thought about those ladies.

Now, lord, this is
(what we mean by)
another oppression
still more oppressive,
nay, most oppressive."

"Well then, chamberlains,
since living in houses is an oppression,
a dust-hole sort of life, -
whereas the wanderer's life
is a life in the open air, -
now is the time for you to show some energy.

Now, chamberlains, the Ariyan disciple
who is blessed with four things
is a stream-winner,
he is one not doomed to the Downfall,
one assured,
one who is bound for enlightenment.

What are the four things?

Herein, chamberlains, an Ariyan disciple is blessed with unwavering loyalty
to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He is blessed
with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

He is blessed
with unwavering loyalty to the Order,
thus:

Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,

the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

He is blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.

He lives at home
with heart freed from the taint of stinginess.

He is open-handed,
pure-handed,[8]
delighting in self-surrender,
one to ask a favour of,[9]
delighting to share charitable gifts.

Blessed with these four things, chamberlains,
the Ariyan disciple is a stream-winner,
he is one not doomed to the Downfall,
one assured,
one who is bound for enlightenment.

■

Now, chamberlains, you are blessed with[10] unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

You are blessed
with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

You are blessed
with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

In your family,
whatsoever gifts of charity[11] there be,
they are shared fully and impartially[12]
by the virtuous and good.

Now what think ye, chamberlains?

How many sorts of **[307]** men are there
among the Kosalans
who are like yourselves
in this matter of sharing gifts of charity?"

"A gain for us, lord!

A thing well gotten by us, lord,
that the Exalted One should come to know this of us!"

[1] *Thapatayo,* 'carpenters,' 'carnage-builders,' 'royal attendants.' In Skt. *lit*. often 'keepers of the women's apartments.' We may call them 'equerries.' It seems that they were in charge of the royal conveyances [see note *infra*]. At *A*. iii, 348, Isidatta is uncle of the woman disciple Migasālā. Her father was Purāṇa. According to *Comy*. here, Isidatta was a 'once returner,' while Purāṇa was a Stream-wmner.

[2] Their own property, according to *Comy*.

[3] *Anattamanatā hoti*.

[4] For the clans here mentioned see Rhys Davids, *Buddhist India,* and map.

[5] To show the loyalty to the Buddha of these two men, I quote and italicize the passage at *M*. ii, 123 (Lord Chalmers' trans.), where the rajah Pasenadi complains to the Buddha that he does not get such loyal service from them. 'Further, there are the carriage-builders, Isidatta and Purāṇa, whom I support, who make my carnages *(mama bhattā, mama yānā),* who owe to me their livelihood and the honours they enjoy. Withal, these men do not serve me as whole-heartedly as they do the Lord. Time was when, being out with my troops on active service, I, to test these two, took up my quarters in a cramped little house, where Isidatta and Puraiia, after spending the best part of the night in discussing the Doctrine, lay down to rest with their heads in the direction where they heard the Lord was, and only their feet towards me. It is wonderful and marvellous, thought I to myself, that these two men, who owe everythmg in the world to me, yet do not serve me as they serve the Lord. Surely, thought I, it is because these reverend men find in the Lord's teachings a high excellence not elsewhere discovered by them before.'

[6] *Rajāpatho = rāga-dosa-moha-rajānaṇ patiho*. *Comy*.

[7] Here text should read *va* for *vā*.

[8] *Payata-pāṇī, infra,* text, 392. *Cf*. *Itiv*. 101; *UdA*. 123; *K.S*. i, 294. *Comy*. *visuddhi-hattha*.

[9] *Yāca-yogo,* not 'given to begging' (as sometimes trans.), but as *Comy. yācitabbaka-yutto*.

[10] The text of this is obscure, viz: *Tumhe ... samannāgatā hoti* (?). To make sense with what follows it seems we should read: *Tumhe, hi samannāgatā hotha*', according to which I translate.

[11] *Deyya-dhammaṇ* includes all the requisites given by laymen to monks.

[12] *Appaṭivibhattaṇ Comy*. 'without saying, "this is for ourselves, that is for the monks."

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
1. Veḷu-Dvāra Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

1. Veḷudvāra

Sutta 7

Veḷu-Dvāreyyā Suttaṃ

Those of Bamboo Gate[1]

---

[307]

THUS have I heard:

On a certain occasion the Exalted One was going his rounds among the Kosalans,
together with a great company of monks,
and had reached Bamboo Gate,
a brahmin village of the Kosalans.

Now the folk of Bamboo Gate,
both brahmins and housefathers,
heard the report:

"It is rumoured that[2] master[3] Gotama,
the recluse,
the Sakyan's son,
he who went forth from a Sakyan clan,
is on his rounds among the Kosalans
together with a great company of monks,
and has reached Bamboo Gate.

Now there is a goodly rumour gone abroad of Gotama
that Exalted One,
to this effect:

'He it is,
the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.

He makes known this world,
together with the world of Devas,
Maras
and Brahmas,
with its host of recluses and brahmins,
both of devas and men,
having realized it with his own full knowledge.

He proclaims the Norm,
which is goodly in its beginning,
in its middle
and its ending,

both in its spirit and its letter;
he makes clear the holy life
in all its fullness and purity.'

It were well indeed
for us to have sight of such Arahants!"

■

So those brahmins and housefathers of Bamboo Gate
went to see the Exalted One,
and on coming to him
some of them saluted the Exalted One
and sat down at one side:
some **[308]** conversed with the Exalted One, and,
after the exchange of greetings and courtesies,
they also sat down at one side.

Some stretched out their clasped hands towards the Exalted One
and sat down at one side.

Some announced their names and families to the Exalted One
and sat down at one side:
while some others just sat down at one side
without saying anything.

As they thus sat
the brahmins and housefathers
said this to the Exalted One:

"Master Gotama, we are people of such desires,
such wishes,
such intentions
as these:

'O may we live in a crowded[4] house
encumbered with children!

May we enjoy the use of Benares sandalwood!

May we deck ourselves with garlands and unguents!

May we handle gold and silver!

When body breaks up,
after death
may we be reborn in the Happy Lot,
the Heaven World!'

Pray let master Gotama teach us,
who have such desires,
such wishes
and such intentions,
a doctrine by which we may live in a crowded house
encumbered with children,
may enjoy the use of Benares sandalwood
may deck ourselves with garlands and unguents
may handle gold and silver
and when body breaks up,
after death
may we be reborn in the Happy Lot,
the Heaven World."

■

"Then, housefathers, I will teach you a Norm-method
which brings profit to oneself.

Do ye listen to it.

Pay close attention
and I will speak."

"Very well, master,"
replied the brahmins and housefathers

to the Exalted One.

Then the Exalted One said this:

"Now, housefathers, of what sort is the Norm-method
which brings profit to self?[5]

In this matter, housefathers,
the Ariyan disciple thus reflects:

'Here am I,
fond of my life,
not wanting to die,
fond of pleasure
and averse from pain.

Suppose someone should rob me of my life
(fond of life as I am
and not wanting to die,
fond of pleasure
and averse from pain),
it would not be a thing
pleasing or delightful to me.

If I, in my turn,
should rob of his life
one fond of his life,
not wanting to die,
one fond of pleasure
and averse from pain,
it would not be a thing
pleasing or delightful to him.

For a state that is not pleasant or delightful to me
[309] must be so to him also:

and a state that is not pleasing or delightful to me, -
how could I inflict[6] that upon another?

As a result of such reflection
he himself abstains
from taking the life of creatures
and he encourages others so to abstain,
and speaks in praise of so abstaining.

Thus as regards bodily conduct
he is utterly pure.[7]

■

Then again, housefathers,
the Ariyan disciple thus reflects:

If someone should take
with thievish intent
what I have not given him,
it would not be a thing pleasing or delightful to me.

If I, in my turn,
should take from another
with thievish intent
what he has not given me,
it would not be a thing pleasing or delightful to him:
and a state that is not pleasant,
that is not delightful to me
must be so to him also.

What does not please me,
what does not delight me, -
how could I inflict that upon another?

As a result of this reflection,
he himself abstains from taking what is not given,

and he encourages others so to abstain,
he speaks in praise of so abstaining.

Thus as regards bodily conduct
he is utterly pure.

■

Again, housefathers, the Ariyan disciple thus reflects:

If someone should have intercourse with my wives,
it would not be a thing pleasing or delightful to me.

If I, in my turn,
should so behave with another's wives,
it would not be a thing pleasing or delightful to him:
and a state that is not pleasant,
that is not delightful to me
must be so to him also.

What does not please me,
what does not delight me, -
how could I inflict that upon another?

As a result of this reflection,
he himself abstains from wrong practice in respect of sense desires,
and he encourages others to do so,
he speaks in praise of such abstinence.

Thus as regards personal conduct
he is utterly pure.

■

Again, housefathers,
the Ariyan disciple thus reflects:

If someone should spoil my fortune[8]
by lying speech,
it would not be a thing pleasant or delightful to me.

If I, in my turn,
should spoil another's fortune
by lying speech,
it would not be a thing pleasant or delightful to him:
and a state that **[310]** is not pleasant,
that is not delightful to me
must be so to him also.

What does not please me,
what does not delight me, -
how could I inflict that upon another?

As a result of this reflection
he himself abstains from lying speech,
he encourages another so to abstain,
speaks in praise of abstaining therefrom.

Thus as regards conduct in speech
he is utterly pure.

■

Again, housefathers,
the Ariyan disciple thus reflects:

If someone should estrange me from my friends[9] by slander,
it would not be a thing pleasant or delightful to me.

If I in my turn
should estrange him from his friends,
it would not be a thing pleasant or delightful to him:
and a state that is not pleasant,

that is not delightful to me
must be so to him also.

What does not please me,
what does not delight me, -
how could I inflict that upon another?

As a result of this reflection,
he himself abstains from slander
he encourages anoher so to abstain,
speaks in praise of abstaining therefrom.

Thus as regards conduct in speech
he is utterly pure.

■

Again, housefathers,
the Ariyan disciple thus reflects:

If someone should treat me with harsh speech
it would not be a thing pleasant or delightful to me.

If I in my turn
should treat another with harsh speech,
it would not be a thing pleasant or delightful to him:
and a state that is not pleasant,
that is not delightful to me
must be so to him also.

What does not please me,
what does not delight me, -
how could I inflict that upon another?

As a result of this reflection,
he himself abstains from harsh speech,

he encourages anoher so to abstain,
speaks in praise of abstaining therefrom.

Thus as regards conduct in speech
he is utterly pure.

■

Again, housefathers,
the Ariyan disciple thus reflects:

If someone should treat me with pointless,[10] frivolous talk,
it would not be a thing pleasant or delightful to me.

If I in my turn should so treat him,
it would not be pleasant or delightful to him.

For a state that is unpleasant,
not delightful to me
must be so to him also,
and a state that is not pleasant,
not delightful to me, -
how could I inflict that upon another?

As a result of this reflection,
he himself abstains from pointless, frivolous talk:
he encourages another to do so,
he speaks in praise of so doing.

Thus as regards conduct in speech
he is utterly pure.

■

[311] Then he is blessed
with unwavering loyalty to the Buddba, thus:

He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.

He is blessed
with unwavering loyalty to the Norm,
thus:

Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.

He is blessed
with unwavering loyalty to the Order,
thus:

Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,

the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.

He is blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.'

Now, housefathers,
since the Ariyan disciple is blessed with these seven good conditions
and these four desirable points of vantage,[11]
if he so desired,
he could himself
declare with surety of himself:

'Cut off for me is Purgatory,
cut off the Way of Woe
and the Downfall!

Stream-winner am I,
not doomed to the Downfall,

assured am I,
bound for enlightenment!'"[12]

At these words
the brahmins and housefathers of Bamboo Gate
exclaimed to the Exalted One:

"Excellent, master Gotama!

Excellent, master Gotama!

Just as if one should raise up what is fallen,
or show forth what is hidden,
or point the way to him that wanders astray,
or hold up a light in the darkness
so that they who have eyes may behold objects, -
even so in diners ways
has the Norm been set forth by the worthy Gotama.

We go for refuge to the worthy Gotama,
to the Norm
and to the Order of monks.

Let the worthy Gotama accept us
as lay-disciples
from this day forth,
so long as life may last,
who have taken refuge in him!"

---

[1] Lit. 'Bamboo-by-the-gate.' I find no other mention of this brahmin village. *Comy*. says: 'So called owing to the tradition of a bamboo-thicket at the entrance of the village.' This chapter is called *Veḷu-dvāra-vagga*. *Comy*. has nothing to say about the earlier part, which occurs at *Ud*. vii, 9 (I give some extracts from *UdA*. 377).

[2] *Khalu (anussav'attke nipāto,* a particle meaning *ut aiunt*).

[3] *Bho,* a term used by brahmins.

[4] Text has *putta-sambādha-sayanaṇ* (as at *UdA*. 331), which would mean, 'a bed crammed with children.' I read with *S*. i, 78 *samayaṇ,* 'a crowd or company.'

[5] *Attūpanāyikaṇ*.

[6] *Sanyojeyyaṇ*. *Cf*. *D*. ii, 355; *lit*. 'saddle with.'

[7] *Koṭi-parisuddho* (like *koṭippatto*).

[8] *Atthaṇ bhañjeyya,* as at *S*. iv, 347.

[9] Text *mittehi bhindeyya; v.l*. *mitte bh*. For these terms, *cf*. *DA*. i, 74-6.

[10] Text has *sampabhāsena,* which seems to occur here only. It does not appear in the usual lists of sorts of speech. *Comy*. says it is *samanta-bhāsena*. I take it to mean 'all round the question, off the point.'

[11] *Ṭhānehi*.

[12] See next Sutta.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
1. Veḷu-Dvāra Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

1. Veḷudvāra

Sutta 8

Paṭhama Giñjakā-Vasatha Suttaṃ

Brick Hall (a)

---

[311]

THUS have I heard:

On a certain occasion the Exalted One was staying at Ñatika,[1]
in Brick Hall.

Now on that occasion the venerable Ānanda came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side he said to the Exalted One:

[312] "Lord, the monk named Sāḷha bas made an end.[2]

What is his lot?

What is his destiny in the life to come?

■

Lord, the nun named Nandā has made an end.

What is her lot?

What is her destiny in the life to come?

■

Lord, Sudatta, the lay-disciple has made an end.

What is his lot?

What is his destiny in the life to come?

■

Lord, Sujata,[3] the lay-woman disciple has made an end.

What is her lot?

What is her destiny in the life to come?"

■

"The monk Sāḷha, Ānanda,
who has made an end,
by destroying the *āsavas,*
in this very life,
by his own understanding
realized the heart's release,

the release by insight,
and attaining to it
dwelt therein.

Nandā the nun, Ānanda,
who has made an end,
by wearing out the five fetters of the lower sort,
has taken birth spontaneously
(in the Pure Abodes),
there to pass away,
destined never to return thence.

Sudatta, the lay-disciple, Ānanda,
who has made an end,
by destroying three fetters[4]
and by weakening those of lust,
hatred
and delusion,
is a once-returner:
coming back to this world just once more
he will make an end of ill.

Sujātā, the lay-woman disciple, Ānanda,
who has made an end,
by destroying three fetters,
is a stream-winner,
not doomed to the Downfall,
assured,
bound for enlightenment.

Indeed, Ānanda,
it is no wonder
that a human being should make an end.

But if, when each one dies,
you come and ask me about the matter,

it is troublesome to the Tathāgata.

Wherefore, Ānanda, I wi11 teach you a Norm-teaching
called 'The Mirror of the Norm,'[5]
possessing which
the Ariyan disciple may,
if he please,
himself proclaim of himself
thus:

'Cut off for me is Purgatory,
cut off is rebirth in an animal womb,
cut off is the realm of ghosts,
the Woeful Way and the Downfall.

Stream-winner am I,
not doomed to the Downfall,
assured,
one bound for enlightenment!'

[313] And of what sort, Ānanda,
is that Norm-teaching
called 'Mirror of the Norm,'
possessed of which
the Ariyan disciple may,
if he please,
himself proclaim of himself
thus:

'Cut off for me is Purgatory,
cut off is rebirth in an animal womb,
cut off is the realm of ghosts,
the Woeful Way and the Downfall.

Stream-winner am I,
not doomed to the Downfall,

assured,
one bound for enlightenment!'?

Herein, Ānanda, the Ariyan disciple is blessed
with unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He is blessed
with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

He is blessed
with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

He is blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.'

This, Ānanda, is that Norm-teaching
called 'Mirror of the Norm,' possessed of which which
the Ariyan disciple may,
if he please,
himself proclaim of himself
thus:

'Cut off for me is Purgatory,
cut off is rebirth in an animal womb,
cut off is the realm of ghosts,
the Woeful Way and the Downfall.

Stream-winner am I,
not doomed to the Downfall,
assured,
one bound for enlightenment!'"

---

[1] *Cf. Dialog*. ii, 97 *n*., where it is called *Nādika* (of the *Nādikas*); *K.S*. ii, 50 *n*., iv, 55. Text and *Comy*. read *Ñātika* ('the village of two kinsmen,' Cūlapāti and Mahñpīti). Brick Hall was what we should call a 'rest-house,' or 'dāk-bungalow.'

[2] For the same events and persons *cf. D*. ii, 91; *Dialog*. ii, 98. The other names of *D*. ii occur in the next Sutta. All three Suttas (viii-x) should here form one as in *D*., otherwise we must suppose Ānanda to have been very dense or importunate in troubling the Master on two further occasions with the same question. *Cf. Gotama the Man,* p. 167.

[3] *Dialog*. spells Sugatā.

[4] *I.e*, the first three.

[5] *Dhammādāsaṇ*. *Comy. dhamma-mayaṇ ādāsaṇ*.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
1. Veḷu-Dvāra Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

1. Veḷudvāra

Sutta 9

Dutiya Giñjakā-Vasatha Suttaṃ

Brick Hall (b)

---

[313]

THUS have I heard:

On a certain occasion the Exalted One was staying at Ñatika,
in Brick Hall.

Now on that occasion the venerable Ānanda came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side he said to the Exalted One:

"Lord, the monk named Asoka bas made an end.

What is his lot?

What is his destiny in the life to come?

■

Lord, the nun named Asokī has made an end.

What is her lot?

What is her destiny in the life to come?"

■

"The monk Asoka, Ānanda,
who has made an end,
by destroying the *āsavas,*
in this very life,
by his own understanding
realized the heart's release,
the release by insight,
and attaining to it
dwelt therein.

Asokī the nun, Ānanda,
who has made an end,
by wearing out the five fetters of the lower sort,
has taken birth spontaneously
there to pass away,
destined never to return thence.

Indeed, Ānanda,
it is no wonder
that a human being should make an end.

But if, when each one dies,
you come and ask me about the matter,
it is troublesome to the Tathāgata.

Wherefore, Ānanda, I wi11 teach you a Norm-teaching
called 'The Mirror of the Norm,'
possessing which
the Ariyan disciple may,
if he please,
himself proclaim of himself
thus:

'Cut off for me is Purgatory,
cut off is rebirth in an animal womb,
cut off is the realm of ghosts,
the Woeful Way and the Downfall.

Stream-winner am I,
not doomed to the Downfall,
assured,
one bound for enlightenment!'

And of what sort, Ānanda,
is that Norm-teaching
called 'Mirror of the Norm,'
possessed of which
the Ariyan disciple may,
if he please,
himself proclaim of himself
thus:

'Cut off for me is Purgatory,
cut off is rebirth in an animal womb,
cut off is the realm of ghosts,
the Woeful Way and the Downfall.

Stream-winner am I,
not doomed to the Downfall,
assured,
one bound for enlightenment!'?

Herein, Ānanda, the Ariyan disciple is blessed with unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He is blessed
with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

He is blessed
with unwavering loyalty to the Order,

thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

He is blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.'

This, Ānanda, is that Norm-teaching
called 'Mirror of the Norm,' possessed of which which
the Ariyan disciple may,
if he please,
himself proclaim of himself
thus:

'Cut off for me is Purgatory,
cut off is rebirth in an animal womb,
cut off is the realm of ghosts,
the Woeful Way and the Downfall.

Stream-winner am I,
not doomed to the Downfall,
assured,
one bound for enlightenment!'

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
1. Veḷu-Dvāra Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

1. Veḷudvāra

Sutta 10

Tatiya Giñjakā-Vasatha Suttaṃ

Brick Hall (c)

---

[313]

THUS have I heard:

On a certain occasion the Exalted One was staying at Ñatika,
in Brick Hall.

Now on that occasion the venerable Ānanda came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side he said to the Exalted One:

Lord, the lay-disciples named Kakudha,[1]
has made an end at Ñātika.

Pray, lord, what is his lot?

What is his destiny in the life to come?

■

Lord, the lay-disciples named Kāḷinga,
has made an end at Ñātika.

Pray, lord, what is his lot?

What is his destiny in the life to come?

■

Lord, the lay-disciples named Nikata
has made an end at Ñātika.

Pray, lord, what is his lot?

What is his destiny in the life to come?

■

Lord, the lay-disciples named Kaṭissaha
has made an end at Ñātika.

Pray, lord, what is his lot?

What is his destiny in the life to come?

■

Lord, the lay-disciples named Tuṭṭha
has made an end at Ñātika.

Pray, lord, what is his lot?

What is his destiny in the life to come?

■

Lord, the lay-disciples named Santuṭṭha
has made an end at Ñātika.

Pray, lord, what is his lot?

What is his destiny in the life to come?

■

Lord, the lay-disciples named Bhadda
has made an end at Ñātika.

Pray, lord, what is his lot?

What is his destiny in the life to come?

■

Lord, the lay-disciples named Subhadda
has made an end at Ñātika.

Pray, lord, what is his lot?

What is his destiny in the life to come?

§

The lay-disciple Kakudha,
who has made an end, Ānanda,
[314] by destroying the five fetters of the lower sort,
is reborn spontaneously (in the Pure Abodes),
there to pass away,
destined never to return thence.

■

The lay-disciple Kāḷinga,
who has made an end, Ānanda,
by destroying the five fetters of the lower sort,
is reborn spontaneously (in the Pure Abodes),
there to pass away,
destined never to return thence.

■

The lay-disciple Nikata,
who has made an end, Ānanda,
by destroying the five fetters of the lower sort,
is reborn spontaneously (in the Pure Abodes),
there to pass away,
destined never to return thence.

■

The lay-disciple Kaṭissaha,
who has made an end, Ānanda,
by destroying the five fetters of the lower sort,
is reborn spontaneously (in the Pure Abodes),
there to pass away,
destined never to return thence.

■

The lay-disciple Tuṭṭha,
who has made an end, Ānanda,
by destroying the five fetters of the lower sort,
is reborn spontaneously (in the Pure Abodes),
there to pass away,
destined never to return thence.

■

The lay-disciple Santuṭṭha,
who has made an end, Ānanda,
by destroying the five fetters of the lower sort,
is reborn spontaneously (in the Pure Abodes),
there to pass away,
destined never to return thence.

■

The lay-disciple Bhadda,
who has made an end, Ānanda,
by destroying the five fetters of the lower sort,
is reborn spontaneously (in the Pure Abodes),
there to pass away,
destined never to return thence.

■

The lay-disciple Subhadda,
who has made an end, Ānanda,
by destroying the five fetters of the lower sort,
is reborn spontaneously (in the Pure Abodes),
there to pass away,
destined never to return thence.

More than[2] fifty lay-disciples, Ānanda,
who have made an end at Ñātika,
by destroying the five fetters of the lower sort,

is reborn spontaneously (in the Pure Abodes),
there to pass away,
destined never to return thence.

More than[2] ninety lay-disciples, Ānanda,
who have made an end at Ñātika,
by destroying three fetters,
and by weakening those of lust,
hatred
and delusion,
are once-returners.

Coming back to this world just once more
they will make an end of ill.

Five hundred and six[3] lay-disciples, Ānanda,
who have made an end at Ñātika,
by destroying three fetters,
are stream-winners,
not doomed to the Downfall,
assured,
bound for enlightenment.

Indeed, Ānanda,
it is no wonder
that a human being should make an end.

But if, when each one dies,
you come and ask me about the matter,
it is troublesome to the Tathāgata.

Wherefore, Ānanda, I wi11 teach you a Norm-teaching
called 'The Mirror of the Norm,'
possessing which
the Ariyan disciple may,
if he please,

himself proclaim of himself
thus:

'Cut off for me is Purgatory,
cut off is rebirth in an animal womb,
cut off is the realm of ghosts,
the Woeful Way and the Downfall.

Stream-winner am I,
not doomed to the Downfall,
assured,
one bound for enlightenment!'

And of what sort, Ānanda,
is that Norm-teaching
called 'Mirror of the Norm,'
possessed of which
the Ariyan disciple may,
if he please,
himself proclaim of himself
thus:

'Cut off for me is Purgatory,
cut off is rebirth in an animal womb,
cut off is the realm of ghosts,
the Woeful Way and the Downfall.

Stream-winner am I,
not doomed to the Downfall,
assured,
one bound for enlightenment!'?

Herein, Ānanda, the Ariyan disciple is blessed with unwavering loyalty to
the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He is blessed
with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

He is blessed
with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,

the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

He is blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.'

This, Ānanda, is that Norm-teaching
called 'Mirror of the Norm,' possessed of which which
the Ariyan disciple may,
if he please,
himself proclaim of himself
thus:

'Cut off for me is Purgatory,
cut off is rebirth in an animal womb,
cut off is the realm of ghosts,
the Woeful Way and the Downfall.

Stream-winner am I,
not doomed to the Downfall,

assured,
one bound for enlightenment!'"

---

[1] So at *D*. ii. Our text has *Kakkaṭo* and *v.l*. *Kakkuṭo*.

[2] '*Paro-, sādhika-, = atireka* (in excess).' *Comy*.

[3] Text *cha atirekāni pañcasatāni*. At *D*. ii. *sātirekāni Comy*. has *cha hi adhikāni; S_3 chādhikāni*. Evidently an unhealthy village, for *Comy*. says that 'owing to snake-wind-sickness (dysentery) 124,000 (?) had died at a single blow in that village, among whom were these disciples.'

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
2. Sahassaka or Rājakārama Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

2. Thousandfold or Royal Park

Sutta 11

Sahassa Suttaṃ

Thousand

---

[314]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
in the Royal Park.[1]

Now a company of a thousand nuns came to see the Exalted **[315]** One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
stood at one side.[2]

As they thus stood,
the Exalted One said this to those nuns:

"Nuns, an Ariyan disciple
who is blessed with four things
is a stream-winner,
not doomed to the Downfall,
assured,
bound for enlightenment.

What are the four?

Herein, nuns, the Ariyan disciple is blessed with unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He is blessed
with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,

to be known for themselves
by the wise.'

He is blessed
with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

He is blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.

These, nuns, are the four things,
blessed with which an Ariyan disciple

is a stream-winner,
not doomed to the Downfall,
assured,
bound for enlightenment."

---

[1] *Cf*. *JA*. ii, 15. It was made by the Rājah Pasenadi and the story is told by *Comy*.

[2] It is noticeable that they do not sit down as the men do.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
2. Sahassaka or Rājakārama Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

2. Thousandfold or Royal Park

Sutta 12

Brāhmaṇā Suttaṃ

Brahmins

---

[315]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the brahmins proclaim this practice
which leads to prosperity:
they instruct their disciples in it thus:

'Come, good fellow!

Rise up betimes
and go facing east.

Don't avoid a hole,[1]
a village pool
or cess-pit.

You should go to meet your death[2]
wherever you may fall.

Thus, good fellow,
on the break up of body,
after death
you will be reborn in the Happy Lot,
in the Heaven World.'

■

But, monks, this practice of the brahmins
is the way of fools,
it is the way of infatuation.

It conduces not to revulsion,
to dispassion,
to cessation,
to calm,
to full comprehension,
to the wisdom,
it conduces not to Nibbāna.

■

Now, monks, I too proclaim,
in the Ariyan discipline,
a practice which leads to prosperity,
but it is one which con- **[316]** duces to downright revulsion,
dispassion,
cessation
to calm,
to full comprehension,
to the wisdom,
to Nibbāna.

And what sort of practice
is that which so leads?

Herein, monks, the Ariyan disciple has
unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He has unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,

a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

He has unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

He has virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.

This, monks, is the practice which leads to prosperity,
one which conduces to downright revulsion,
dispassion,
cessation
to calm,
to full comprehension,
to the wisdom,
to Nibbāna."

---

[1] Text has *semhaṇ* (spittle) for *v.l. sombhaṇ,* which evidently should be *sobbhaṇ*.

[2] *Comy*. takes this to mean men *maraṇaṇ iccheyyāsi*.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
2. Sahassaka or Rājakārama Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

2. Thousandfold or Royal Park

Sutta 13

Ānanda Suttaṃ

Ānanda

---

[316]

THUS have I heard:

Once the venerable Sāriputta
and the venerable Ānanda
were staying near Sāvatthī
at Jeta Grove, in Anāthapiṇḍika's Park.

Now the venerable Sāriputta,
rising from his solitude at eventide,
went to visit the venerable Ānanda,
and on coming to him
greeted him courteously,

and after the exchange of greetings and courtesies
sat down at one side.

As he thus sat
the venerable Sāriputta said to the venerable Ānanda:

"Friend Ānanda,
by abandoning what things,
by winning possession of what things,
are people of this world
proclaimed by the Exalted One
as stream-winners,
as not doomed to the Downfall,
as assured,
as bound for enlightenment?"

"Friend, it is by abandoning four things,
it is by winning possession of four things,
that people of this world
are proclaimed by the Exalted One
as stream-winners,
as not doomed to the Downfall,
as assured,
as bound for enlightenment.

What are the four things?

One has no such disloyalty to the Buddha
as that possessed by the uneducated manyfolk
who, when body breaks up,
after death
are reborn in Hell,
in the Woeful Lot,
the Downfall,
in Purgatory:
but he has such unwavering loyalty to the Buddha

as is possessed by the educated Ariyan disciple,
who, when the body breaks up,
after death
is reborn in the Happy Lot,
in the Heaven World
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

■

One has no such disloyalty to the Norm
as that possessed by the uneducated manyfolk
who, when body breaks up,
after death
are reborn in Hell,
in the Woeful Lot,
the Downfall,
in Purgatory:
but he has such unwavering loyalty to the Norm
as is possessed by the educated Ariyan disciple,
who, when the body breaks up,
after death
is reborn in the Happy Lot,
in the Heaven World,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

■

One has no such disloyalty to the Order
as that possessed by the uneducated manyfolk
who, when body breaks up,
after death
are reborn in Hell,
in the Woeful Lot,
the Downfall,
in Purgatory:
but he has such unwavering loyalty to the Order
as is possessed by the educated Ariyan disciple,
who, when the body breaks up,
after death
is reborn in the Happy Lot,
in the Heaven World,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

■

[317] He has no such immorality[1]
as that possessed by the uneducated many folk
who, when body breaks up,
after death
are reborn in Hell,
in the Woeful Lot,
the Downfall,
in Purgatory:
but he is blessed has virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind
such as are possessed by the educated Ariyan disciple,
who, when the body breaks up,
after death
is reborn in the Happy Lot,
in the Heaven World.

Friend, it is by abandoning these four things
and by winning possession of these other four things
that the people of this world

are proclaimed by the Exalted One
as stream-winners,
as not doomed to the Downfall,
as assured,
as bound for enlightenment."

---

[1] Here text has wrongly *dussīlena hoti* (with *v.l. dussīlyam na),* but is right on text, 382.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
2. Sahassaka or Rājakārama Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

2. Thousandfold or Royal Park

Sutta 14

Paṭhama Duggati Suttaṃ

The Woeful Way (a)

---

[317]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the Ariyan disciple
who is blessed with four things
is one who has passed utterly beyond
all fear of the Woeful Way.[1]

What are the four?

Herein the Ariyan disciple is blessed with unwavering loyalty to the Buddha
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

■

He is blessed with unwavering loyalty to the Norm
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

■

He is blessed with unwavering loyalty to the Order
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

■

He is blessed has virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.

These, monks, are the four things
blessed with which

the ariyan disciple is one who has passed utterly beyond
all fear of the Woeful Way."

---

[1] *Comy. = manussa-dobhaggaṇ paṭikhittaṇ.*

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
2. Sahassaka or Rājakārama Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

2. Thousandfold or Royal Park

Sutta 15

Dutiya Duggati Suttaṃ

The Woeful Way (b)

---

[317]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the Ariyan disciple
who is blessed with four things
is one who has passed utterly beyond
all fear of the Downfall.

What are the four?

Herein the Ariyan disciple is blessed with unwavering loyalty to the Buddha
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

■

He is blessed with unwavering loyalty to the Norm
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

■

He is blessed with unwavering loyalty to the Order
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

■

He is blessed has virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.

These, monks, are the four things
blessed with which

the ariyan disciple is one who has passed utterly beyond all fear of the Downfall."

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
2. Sahassaka or Rājakārama Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

2. Thousandfold or Royal Park

Sutta 16

Paṭhama Mitten-ā-maccā Suttaṃ

Intimate Friends (a)

---

[317]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, those with whom you have sympathy,
those who think you should be listened to,[ed1]
whether friends
or intimates[1]
or kinsmen[2]
or blood-relations, -
all such should be advised about,
grounded in,
established in
four limbs of stream-winning.

What four?

They should be advised about,
grounded in,
established in **[318]**
unwavering loyalty to the Buddha
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

■

They should be advised about, grounded in, established in unwavering loyalty to the Norm
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

■

They should be advised about, grounded in, established in unwavering loyalty to the Order
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

■

They should be advised about, grounded in, established in the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.

Monks, those with whom you have sympathy,
those who think you should be listened to,
whether friends
or intimates
or kinsmen
or blood-relations, -
all such should be advised about,
grounded in,
established in
these four limbs of stream-winning."

---

[1] *Amaccā*. *Comy*. 'those who take counsel or do business together.' At *DA*. 297, it =*piyasahāyakā*.

[2] *Comy*. *ñāṭī-sassu,* etc. (mother- and father-in-law).

[ed1] Woodward has: 'those who think you should listen to them'.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
2. Sahassaka or Rājakārama Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

2. Thousandfold or Royal Park

Sutta 17

Dutiya Mitten-ā-maccā Suttaṃ

Intimate Friends (b)

---

[318]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, those with whom you have sympathy,
those who think you should be listened to,
whether friends
or intimates
or kinsmen
or blood-relations, -
all such should be advised about,
grounded in,
established in
four limbs of stream-winning.

What four?

They should be advised about,
grounded in,
established in
unwavering loyalty to the Buddha
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

There may be change,[1] monks,
in the four great elements of earth,
water,

heat
and air,
but there can be no change
in the Ariyan disciple
blessed with unwavering loyalty to the Buddha;

by change I mean:[2] -
that such an one should be reborn in hell
or the womb of an animal
or in the realm of ghosts
is an utter impossibility.

■

They should be advised about,
grounded in,
established in
unwavering loyalty to the Norm
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

There may be change, monks,
in the four great elements of earth,
water,
heat
and air,
but there can be no change

in the Ariyan disciple
blessed with unwavering loyalty to the Norm;

by change I mean: -
that such an one should be reborn in hell
or the womb of an animal
or in the realm of ghosts
is an utter impossibility.

■

They should be advised about,
grounded in,
established in
unwavering loyalty to the Order
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

There may be change, monks,
in the four great elements of earth,
water,

heat
and air,
but there can be no change
in the Ariyan disciple
blessed with unwavering loyalty to the Order;

by change I mean: -
that such an one should be reborn in hell
or the womb of an animal
or in the realm of ghosts
is an utter impossibility.

■

They should be advised about, grounded in, established in the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.

There may be change, monks,
in the four great elements of earth,
water,
heat
and air,
but there can be no change
in the Ariyan disciple
established in the virtues dear to the Ariyans;

by change I mean: -
that such an one should be reborn in hell

or the womb of an animal
or in the realm of ghosts
is an utter impossibility.

■

So monks, those with whom you have sympathy,
those who think you should be listened to,
whether friends
or intimates
or kinsmen
or blood-relations, -
all such should be advised about,
grounded in,
established in
these four limbs of stream-winning."

---

[1] *Aññatthattaṇ,* of the elements, 'otherness' of condition or nature, as a result of change of consistency. *Cf. K.S.* iv. 39; *cf. Ang.* i, 152.

[2] 'Here,' says *Comy.,* 'there can be no change of destiny *(gati)* in such.'

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
2. Sahassaka or Rājakārama Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

2. Thousandfold or Royal Park

Sutta 18

Paṭhama Deva-Cārika Suttaṃ

Visiting the Devas (a)

---

[318]

THUS have I heard:

Once the venerable Moggallāna the Great was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now the venerable Moggallāna the Great,
just as a strong man might stretch out his bent arm,
or draw in his outstretched **[319]** arm, -
even so did he vanish from Jeta Grove
and appear among the Devas of the Thirty-Three.

Then a number of the Devas of the Thirty-Three
came to see the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.[1]

As they thus stood
the venerable Moggallāna the Great said this to those Devas:

"It is a good thing, friends, to be blessed with unwavering loyalty to the Buddha
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

As a result of being blessed with unwavering loyalty to the Buddha
some beings here,[2]
when body breaks up,
after death
are reborn in the Happy Lot,
in the Heaven World.

■

"It is a good thing, friends, to be blessed with unwavering loyalty to the Norm

thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

As a result of being blessed with unwavering loyalty to the Norm
some beings here,
when body breaks up,
after death
are reborn in the Happy Lot,
in the Heaven World.

■

"It is a good thing, friends, to be blessed with unwavering loyalty to the Order
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,

worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

As a result of being blessed with unwavering loyalty to the Order
some beings here,
when body breaks up,
after death
are reborn in the Happy Lot,
in the Heaven World.

■

"It is a good thing, friends, to be blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted,
which lead to concentration of the mind.

As a result of being blessed with the virtues dear to the Ariyans,
some beings here,
when body breaks up,
after death
are reborn in the Happy Lot,
in the Heaven World."

§

"It is indeed a good thing, most worthy sir, -
this winning of unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

True it is that as a result of being blessed with unwavering loyalty to the Buddha
some beings here,
when body breaks up,
after death
are reborn in the Happy Lot,
in the Heaven World.

■

"It is indeed a good thing, most worthy sir, -
this winning of unwavering loyalty to the Norm
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,

to be known for themselves
by the wise.'

True it is that as a result of being blessed with unwavering loyalty to the Norm
some beings here,
when body breaks up,
after death
are reborn in the Happy Lot,
in the Heaven World.

■

"It is indeed a good thing, most worthy sir, -
this winning of unwavering loyalty to the Order
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

True it is that as a result of being blessed with unwavering loyalty to the Order
some beings here,

when body breaks up,
after death
are reborn in the Happy Lot,
in the Heaven World.

■

"It is indeed a good thing, most worthy sir, -
this winning of virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted,
which lead to concentration of the mind.

True it is that as a result of being blessed with the virtues dear to the Ariyans,
some beings here,
when body breaks up,
after death
are reborn in the Happy Lot,
in the Heaven World."

---

[1] Devas apparently do not sit down.

[2] *Idha,* apparently Moggallāna forgets that he is already in the next world; *idha* being generally used of 'this world.'

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
2. Sahassaka or Rājakārama Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

2. Thousandfold or Royal Park

Sutta 19

Dutiya Deva-Cārika Suttaṃ

Visiting the Devas (b)

---

[319]

THUS have I heard:

Once the venerable Moggallāna the Great was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now the venerable Moggallāna the Great,
just as a strong man might stretch out his bent arm,
or draw in his outstretched arm, -
even so did he vanish from Jeta Grove
and appear among the Devas of the Thirty-Three.

Then a number of the Devas of the Thirty-Three
came to see the venerable Moggallāna the Great,
and on coming to him
saluted him
and stood at one side.

As they thus stood
the venerable Moggallāna the Great said this to those Devas:

"It is a good thing, friends,
to be blessed with unwavering loyalty to the Buddha
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

As a result of being blessed with unwavering loyalty to the Buddha
some beings here,
when body breaks up,
after death
have been[ed1] reborn in the Happy Lot,
in the Heaven World.

■

"It is a good thing, friends, to be blessed with unwavering loyalty to the Norm

thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

As a result of being blessed with unwavering loyalty to the Norm
some beings here,
when body breaks up,
after death
have been reborn in the Happy Lot,
in the Heaven World.

■

"It is a good thing, friends, to be blessed with unwavering loyalty to the Order
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,

worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

As a result of being blessed with unwavering loyalty to the Order
some beings here,
when body breaks up,
after death
have been reborn in the Happy Lot,
in the Heaven World.

■

"It is a good thing, friends, to be blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted,
which lead to concentration of the mind.

As a result of being blessed with the virtues dear to the Ariyans,
some beings here,
when body breaks up,
after death
have been reborn in the Happy Lot,
in the Heaven World."

§

"It is indeed a good thing, most worthy sir, -
this winning of unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

True it is that as a result of being blessed with unwavering loyalty to the Buddha
some beings here,
when body breaks up,
after death
have been reborn in the Happy Lot,
in the Heaven World.

■

"It is indeed a good thing, most worthy sir, -
this winning of unwavering loyalty to the Norm
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,

to be known for themselves
by the wise.'

True it is that as a result of being blessed with unwavering loyalty to the Norm
some beings here,
when body breaks up,
after death
have been reborn in the Happy Lot,
in the Heaven World.

■

"It is indeed a good thing, most worthy sir, -
this winning of unwavering loyalty to the Order
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

True it is that as a result of being blessed with unwavering loyalty to the Order
some beings here,

when body breaks up,
after death
have been reborn in the Happy Lot,
in the Heaven World.

■

"It is indeed a good thing, most worthy sir, -
this winning of virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted,
which lead to concentration of the mind.

True it is that as a result of being blessed with the virtues dear to the Ariyans,
some beings here,
when body breaks up,
after death
have been reborn in the Happy Lot,
in the Heaven World."

---

ed1 Woodward does not note the change in case from the previous sutta.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
2. Sahassaka or Rājakārama Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

2. Thousandfold or Royal Park

Sutta 20

Tatiya Deva-Cārika Suttaṃ

Visiting the Devas (c)

---

[319]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now the Exalted One,
just as a strong man might stretch out his bent arm,
or draw in his outstretched arm, -
even so did he vanish from Jeta Grove
and appear among the Devas of the Thirty-Three.

Then a number of the Devas of the Thirty-Three
came to see the Exalted One,
and on coming to him
saluted him
and stood at one side.

As they thus stood
the Exalted One said this to those Devas:

"It is a good thing, friends, to be blessed with unwavering loyalty to the Buddha
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

As a result of being blessed with unwavering loyalty to the Buddha
some beings here,
when body breaks up,
after death
are stream-winners,
not doomed to the Downfall,
assured,
bound for enlightenment.

■

"It is a good thing, friends, to be blessed with unwavering loyalty to the Norm
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

As a result of being blessed with unwavering loyalty to the Norm
some beings here,
when body breaks up,
after death
are stream-winners,
not doomed to the Downfall,
assured,
bound for enlightenment.

■

"It is a good thing, friends, to be blessed with unwavering loyalty to the Order
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

As a result of being blessed with unwavering loyalty to the Order
some beings here,
when body breaks up,
after death
are stream-winners,
not doomed to the Downfall,
assured,
bound for enlightenment.

■

"It is a good thing, friends, to be blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted,
which lead to concentration of the mind.

As a result of being blessed with the virtues dear to the Ariyans,
some beings here,
when body breaks up,
after death
are stream-winners,
not doomed to the Downfall,

assured,
bound for enlightenment."

§

"It is indeed a good thing, most worthy sir, -
this winning of unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

True it is that as a result of being blessed with unwavering loyalty to the Buddha
some beings here,
when body breaks up,
after death
are stream-winners,
not doomed to the Downfall,
assured,
bound for enlightenment.

■

"It is indeed a good thing, most worthy sir, -
this winning of unwavering loyalty to the Norm
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

True it is that as a result of being blessed with unwavering loyalty to the Norm
some beings here,
when body breaks up,
after death
are stream-winners,
not doomed to the Downfall,
assured,
bound for enlightenment.

■

"It is indeed a good thing, most worthy sir, -
this winning of unwavering loyalty to the Order
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,

the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

True it is that as a result of being blessed with unwavering loyalty to the Order
some beings here,
when body breaks up,
after death
are stream-winners,
not doomed to the Downfall,
assured,
bound for enlightenment.

■

"It is indeed a good thing, most worthy sir, -
this winning of virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted,
which lead to concentration of the mind.

True it is that as a result of being blessed with the virtues dear to the Ariyans,
some beings here,

when body breaks up,
after death
are stream-winners,
not doomed to the Downfall,
assured,
bound for enlightenment."

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
3. Saraṇāni (or Sarakāni) Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

3. Sarakāni[1]

Sutta 21

Paṭhama Mahānāma Suttaṃ

Mahānāma (a)

---

[320]

Thus have I heard:

On a certain occasion the Exalted One was staying among the Sakyans
near Kapilavatthu,
in the Banyan Park.

Now Mahānāma[2] the Sakyan came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he thus sat
Mahānāma the Sakyan said this to the Exalted One:

"Lord, this town of Kapilavatthu is rich,
prosperous, populous,
crowded with men,[3]
a dense mass of folk.[4]

Now, lord, when I enter Kapilavatthu at eventide
after waiting upon the Exalted One
or the worshipful monks,
I meet with elephants,
horses, chariots,
carts and men,
all swaying and rolling along.[5]

At such times, lord, my thoughts,
which are fixed on the Exalted One,
on the Norm and the Order,
are simply bewildered.

Then it occurs to me:

'If I were at this very moment to make an end,
what would be my lot,
what would be my destiny
in the life to come?'"

"Have no fears, Mahānāma!

Have no fears, Mahānāma!

Blameless will be your death.

You will make a blameless end.

For he whose mind, Mahānāma,
has for a long time been practiced in faith,
in virtue,
in learning,
in giving up and insight,
— though this material body of his,
of the four elements compounded,
from parents sprung,
of a nature to be worn away,
pounded away,
broken and scattered,[6]
though this body be devoured by crows and vultures,
devoured by **[321]** kites and dogs,
— yet his mind,
if longtime practiced in faith,
virtue,
learning,
giving up
and insight,
the mind soars aloft,
the mind wins the summit.[7]

Suppose, Mahānāma,
a man plunges a jar of butter
or a jar of oil
into a deep, deep pool of water,[8]
and breaks it,
and it becomes shards or fragments,
and sinks down to the bottom;
but the butter or oil that is in it
floats up and reaches the surface,
— just so, Mahānāma,
if the mind has long been practiced in faith
virtue,
learning,

giving up
and insight,
— though this material body,
of the four elements compounded,
from parents sprung,
of a nature to be worn away,
pounded away,
broken and scattered,
though this body be devoured by crows and vultures,
devoured by kites and dogs,
— yet his mind,
if longtime practiced in faith,
virtue,
learning,
giving up
and insight,
the mind soars aloft,
the mind wins the summit.

Now your mind, Mahānāma,
has long been practiced in faith,
virtue,
learning,
giving up
and insight.

Have no fear, Mahānāma!

Have no fear, Mahānāma!

Blameless will be your death.

You will make an end that is blameless."

---

[1] Or *Saraṇāni* (text), the name of a Sakayan, gives the title to this chapter and §4.

[2] For Mahānāma, *cf*. text, 327, 371, etc.

[3] For these phrases, *cf*. *D*. i, 211; *S*. ii, 106; *Mil*. *Pañh*., 130.

[4] *Sambādha-byūhaṇ*. *Comy*. *anibbiddha-racchāyo sā paviṭṭha-maggen' eva nigacchati*.

[5] *Bhantena* (fr. *bhamati*); text misprints in each case *bhante na* (as if it were 'lord, not').

[6] *Cf*. *K.S*. iv, 50 n.

[7] *Uddhaṇgāmī, visesa-gāmī*.

[8] *Cf*. the same simile at *K.S*. iv, 218.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
3. Saraṇāni (or Sarakāni) Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

3. Sarakāni

Sutta 22

Dutiya Mahānāma Suttaṃ

Mahānāma (b)

---

[321]

Thus have I heard:

On a certain occasion the Exalted One was staying among the Sakyans
near Kapilavatthu,
in the Banyan Park.

Now Mahānāma the Sakyan came to see the Exalted One,
and on coming to him saluted him
and sat down at one side.

As he thus sat
Mahānāma the Sakyan said this to the Exalted One:

"Lord, this town of Kapilavatthu is rich,
prosperous, populous,
crowded with men,
a dense mass of folk.

Now, lord, when I enter Kapilavatthu at eventide
after waiting upon the Exalted One
or the worshipful monks,
I meet with elephants,
horses, chariots,
carts and men,
all swaying and rolling along.

At such times, lord, my thoughts,
which are fixed on the Exalted One,
on the Norm and the Order,
are simply bewildered.

Then it occurs to me:

'If I were at this very moment to make an end,
what would be my lot,
what would be my destiny
in the life to come?'"

"Have no fears, Mahānāma!
Have no fears, Mahānāma!

Blameless will be your death.

You will make a blameless end.

For the Ariyan disciple, Mahānāma,
who is blessed with four things,
bends to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna.

What are the four things?

Herein, Mahānāma,
the Ariyan disciple is blessed
with unwavering loyalty to the Buddha, thus:

'He it is the Exalted One,
Arahant, a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He is possessed
of unwavering loyalty to the Norm, thus:

'Well proclaimed by the Exalted One is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

He is possessed
of unwavering faith in the Order, thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely, the four airs of men,

the eight sorts of men.
That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clsped hands,
— a field of merit unsurpassed for theworld.'

Then he is possessed
of the virtues loved by the Ariyans,
virtues unbroken,
whole, unspotted, untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.

For instance, Mahānāma,
if a tree bends to the east,
slopes to the east,
tends to the east,
which way will it fall
when its root is cut?"

"It will fall whither it bends,
slopes and tends, lord."

"Just so, Mahānāma,
the Ariyan disciple who is blessed with four things
bends to Nibbāna,
slopes to Nibbāna,
tends to Nibbāna."

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
3. Saraṇāni (or Sarakāni) Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

3. Sarakāni

Sutta 23

Godhā or Tatiya Mahānāma Suttaṃ

Godhā or Mahānāma (c)

---

[322]

Thus have I heard:

On a certain occasion the Exalted One was staying among the Sakyans near Kapilavatthu,
in the Banyan Park.

Now Mahānāma the Sakyan
came to see Godha[1] the Sakyan,
and on coming to him said this:

"Godha, so far as you know,
blessed with how many things

is a stream-winner (declared)
one not doomed to the Downfall,
assured,
bound for enlightenment?"

"I know, Mahānāma,
that he is blessed with three things.

What are they?

Herein, Mahānāma, the Ariyan disciple has unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He has unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

He has unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

Blessed with these three things, Mahānāma,
the stream-winner is (declared)
one not doomed to the Downfall,
assured,
bound for enlightenment.

But as far as you know, Mahānāma,
blessed with how many things
is a stream-winner (declared)
one not doomed to the Downfall,
assured,
bound for enlightenment?"

§

"For my part, Godha, I know[2]
that he is blessed with four things.

What are they?

Herein, Mahānāma, the Ariyan disciple has unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He has unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

He has unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

And he is blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.

These are the four things, Godha,
blessed with which
I know a stream-winner is
one not doomed to the Downfall,
assured,
bound for enlightenment."|| ||

§

"Wait a bit, Mahānāma!

Wait a bit, Mahānāma!

The Exalted One will know about this,
whether one is blessed with these four things or not.

Let us go to see the Exalted One
and ask him about it."

So Mahānāma and Godha the Sakyans
went to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side then Mahānāma the Sakyan
said this to the Exalted One:

"Just now, lord,[ed1] I came to see Godha the Sakyan,
and on coming to him said this:

'Godha, so far as you know,
blessed with how many things
is a stream-winner (declared)
one not doomed to the Downfall,
assured,
bound for enlightenment?

"I know, Mahānāma,
that he is blessed with three things.

What are they?

Herein, Mahānāma, the Ariyan disciple has unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He has unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

He has unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:

namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

Blessed with these three things, Mahānāma,
the stream-winner is (declared)
one not doomed to the Downfall,
assured,
bound for enlightenment.

But as far as you know, Mahānāma,
blessed with how many things
is a stream-winner (declared)
one not doomed to the Downfall,
assured,
bound for enlightenment?"

■

[Then I said:]

'For my part, Godha, I know
that he is blessed with four things.

What are they?

Herein, Mahānāma, the Ariyan disciple has unwavering loyalty to the Buddha,
thus:

"He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One."

He has unwavering loyalty to the Norm,
thus:

"Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise."

He has unwavering loyalty to the Order,
thus:

"Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world."

And he is blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.

These are the four things, Godha,
blessed with which
I know a stream-winner is
one not doomed to the Downfall,
assured,
bound for enlightenment.'|| ||

■

[Then Godha said:]

'Wait a bit, Mahānāma!

Wait a bit, Mahānāma!

The Exalted One will know about this,
whether one is blessed with these four things or not.

Let us go to see the Exalted One
and ask him about it.'

[So Godha and I
came to see the Exalted One.]

[323] Now suppose, lord, some question of doctrine arises,[3]
and on one side is the Exalted One
and on the other side is the Order of monks,
I myself should be on the side of the Exalted One.

Let my lord the Exalted One accept this
(as proof of) my loyalty to him.[4]

Again suppose, lord, some question of doctrine arises,
and on one side is the Exalted One,
and on the other side is the Order of monks,
together with the Order of nuns, -
I myself should be on the Exalted One's side.

So again, lord, if on the one side were the Exalted one,
on the other side the Order,
both of monks and nuns,
together with the male lay-followers, -
I myself should side with the Exalted One

or if again on the other side were the Order,
both of monks and nuns,
and the lay-followers,
both male and female

if added to these were the whole world,
with its Devas,
its Maras and its Brahmas,
its host of recluses and brahmins,

both of devas and mankind,-
still, lord, I should side with the Exalted One.

Let my lord the Exalted One accept this
(as proof of) my loyalty to him."

(Then, said the Exalted One, turning to Godha):

What say you, Godha,
in reply to Mahānāma
who holds such a view?"

"Lord, of Mahānāma,
who holds such a view,[5]
have naught to say
save what is lovely and good."[6]

---

[1] The Godhan is not met with elsewhere, but a woman of this family (Sākiyāṇī-G.) appears at text, 396. *Cf. Brethren,* 315 *n*.

[2] Mahānāma, as stated at text, 327,

[3] *Dhamma-samuppādo*.

[4] *Pasannaṇ*.

[5] Text should read *evamvadim ahaṇ*.

[6] *Aññatra kalyāṇā, aññatra kusalā*. The phrase occurs at *S*. ii, 118. *Comy*. 'Ignorance is just a bad thing. It is not-relieved by what is lovely and good. But all the same he is not to blame.'

[ed1] Woodward abridges the repetition.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
3. Saraṇāni (or Sarakāni) Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

3. Sarakāni

Sutta 24

Paṭhama Sarakāni or Saraṇāni Suttaṃ

Sarakāni or Saraṇāni (a)

---

[323]

Thus have I heard:

On a certain occasion the Exalted One was staying among the Sakyans
near Kapilavatthu,
in the Banyan Park.

Now at that time Sarakāni the Sakyan,
who had made an end,
was proclaimed by the Exalted One a stream-winner,
not doomed to the Downfall,
assured,
one bound for enlightenment.

Thereupon a number of Sakyans,
whenever they met **[324]** together in company,
were consumed with indignation,
and spoke angrily and scornfully[1] about him
thus:

"A strange thing indeed!

A wonder indeed!

Nowadays-anyone may become a stream-winner,[2]
inasmuch as Sarakāni the Sakyan,
who bas died,
is proclaimed by the Exalted One a stream-winner,
not doomed to the Downfall,
assured,
one bound for enlightenment.

Why! Sarakāni the Sakyan failed in the training
and took to drink!"

Now Mahānāma the Sakyan went to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he thus sat
Mahānāma the Sakyan said this to the Exalted One:

"Here, lord, Sarakāni the Sakyan,
who has died,
was proclaimed by the Exalted One a stream-winner,
not doomed to the Downfall,
assured,
one bound for enlightenment.

Thereupon a number of Sakyans, whenever they meet together in company,
were consumed with indignation,
and spoke angrily and scornfully about him
thus:

'A strange thing indeed!

A wonder indeed!

Nowadays-anyone may become a stream-winner,
inasmuch as Sarakāni the Sakyan,
who bas died,
is proclaimed by the Exalted One a stream-winner,
not doomed to the Downfall,
assured,
one bound for enlightenment.

Why! Sarakāni the Sakyan failed in the training
and took to drink!'"

§

"Mahānāma, a lay-disciple
who has for a long time taken refuge in the Buddha,
taken refuge in the Norm
taken refuge in the Order, -
how could such an one go to the Downfall?

He who would rightly apply the words
'A lay-disciple who has gone for refuge to the Buddha,
who has gone for refuge to the Norm
who has gone for refuge to the Order'
might rightly apply them to Sarakāni the Sakyan.

Mahānāma, Sarakāni the Sakyan is one who
for a long time took refuge in the Buddha,
took refuge in the Norm
took refuge in the Order.

How could such an one go to the Downfall?

§

Now herein, Mahānāma,
take the case of a man
who is blessed with unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He is blessed with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,

inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

He is blessed with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

Moreover he is one who is joyous
and swift in wisdom,[3]
one who has won release.

Now by the destruction **[325]** of the āsavas,
in this very life,
by bis own understanding
he bas realized the heart's release,
the release by insight,
and having attained it
dwells therein.

Such an one, Mahānāma,
is fully released from hell,
from rebirth in an animal's womb,
from the realm of ghosts,
he is fully released from the Waste,
the Woeful Way,
from the Downfall.

■

But suppose again in this connexion, Mahānāma,
a certain one who is blessed with unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He is blessed with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,

to be known for themselves
by the wise.'

He is blessed with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

He is joyous and swift in wisdom,
but he has not won release.

Yet by destroying the five fetters of the lower sort
he is spontaneously born
(in the Pure Abodes),
destined there to pass away,
not to return hither from thence.

This one too, Mahānāma,
is fully released from hell,
from rebirth in an animal's womb,
from the realm of ghosts,
he is fully released from the Waste,

the Woeful Way,
from the Downfall.

■

Again in this connexion, Mahānāma,
suppose one who is blessed with unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He is blessed with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

He is blessed with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

But he is not joyous and swift in wisdom,
he has not won release.

Yet by destroying three fetters
and weakening lust,
hatred
and delusion
he is a Once-returner.

Once more he comes back to this world
and makes an end of ill.

He too, Mahānāmatoo, Mahānāma,
is fully released from hell,
from rebirth in an animal's womb,
from the realm of ghosts,
he is fully released from the Waste,
the Woeful Way,
from the Downfall.

■

Again, Mahānāma,
suppose a certain man
blessed with unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He is blessed with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

He is blessed with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,

walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

But he is neither joyous and swift in wisdom,
nor has he won release:
but by destroying three fetters
he is a Stream-winner,
he is not doomed to the Downfall,
he is assured,
bound for enlightenment.

This man too, Mahānāma,
is fully released from hell,
from rebirth in an animal's womb,
from the realm of ghosts,
he is fully released from the Waste,
the Woeful Way,
from the Downfall.

■

Again, Mahānāma, suppose a certain one
who is not even blessed with unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He is not even blessed with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

He is not even blessed with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

He is not joyous and swift in wisdom,
he has not won release.

But maybe he has these things, -
the controlling factor of faith,
the controlling factor of energy,
the controlling factor of mindfulness,
the controlling factor of concentration
the controlling factor of controlling faculty of insight:
and the things proclaimed by the Tathāgata
are moderately **[326]** approved[4] by him by insight.

Even this man, Mahānāma
is fully released from hell,
from rebirth in an animal's womb,
from the realm of ghosts,
he is fully released from the Waste,
the Woeful Way,
from the Downfall.

■

Once more in this matter, Mahānāma,
suppose a certain one
who is not even blessed with unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,

a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He is not even blessed with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

He is not even blessed with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

He is not joyous and swift in wisdom,
he has not won release.

But maybe he has these things, -
the controlling factor of faith,
the controlling factor of energy,
the controlling factor of mindfulness,
the controlling factor of concentration
the controlling factor of controlling faculty of insight:
yet if he have merely faith,
merely affection for the Tathāgata,[5] he is fully released from hell,
from rebirth in an animal's womb,
from the realm of ghosts,
he is fully released from the Waste,
the Woeful Way,
from the Downfall.

■

Why, Mahānāma,
if these great sal trees here[6]
could know what is spoken well
and what is spoken ill,
I would proclaim even these great trees to be Stream-winners,
not doomed to the Downfall,
assured,
bound for enlightenment.

Much more then[7] do I proclaim Sarakāni the Sakyan to be one.

Mahānāma, Sarakāni the Sakyan fulfilled the (threefold) training at his death."[8]

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[1] *Ujjhāyanti, khīyanti, vipācenti. Ujjhāyantī ti =avajjhāyanti, lāmakato cintenti; khīyantī ti = kathenti, pakāsenti* ('point at'; not in *Pali Dict*. in this meaning). See examples in Childers and *S*. i, 232, on which I quote *Comy. Vipācentī ti = tattha tattha kathenti, vitthārenti*.

[2] *Etiha dāni ko na bhavissati*.

[3] For *hāsupañña* and *javana-pañña, Cf. K.S*. i, 88 *n.; M*. iii, 25; *JA*. iv, 136; *infra,* text, 412.

[4] *Mattaso nijjhānaṇ khamanti. Cf. K.S*. iii, 177 *n.,* where *Comy*. says *pamānaso olokanaṇ khamanti;* but here says, *pamānena ca ol. kh, Iminā dhammānusārī-maggattha-puggalaṃ dasseti. Mattaso,* abl. of *mattā*.

[5] *Cf. Majjhima* i, 142.

[6] Here he pointed to four great *sāl* trees standing near.' *Comy*.

[7] *Kimanga pana. Cf. S*. iii, 268; *MP*. 27.

[8] *Sikkhaṇ samādiyī = tīsu sikkhāsu paripūrakārī ahosi. Comy*. (The three are *adhisīla, adhicitta, adhipaññā,* 'the higher morals, mind and wisdom'; *Cf. K.S*. iii, 69: *A*. i. 231 *ff*.)

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
3. Saraṇāni (or Sarakāni) Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

3. Sarakāni

Sutta 25

Dutiya Sarakāni or Saraṇāni Suttaṃ

Sarakāni or Saraṇāni (b)

---

[326]

Thus have I heard:

On a certain occasion the Exalted One was staying among the Sakyans near Kapilavatthu,
in the Banyan Park.

Now at that time Sarakāni the Sakyan,
who had made an end,
was proclaimed by the Exalted One a stream-winner,
not doomed to the Downfall,
assured,
one bound for enlightenment.

Thereupon a number of Sakyans,
whenever they met together in company,
were consumed with indignation,
and spoke angrily and scornfully about him
thus:

"A strange thing indeed!

A wonder indeed!

Nowadays-anyone may become a stream-winner,
inasmuch as Sarakāni the Sakyan,
who bas died,
is proclaimed by the Exalted One a stream-winner,
not doomed to the Downfall,
assured,
one bound for enlightenment.

Why! Sarakāni the Sakyan was one who failed to complete the training!"

[327] Now Mahānāma the Sakyan went to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he thus sat
Mahānāma the Sakyan said this to the Exalted One:

"Here, lord, Sarakāni the Sakyan,
who has died,
was proclaimed by the Exalted One a stream-winner,
not doomed to the Downfall,
assured,
one bound for enlightenment.

Thereupon a number of Sakyans, whenever they meet together in company,
were consumed with indignation,

and spoke angrily and scornfully about him
thus:

'A strange thing indeed!

A wonder indeed!

Nowadays-anyone may become a stream-winner,
inasmuch as Sarakāni the Sakyan,
who bas died,
is proclaimed by the Exalted One a stream-winner,
not doomed to the Downfall,
assured,
one bound for enlightenment.

Why! Sarakāni the Sakyan was one who failed to complete the training!'"

"Mahānāma, a lay-disciple
who has for a long time taken refuge in the Buddha,
taken refuge in the Norm
taken refuge in the Order, -
how could such an one go to the Downfall?

He who would rightly apply the words
'A lay-disciple who has gone for refuge to the Buddha,
who has gone for refuge to the Norm
who has gone for refuge to the Order'
might rightly apply them to Sarakāni the Sakyan.

Mahānāma, Sarakāni the Sakyan is one who
for a long time took refuge in the Buddha,
took refuge in the Norm
took refuge in the Order.

How could such an one go to the Downfall?

§

Now herein, Mahānāma,
take the case of a certain one
who has reached absolute loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He has reached absolute loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

He has reached absolute loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

Moreover he is one who is joyous
and swift in wisdom,
one who has won release.

Now by the destruction of the āsavas,
in this very life,
by his own understanding
he has realized the heart's release,
the release by insight,
and having attained it
dwells therein.

Such an one, Mahānāma,
is fully released from hell,
from rebirth in an animal's womb,
from the realm of ghosts,
he is fully released from the Waste,
the Woeful Way,
from the Downfall.

■

Again, Mahānāma,
a certain one has reached absolute loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He has reached absolute loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

He has reached absolute loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully

is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

Moreover he is one who is joyous
and swift in wisdom,
but he has not won release.[ed1]

By destroying the five fetters of the lower sort
he wins release midway[1].

He, Mahānāma,
is fully released from hell,
from rebirth in an animal's womb,
from the realm of ghosts,
he is fully released from the Waste,
the Woeful Way,
from the Downfall.

■

Again, Mahānāma,
a certain one has reached absolute loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,

perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He has reached absolute loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

He has reached absolute loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,

worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

Moreover he is one who is joyous
and swift in wisdom,
but he has not won release.

By destroying the five fetters of the lower sort
he wins release by reduction of his time.

He, Mahānāma,
is fully released from hell,
from rebirth in an animal's womb,
from the realm of ghosts,
he is fully released from the Waste,
the Woeful Way,
from the Downfall.

■

Again, Mahānāma,
a certain one has reached absolute loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He has reached absolute loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

He has reached absolute loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

Moreover he is one who is joyous
and swift in wisdom,
but he has not won release.

By destroying the five fetters of the lower sort
he wins release with little trouble.

He, Mahānāma,
is fully released from hell,
from rebirth in an animal's womb,
from the realm of ghosts,
he is fully released from the Waste,
the Woeful Way,
from the Downfall.

■

Again, Mahānāma,
a certain one has reached absolute loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He has reached absolute loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,

leading onward,
to be known for themselves
by the wise.'

He has reached absolute loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

Moreover he is one who is joyous
and swift in wisdom,
but he has not won release.

By destroying the five fetters of the lower sort he wins release with some trouble.

He, Mahānāma,
is fully released from hell,
from rebirth in an animal's womb,
from the realm of ghosts,
he is fully released from the Waste,

the Woeful Way,
from the Downfall.

■

Again, Mahānāma,
a certain one has reached absolute loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He has reached absolute loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

He has reached absolute loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

Moreover he is one who is joyous
and swift in wisdom,
but he has not won release.

By destroying the five fetters of the lower sort he he is one who goes up stream and goes to the Pure Abodes.

He, Mahānāma,
is fully released from hell,
from rebirth in an animal's womb,
from the realm of ghosts,
he is fully released from the Waste,
the Woeful Way,
from the Downfall.

■

Again Mahānāma, in this connexion,
take the case of a certain one who has reached absolute loyalty to the

Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

Who has reached absolute loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

Who has reached absolute loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,

the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

But he is not joyous and swift in wisdom,
he has not **[328]** won release.

Yet by destroying three fetters
and weakening lust,
hatred
and delusion
he is a Once-returner.

Once more he comes back to this world
and makes an end of ill.

He too, Mahānāmatoo, Mahānāma,
is fully released from hell,
from rebirth in an animal's womb,
from the realm of ghosts,
he is fully released from the Waste,
the Woeful Way,
from the Downfall.

■

Again Mahānāma, in this connexion,
take the case of a certain one who has reached absolute loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

Who has reached absolute loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

Who has reached absolute loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

But he is neither joyous and swift in wisdom,
nor has he won release:
but by destroying three fetters
he is a Stream-winner,
he is not doomed to the Downfall,
he is assured,
bound for enlightenment.

This man too, Mahānāma,
is fully released from hell,
from rebirth in an animal's womb,
from the realm of ghosts,
he is fully released from the Waste,
the Woeful Way,
from the Downfall.

■

Here again, Mahānāma, take the case of one
who has not reached absolute loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer

of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He has not reached absolute loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

He has not reached absolute loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

He is neither joyous and swift in wisdom,
nor has he won release.

But he is blessed with
the controlling factor of faith,
the controlling factor of energy,
the controlling factor of mindfulness,
the controlling factor of concentration
the controlling factor of controlling faculty of insight.

Also the things proclaimed by the Tathāgata
are moderately approved by him by insight.

Even this man, Mahānāma
is fully released from hell,
from rebirth in an animal's womb,
from the realm of ghosts,
he is fully released from the Waste,
the Woeful Way,
from the Downfall.

■

Once again, Mahānāma,
take the case of a certain one
who has not reached absolute loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,

a Buddha,
an Exalted One.'

He has not reached absolute loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

He has not reached absolute loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

Nor is he joyous and swift in wisdom,
nor has he won release.

But he has just these conditions:
the controlling factor of faith,
the controlling factor of energy,
the controlling factor of mindfulness,
the controlling factor of concentration
the controlling factor of controlling faculty of insight:
moreover he has merely faith,
merely affection for the Tathāgata.

He, also, Mahānāma is fully released from hell,
from rebirth in an animal's womb,
from the realm of ghosts,
he is fully released from the Waste,
the Woeful Way,
from the Downfall.

■

Suppose now, Mahānāma, a bad field,[2]
a bad piece of land,
not yet stubbed,
and the seeds (to be sown) are broken,
rotten,
spoiled[3] by wind and heat;
incapable of sprouting,[4]
badly planted,[5]
and the sky-god supplies no suitable rain.[6]

Would those seeds come to growth,
increase,
abundance?"

"Surely not, lord,"

"Just so, Mahānāma,
in this connexion,

when the Norm is wrongly preached,
ill expounded,
leads to no profit,
does not conduce to tranquillity,
and is not expounded by a Fully Enlightened One,
I declare it like unto a bad field.

The disciple who lives according to that Norm
and walks in accordance therewith,
who walks obedient thereto,
who practises its precepts, -
such I declare to be like that bad seed.

But suppose, Mahānāma,
a good field,
a good piece of land, **[329]** well stubbed,
and the seeds sown therein are unbroken,
not rotten,
unspoiled by wind and heat,
capable of sprouting,
happily planted,
and the sky-god supplies a constant rain, -
would those seeds come to growth,
increase,
abundance?"

"Surely they would, lord."

"Well, just so, Mahānāma,
here the Norm is rightly preached,
well expounded,
it leads to profit,
it conduces to tranquillity,
it is expounded by a Fully Enlightened One.

I declare it to be like unto a good field.

The disciple who lives according to this Norm,
who walks in accordance therewith,
who walks obedient thereto,
who practises its precepts, -
such I declare to be the good seed.

Much more then do I declare
that Sarakanithe Sakyan is such an one.

Mahānāma, Sarakani the Sakyan
at the time of his death
was one who fulfilled the training to perfection."

---

[1] Text, 285, etc.

[2] *Cf*. the simile at *S*. iii, 54 (*K.S*. iii, 46).

[3] Text has -*hatam* for *hatāni*.

[4] I read *sāradāni* for text's *sārāni,* according to Sinh. *MSS*. [as at *S*. ii, *loc*. *cit*., where see note].

[5] *Comy*. 'ill and irregularly set and wrongly cultivated.'

[6] *Sammādhāraṇ,* not as in *Dict*., a 'heavy' shower.

[ed1] PTS Pali and the Woodward translation have this still in the positive which does not make sense. CSCD and Bhk. Bodhi have this correctly in the negative: na ca vimuttiyā 'has not attained liberation'.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
3. Saraṇāni (or Sarakāni) Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

3. Sarakāni

Sutta 26

Paṭhama Dussilya or Anāthapiṇḍika Suttaṃ

Immoral or Anāthapiṇḍika (a)

---

[329]

Thus have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now at that time the housefather Anāthapiṇḍika was sick,
afflicted,
suffering from a sore disease.

Then the housefather Anāthapiṇḍika called to a certain man, saying:

"Come hither, good fellow!

Go you to the venerable Sāriputta,
and on coming to him
worship in my name
with your head at the feet of the venerable Sāriputta
and say:

'Sir, the housefather Anāthapiṇḍika is sick,
afflicted,
suffering from a sore disease.'

Then say:

'It were well, sir,
if the venerable Sāriputta would come to the house of the housefather
Anāthapiṇḍika,
out of compassion for him.'"

"Very well, master,"
replied that man.

Then he went to see the venerable Sāriputta
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.[ed1]

Seated at one side he said this to the venerable Sāriputta:

"Sir, the housefather Anāthapiṇḍika is sick,
afflicted,
suffering from a sore disease.

He says:

'It were well, sir,
if the venerable Sāriputta would come to the house of the housefather

Anāthapiṇḍika,
out of compassion for him.'"

And the venerable Sāriputta consented by silence.

So the venerable Sāriputta,
robing himself in the forenoon
and taking bowl and outer robe,
set off for the dwelling of the housefather Anāthapiṇḍika,
with the venerable Ānanda following behind,
and on reaching it
sat down on a seat made **[330]** ready.

Having sat down
he said this to the housefather Anāthapiṇḍika:

"Well, housefather!

Are you bearing up?

Are you enduring?

Do your pains abate
and not increase?

Is there any sign of their abating
and not increasing?"

"No. sir, I am not enduring.

I am not bearing up.

Strong pains come upon me.

They do not abate.

There is no sign of their abating
but of their increasing."

"Well, housefather!

You have no such disloyalty to the Buddha
as the uneducated many folk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but you have unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

If you were to bethink you
of your unwavering loyalty to the Buddha,
in a moment[1]
your pains would be allayed.

■

Housefather, you have no such disloyalty to the Norm
as the uneducated manyfolk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,

the Downfall,
in Hell,
but you have unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

If you were to bethink you
of your unwavering loyalty to the Norm,
in a moment
your pains would be allayed.

■

Housefather, you have no such disloyalty to the Order
as the uneducated manyfolk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but you have unwavering loyalty to the Norm,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:

namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

If you were to bethink you
of your unwavering loyalty to the Order,
in a moment
your pains would be allayed.

■

You, housefather, are not possessed of immorality such as the uneducated manyfolk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but in you are the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.

If you were to bethink you
of those virtues which are in you,
in a moment
your pains would be allayed.

§

[331] You, housefather, have not wrong view
such as the uneducated manyfolk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but you have right view.

If you were to bethink you
of your right view,
in a moment
your pains would be allayed.

■

You, housefather, have not wrong aim
such as the uneducated manyfolk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but you have right aim.

If you were to bethink you
of your right aim,
in a moment
your pains would be allayed.

■

You, housefather, have not wrong speech
such as the uneducated manyfolk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but you have right speech.

If you were to bethink you
of your right speech,
in a moment
your pains would be allayed.

■

You, housefather, have not wrong action
such as the uneducated manyfolk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but you have right action.

If you were to bethink you
of your right action,
in a moment
your pains would be allayed.

■

You, housefather, have not wrong way of living
such as the uneducated manyfolk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but you have right way of living.

If you were to bethink you
of your right way of living,
in a moment
your pains would be allayed.

■

You, housefather, have not wrong effort
such as the uneducated manyfolk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but you have right effort.

If you were to bethink you
of your right effort,
in a moment
your pains would be allayed.

■

You, housefather, have not wrong mindfulness
such as the uneducated manyfolk possess,
who on the break up of body,

after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but you have right mindfulness.

If you were to bethink you
of your right mindfulness,
in a moment
your pains would be allayed.

■

You, housefather, have not wrong concentration
such as the uneducated manyfolk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but you have right concentration.

If you were to bethink you
of your right concentration,
in a moment
your pains would be allayed.

§

You, housefather, have not wrong knowledge
such as the uneducated manyfolk possess,
who on the break up of body,
after death are reborn in the Waste,

the Woeful Way,
the Downfall,
in Hell,
but you have right knowledge.

If you were to bethink you
of your right knowledge,
in a moment
your pains would be allayed.

■

You, housefather, have not wrong release
such as the uneducated manyfolk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but you have right release.

If you were to bethink you
of your right release,
in a moment
your pains would be allayed."

§

Thereat
in a moment
the pains of the housefather Anāthapiṇḍika were allayed.

So the housefather Anāthapiṇḍika
served the venerable Sāriputta
and Ānanda
[with a meal]
from his own cooking-pot.

And when the venerable Sāriputta had eaten his fill
and withdrawn his hand from his bowl,
the housefather Anāthapiṇḍika went to him,
took a low seat
and sat down at one side.

As he thus sat,
the venerable Sāriputta
thanked the housefather Anāthapiṇḍika
with these verses:[2]|| ||

"Whoso hath faith in the Tathāgata
Unwavering and fixed, whose life is good,
Praised by the Ariyans and dear to them;
Whoso is likewise loyal to the Order,
And looks straight forth - 'he is not poor' they say,
'Not lived in vain the life of such a man.'
Wherefore the wise should cultivate (these three)
Faith, virtue and clear-seeing of the Norm,
Bearing the Buddha's message in his mind."

Now when the venerable Sāriputta
had thanked the housefather Anāthapiṇḍika with these verses,
he rose up from his seat and went away.

§

Then the venerable Ānanda went to see the Exalted One, **[332]**
and on coming to him saluted him
and sat down at one side.

So seated, the Exalted One said this to the venerable Ānanda:

"Why, Ānanda,
how is it that you come here at this hour?"[3]

"Lord,[ed2] the housefather Anāthapiṇḍika was sick,
afflicted,
suffering from a sore disease.

Then the housefather Anāthapiṇḍika called to a certain man, saying:

'Come hither, good fellow!

Go you to the venerable Sāriputta,
and on coming to him
worship in my name
with your head at the feet of the venerable Sāriputta
and say:

"Sir, the housefather Anāthapiṇḍika is sick,
afflicted,
suffering from a sore disease."

Then say:

"It were well, sir,
if the venerable Sāriputta would come to the house of the housefather
Anāthapiṇḍika,
out of compassion for him."'

'Very well, master,'
replied that man.

Then he went to see the venerable Sāriputta
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side he said this to the venerable Sāriputta:

'Sir, the housefather Anāthapiṇḍika is sick,
afflicted,
suffering from a sore disease.'

He says:

"It were well, sir,
if the venerable Sāriputta would come to the house of the housefather
Anāthapiṇḍika,
out of compassion for him."'

And the venerable Sāriputta consented by silence.

So the venerable Sāriputta,
robing himself in the forenoon
and taking bowl and outer robe,
set off for the dwelling of the housefather Anāthapiṇḍika,
and I followed behind,
and on reaching it
sat down on a seat made ready.

Having sat down
he said this to the housefather Anāthapiṇḍika:

'Well, housefather!

Are you bearing up?

Are you enduring?

Do your pains abate
and not increase?

Is there any sign of their abating
and not increasing?'

'No. sir, I am not enduring.

I am not bearing up.

Strong pains come upon me.

They do not abate.

There is no sign of their abating
but of their increasing.'

'Well, housefather!

You have no such disloyalty to the Buddha
as the uneducated many folk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but you have unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,

teacher of devas and mankind,
a Buddha,
an Exalted One.'

If you were to bethink you
of your unwavering loyalty to the Buddha,
in a moment
your pains would be allayed.

■

Housefather, you have no such disloyalty to the Norm
as the uneducated manyfolk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but you have unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

If you were to bethink you
of your unwavering loyalty to the Norm,
in a moment
your pains would be allayed.

■

Housefather, you have no such disloyalty to the Order
as the uneducated manyfolk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but you have unwavering loyalty to the Norm,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

If you were to bethink you
of your unwavering loyalty to the Order,
in a moment
your pains would be allayed.

■

You, housefather, are not possessed of immorality such as the uneducated manyfolk possess,
who on the break up of body,

after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but in you are the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.

If you were to bethink you
of those virtues which are in you,
in a moment
your pains would be allayed.

§

You, housefather, have not wrong view
such as the uneducated manyfolk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but you have right view.

If you were to bethink you
of your right view,

in a moment
your pains would be allayed.

■

You, housefather, have not wrong aim
such as the uneducated manyfolk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but you have right aim.

If you were to bethink you
of your right aim,
in a moment
your pains would be allayed.

■

You, housefather, have not wrong speech
such as the uneducated manyfolk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but you have right speech.

If you were to bethink you
of your right speech,
in a moment
your pains would be allayed.

■

You, housefather, have not wrong action
such as the uneducated manyfolk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but you have right action.

If you were to bethink you
of your right action,
in a moment
your pains would be allayed.

■

You, housefather, have not wrong way of living
such as the uneducated manyfolk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but you have right way of living.

If you were to bethink you
of your right way of living,
in a moment
your pains would be allayed.

■

You, housefather, have not wrong effort
such as the uneducated manyfolk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,

the Downfall,
in Hell,
but you have right effort.

If you were to bethink you
of your right effort,
in a moment
your pains would be allayed.

■

You, housefather, have not wrong mindfulness
such as the uneducated manyfolk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but you have right mindfulness.

If you were to bethink you
of your right mindfulness,
in a moment
your pains would be allayed.

■

You, housefather, have not wrong concentration
such as the uneducated manyfolk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but you have right concentration.

If you were to bethink you
of your right concentration,
in a moment
your pains would be allayed.

§

You, housefather, have not wrong knowledge
such as the uneducated manyfolk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but you have right knowledge.

If you were to bethink you
of your right knowledge,
in a moment
your pains would be allayed.

■

You, housefather, have not wrong release
such as the uneducated manyfolk possess,
who on the break up of body,
after death are reborn in the Waste,
the Woeful Way,
the Downfall,
in Hell,
but you have right release.

If you were to bethink you
of your right release,
in a moment
your pains would be allayed.'

§

Thereat
in a moment
the pains of the housefather Anāthapiṇḍika were allayed."

"Sāriputta is a sage, Ānanda.

Sāriputta is of great wisdom, Ānanda,
as indeed he must be
who can divide up the four limbs of stream-winning
in ten ways."[4]

---

[1] *Ṭhānaso = khaṇen'eva. Comy.*

[2] The verses occur at *S*. i, 232; *A*. ii, 57, iii, 54; *infra,* text, 405.

[3] *Divādivassa*. It would now be about midday. But visits were to be made in the afternoon. *Cf*. however *Jāt*. No. 151.

[4] *Das'ākārehi* Here the four limbs are supported by the ten points (the eightfold way, with knowledge and release).

---

ed1 That's what it says, but in other cases of this sort it is usually: "Say to him: 'So-and-so bows with his head at the feet of and say ~'". And this would be repeated by the messinger. Sometimes the messinger is to bow at the feet as here, and then he does so. Here either the messinger or the repeater is lax. In those days, depending on the person to whom the message was being delivered, it could mean the loss of one's head (or worse, exceedingly cruel tortures) to make a mistake like this.

ed2 The Pali, as Woodward notes, abridges by a summary which is unusual. I have expanded the story fully in the way it is normally done.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
3. Saraṇāni (or Sarakāni) Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

3. Sarakāni

Sutta 27

Dutiya Dussīlya or Anāthapiṇḍika Suttaṃ

Immoral or Anāthapiṇḍika (b)

p.p. explains it all — p.p.

[1] *Gihi-sāmīcikāni (sikkhāpadāni) = gihi-anucchavikāni. Comy.*

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
3. Saraṇāni (or Sarakāni) Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

3. Sarakāni

Sutta 28

Duvera or Tatiya Anāthapiṇḍika Suttaṃ

Guilty Dread or Anāthapiṇḍika (c)

---

[333]

Thus have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the housefather Anāthapiṇḍika went to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he thus sat,
the Exalted One said this
to the housefather Anāthapiṇḍika:

"Housefather, when the fivefold guilty dread[1]
is allayed in the Ariyan disciple
and he is possessed of the four limbs of stream-winning,
and has well seen and well penetrated
the Ariyan Method[2] by insight,
he, if he so desire,
may himself proclaim thus of himself:

'I am one who has cut off the doom of Hell,
of rebirth in an animal's womb,
in the Realm of Ghosts;
cut off is the Waste,
the Woeful Way,
the Downfall;
a Stream-winner am I,
one not doomed to the Downfall,
assured,
bound for enlightenment!'

Now, housefather, what is the fivefold guilty dread
that is allayed in him?

It is that guilty dread, housefather,
which he who kills begets -
in this very life,
as a result of his killing;

it is that guilty dread **[334]**
about the future life,
which be who kills begets;

that feeling of painful dejection felt by him,
that guilty dread,
is allayed in him who abstains from killing.

■

That same guilty dread, housefather,
which he who steals begets -
in this very life,
as a result of his stealing;

it is that guilty dread
about the future life,
which be who steals begets;

that feeling of painful dejection felt by him,
that guilty dread,
is allayed in him who abstains from stealing.

■

That same guilty dread, housefather,
which he who is of wrong practice in sensual lust begets -
in this very life,
as a result of his wrong practice in sensual lust;

it is that guilty dread
about the future life,
which be who is of wrong practice in sensual lust begets;

that feeling of painful dejection felt by him,
that guilty dread,
is allayed in him who abstains from wrong practice in sensual lust.

■

That same guilty dread, housefather,
which he who speaks falsehood begets -
in this very life,
as a result of his false speech;

it is that guilty dread
about the future life,
which be who speaks falsehood begets;

that feeling of painful dejection felt by him,
that guilty dread,
is allayed in him who abstains from false speech.

■

That same guilty dread, housefather,
which he who is addicted to the negligence caused by liquor and intoxicants begets -
in this very life,
as a result of his addiction to the negligence caused by liquor and intoxicants;

it is that guilty dread
about the future life,
which be who is addicted to the negligence caused by liquor and intoxicants begets;

that feeling of painful dejection felt by him,
that guilty dread,
is allayed in him who abstains from addiction to the negligence caused by liquor and intoxicants.

This, housefather, is the guilty dread that is allayed in him.

§

And with what four limbs of stream-winning is he blessed?

Herein, housefather, an Ariyan disciple is blessed with unwavering loyalty
to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He is blessed
with unwavering loyalty to the Norm,
thus:

■

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

■

He is blessed
with unwavering loyalty to the Order,
thus:

Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

■

He is blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.'

These are the four limbs of stream-winning with which he is blessed.

§

And what, housefather, is the Ariyan Method
which he has well seen
and well penetrated by insight?

Herein, housefather, the Ariyan disciple
well and thoroughly attends
to the arising-by-way-of-cause,
thus:

This being,
that is.

By the arising of this,
that arises.

This not being,
that is not.

By the ceasing of this,
that ceases.

Thus conditioned by ignorance,
activities come to pass.[3]

Conditioned by the activities,
consciousness:
conditioned by consciousness,
name-and-shape:
conditioned by name-and-shape,
sense:
conditioned by sense,
contact:
conditioned by contact,

feeling:
conditioned by feeling,
craving:
conditioned by craving,
grasping:
conditioned by grasping,
becoming:
conditioned by becoming,
birth:
conditioned by birth,
old age and death,
grief,
lamentation,
suffering,
sorrow and despair
come to pass.

Such is the arising of this whole mass of ill.

But from the utter fading and ceasing of ignorance
comes the ceasing of activities:
from ceasing of activities,
ceasing of consciousness:
from ceasing of consciousness,
ceasing of name- **[335]** and-shape:
from ceasing of name-and-shape,
ceasing of sense:
from ceasing of sense,
ceasing of contact:
from ceasing of contact,
ceasing of feeling:
from ceasing of feeling,
ceasing of craving:
from ceasing of craving,
ceasing of grasping:
from ceasing of grasping,

ceasing of becoming:
from ceasing of becoming,
ceasing of birth:
from ceasing of birth,
ceasing of old age and death,
grief,
lamentation,
suffering,
sorrow and despair cease.

Such is the ceasing of this whole mass of ill.

This is the Ariyan Method which he has well seen and wrell penetrated.

Now, housefather, since in the Ariyan disciple this fivefold guilty dread is allayed,
since he is blessed with these four limbs of stream-winning,
and has well seen
and well penetrated
this Ariyan Method,
he, if he so desire,
may himself proclaim of himself thus:

'I am one who has cut off the doom of Hell,
of rebirth in the womb of an animal,
in the Realm of Ghosts,
the Waste,
the Woeful Way,
the Downfall.

Stream-winner am I,
not doomed to the Downfall,
assured,
bound for enlightenment!'"

---

[1] *Cf. S.* ii, 68; iv, 343; *[Ed.: but ?] Vibh.* 378.

[2] *Ñāya. Cf. Dialog.* ii, 327 *n.*

[3] *Cf. K.S.* ii, 2 *ff.*

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
3. Saraṇāni (or Sarakāni) Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

3. Sarakāni

Sutta 29

Bhaya or Bhikkhu Suttaṃ

Fear or The Monk

---

[335]

Thus have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then a number of monks came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As they thus sat,
the Exalted One said this
to them:

"Monks, when the fivefold guilty dread
is allayed in the Ariyan disciple
and he is possessed of the four limbs of stream-winning,
and has well seen and well penetrated
the Ariyan Method by insight,
he, if he so desire,
may himself proclaim thus of himself:

'I am one who has cut off the doom of Hell,
of rebirth in an animal's womb,
in the Realm of Ghosts;
cut off is the Waste,
the Woeful Way,
the Downfall;
a Stream-winner am I,
one not doomed to the Downfall,
assured,
bound for enlightenment!'

Now, housefather, what is the fivefold guilty dread
that is allayed in him?

It is that guilty dread, housefather,
which he who kills begets -
in this very life,
as a result of his killing;

it is that guilty dread
about the future life,
which be who kills begets;

that feeling of painful dejection felt by him,
that guilty dread,

is allayed in him who abstains from killing.

■

That same guilty dread, housefather,
which he who steals begets -
in this very life,
as a result of his stealing;

it is that guilty dread
about the future life,
which be who steals begets;

that feeling of painful dejection felt by him,
that guilty dread,
is allayed in him who abstains from stealing.

■

That same guilty dread, housefather,
which he who is of wrong practice in sensual lust begets -
in this very life,
as a result of his wrong practice in sensual lust;

it is that guilty dread
about the future life,
which be who is of wrong practice in sensual lust begets;

that feeling of painful dejection felt by him,
that guilty dread,
is allayed in him who abstains from wrong practice in sensual lust.

■

That same guilty dread, housefather,
which he who speaks falsehood begets -

in this very life,
as a result of his false speech;

it is that guilty dread
about the future life,
which be who speaks falsehood begets;

that feeling of painful dejection felt by him,
that guilty dread,
is allayed in him who abstains from false speech.

■

That same guilty dread, housefather,
which he who is addicted to the negligence caused by liquor and intoxicants begets -
in this very life,
as a result of his addiction to the negligence caused by liquor and intoxicants;

it is that guilty dread
about the future life,
which be who is addicted to the negligence caused by liquor and intoxicants begets;

that feeling of painful dejection felt by him,
that guilty dread,
is allayed in him who abstains from addiction to the negligence caused by liquor and intoxicants.

This, monks, is the guilty dread that is allayed in him.

§

And with what four limbs of stream-winning is he blessed?

Herein, monks, an Ariyan disciple is blessed with unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He is blessed
with unwavering loyalty to the Norm,
thus:

■

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

■

He is blessed
with unwavering loyalty to the Order,

thus:

Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

■

He is blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.'

These are the four limbs of stream-winning with which he is blessed.

§

And what, housefather, is the Ariyan Method
which he has well seen
and well penetrated by insight?

Herein, housefather, the Ariyan disciple
well and thoroughly attends
to the arising-by-way-of-cause,
thus:

This being,
that is.

By the arising of this,
that arises.

This not being,
that is not.

By the ceasing of this,
that ceases.

Thus conditioned by ignorance,
activities come to pass.

Conditioned by the activities,
consciousness:
conditioned by consciousness,
name-and-shape:
conditioned by name-and-shape,
sense:
conditioned by sense,
contact:
conditioned by contact,
feeling:
conditioned by feeling,

craving:
conditioned by craving,
grasping:
conditioned by grasping,
becoming:
conditioned by becoming,
birth:
conditioned by birth,
old age and death,
grief,
lamentation,
suffering,
sorrow and despair
come to pass.

Such is the arising of this whole mass of ill.

But from the utter fading and ceasing of ignorance
comes the ceasing of activities:
from ceasing of activities,
ceasing of consciousness:
from ceasing of consciousness,
ceasing of name-and-shape:
from ceasing of name-and-shape,
ceasing of sense:
from ceasing of sense,
ceasing of contact:
from ceasing of contact,
ceasing of feeling:
from ceasing of feeling,
ceasing of craving:
from ceasing of craving,
ceasing of grasping:
from ceasing of grasping,
ceasing of becoming:
from ceasing of becoming,

ceasing of birth:
from ceasing of birth,
ceasing of old age and death,
grief,
lamentation,
suffering,
sorrow and despair cease.

Such is the ceasing of this whole mass of ill.

This is the Ariyan Method which he has well seen and wrell penetrated.

Now, housefather, since in the Ariyan disciple this fivefold guilty dread is allayed,
since he is blessed with these four limbs of stream-winning,
and has well seen
and well penetrated
this Ariyan Method,
he, if he so desire,
may himself proclaim of himself thus:

'I am one who has cut off the doom of Hell,
of rebirth in the womb of an animal,
in the Realm of Ghosts,
the Waste,
the Woeful Way,
the Downfall.

Stream-winner am I,
not doomed to the Downfall,
assured,
bound for enlightenment!'"

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
3. Saraṇāni (or Sarakāni) Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

3. Sarakāni

Sutta 30

Licchavi or Nandaka Suttaṃ

Lacchavī or Nandaka

---

[335]

Thus have I heard:

Once the Exalted One was staying near Vesālī,
in Great Grove,
at the House of the Peaked Gable.

Then Nandaka, minister of the Licchavī,
came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he thus sat,
the Exalted One said this to Nandaka:

"Nandaka, possessed of four things
the Ariyan disciple is a Stream-winner,
not doomed to the Downfall,
assured,
bound for enlightenment.

What are the four?

Herein, Nandaka, an Ariyan disciple is blessed with unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He is blessed
with unwavering loyalty to the Norm,
thus:

■

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,

inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

■

He is blessed
with unwavering loyalty to the Order,
[336] thus:

Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

■

He is blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,

praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.

Blessed with these four things
the Ariyan disciple is also blessed with long life,
both heavenly and human,
blessed with beauty,
blessed with happiness,
blessed with good name,
and blessed with sovereignty,
both heavenly and human.[1]

This, Nandaka, I know,
not from hearsay of any recluse or brahmin,
but I have ascertained it for myself,
seen it for myself,
understood it for myself,
and so do I tell it you."

Just then someone came up to Nandaka, the minister of the Licchavī,
and said to him:

"It is time for your bath, my lord."

"Enough of that, good fellow!"
said Nandaka.

"Enough of this outward washing!

This inner washing
shall be enough for me,
to wit:
this loyalty to the Exalted One."

[1] *Cf*. *Dhp*. 109 *(ayu, vaṇṇa, sukhaṇ, balaṇ)*. Here and at *S*. iv, 275, we should read *ādhipateyya* for *adhi-*.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
4. Puññ-ā-bhisanda Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

4. Flood of Merit

Sutta 31

Abhisanda Suttaṃ

Flood[1] (a)

---

[336]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four floods of merit,
floods of good things,
that bring happiness.

What are the four?

Herein, monks, the Ariyan disciple has unwavering loyalty to the Buddha thus:

'He it is, the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpsassed charioteer of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

This is the first flood of merit,
of good things,
bringing happiness.

Again, monks, he has unwavering loyalty to the Norm, thus:

'Well proclaimed by the Exalted One is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

This is the second flood of merit,
of good things,

bringing happiness.

Again, monks, he has unwavering loyalty to the Order, thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

This is the third flood of merit,
of good things,
bringing happiness.

Lastly, monks, the Ariyan disciple possesses the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.

This is the fourth flood of merit,
of good things,

bringing happiness.

[337] These, monks, are the four floods of merit, floods of good things, that bring happiness."

---

[1] *Abhisanda*. *Cf*. *A*. ii, 54. [AN 4.51] *Comy*. *puñña-nadiyo*.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
4. Puññ-ā-bhisanda Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

4. Flood of Merit

Sutta 32

Dutiya Abhisanda Suttaṃ

Flood (b)

---

[337]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four floods of merit,
floods of good things,
that bring happiness.

What are the four?

Herein, monks, the Ariyan disciple has unwavering loyalty to the Buddha thus:

'He it is, the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpsassed charioteer of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

This is the first flood of merit,
of good things,
bringing happiness.

Again, monks, he has unwavering loyalty to the Norm, thus:

'Well proclaimed by the Exalted One is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

This is the second flood of merit,
of good things,
bringing happiness.

Again, monks, he has unwavering loyalty to the Order, thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

This is the third flood of merit,
of good things,
bringing happiness.

Then again, monks, the Ariyan disciple lives at home
with heart free from the taint of stinginess.[1]

He is open-handed,
pure-handed,
delighting in self-surrender,
one to ask a favour of,
delighting to share charitable gifts.

This is the fourth flood of merit,
of good things,
bringing happiness.

These, monks, are the four floods of merit,
floods of good things,
that bring happiness."

---

[1] *Cf*. text, 351

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
4. Puññ-ā-bhisanda Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

4. Flood of Merit

Sutta 33

Tatiya Abhisanda Suttaṃ

Flood (c)

---

[337]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four floods of merit,
floods of good things,
that bring happiness.

What are the four?

Herein, monks, the Ariyan disciple has unwavering loyalty to the Buddha thus:

'He it is, the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpsassed charioteer of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

This is the first flood of merit,
of good things,
bringing happiness.

Again, monks, he has unwavering loyalty to the Norm, thus:

'Well proclaimed by the Exalted One is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

This is the second flood of merit,
of good things,
bringing happiness.

Again, monks, he has unwavering loyalty to the Order, thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

This is the third flood of merit,
of good things,
bringing happiness.

Then again he is a sage,
possessed of insight into the rise and fall of things,
insight which is Ariyan,
penetrating,
going on to the utter destruction of ill.[1]

This is the fourth flood of merit,
of good things,
bringing happiness.

These, monks, are the four floods of merit,
floods of good things,
that bring happiness."

[1] *Cf*. text, 197.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
4. Puññ-ā-bhisanda Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

4. Flood of Merit

Sutta 34

Paṭhama Devapada Suttaṃ

The Path to the Devas (a)

---

[337]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four deva-paths to the Devas,[1]
for the purification of impure beings,
for the cleansing of foul beings.

What four?

Herein, monks, the Ariyan disciple has unwavering loyalty to the Buddha thus:

'He it is, the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpsassed charioteer of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

This is the first deva-path to the Devas,
for the purification of impure beings,
for the cleansing of foul beings.

Again, monks, he has unwavering loyalty to the Norm, thus:

'Well proclaimed by the Exalted One is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

This is the second deva-path to the Devas,
for the purification of impure beings,
for the cleansing of foul beings.

Again, monks, he has unwavering loyalty to the Order, thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

This is the third deva-path to the Devas,
for the purification of impure beings,
for the cleansing of foul beings.

Then again, monks, the Ariyan disciple blessed
with **[338]** the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.

This is the fourth deva-path to the Devas,
for the purification of impure beings,
for the cleansing of foul beings.

These, monks, are the four deva-paths to the Devas,
for the purification of impure beings,
for the cleansing of foul beings."

---

[1] *Devapadaṇ* (explained in next Sutta), either 'path to heaven' or 'path trodden by heaven-farers.' Here *Comy. devānaṇ ñāṇena, deve vā ñāṇena akkantapadāni,* adding 'persons who have these four fruits are reborn as devatā.'

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
4. Puññ-ā-bhisanda Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

4. Flood of Merit

Sutta 35

Dutiya Devapada Suttaṃ

The Path to the Devas (b)

---

[338]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four deva-paths to the Devas,
for the purification of impure beings,
for the cleansing of foul beings.

What four?

Herein, monks, the Ariyan disciple has unwavering loyalty to the Buddha thus:

'He it is, the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpsassed charioteer of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

This is the first deva-path to the Devas,
for the purification of impure beings,
for the cleansing of foul beings.

Again, monks, he has unwavering loyalty to the Norm, thus:

'Well proclaimed by the Exalted One is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.

This is the second deva-path to the Devas,
for the purification of impure beings,
for the cleansing of foul beings.'

Again, monks, he has unwavering loyalty to the Order, thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

This is the third deva-path to the Devas,
for the purification of impure beings,
for the cleansing of foul beings.

Then again, monks, the Ariyan disciple blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.

[He thus reflects:

"*What then is this deva-path to the devas?*"

He understands thus:

"I have heard that non-malevolence is at present the held by devas to be most excellent,
and then abandoned by me is malevolence towards,
weak or sturdy.

Surely I live the deva-path Dhamma.][ed1]

This is the fourth deva-path to the Devas,
for the purification of impure beings,
for the cleansing of foul beings.

These, monks, are the four deva-paths to the Devas,
for the purification of impure beings,
for the cleansing of foul beings."

[ed1] Woodward has omitted this paragraph. I have done a rough translation a hybrid Woodward/Olds/Bhk. Bodhi thing. Bhk. Bodhi has: "*He reflects thus: 'What now is the divine track of the devas?' He understnds thus: 'I have heard that at present the devas hold non-oppression as supreme, and I do not oppress anyone, frail or firm. Surely I dwell possessing one of the divine tracks'*"

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
4. Puññ-ā-bhisanda Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

4. Flood of Merit

Sutta 36

Sabhāgata Suttaṃ

Joined the Company[1ed1]

---

[338]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the devas are glad to talk
to one who is blessed with four things.

What four?

Herein, monks, the Ariyan disciple is blessed
with unwavering loyalty to the Buddha
thus:

'He it is, the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpsassed charioteer of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

Now those devas[2] who,
being likewise blessed with unwavering loyalty to the Buddha,
have deceased here
and risen up there,
think thus:

'The Ariyan disciple is blessed
with just the same unwavering loyalty to the Buddha as ourselves,
who deceased there
and rose up here.'

So they say to him:

'Come hither[ed1] into the company of the devas.'

■

Again, monks, the Ariyan disciple is blessed
with unwavering loyalty to the Norm
thus:

'Well proclaimed by the Exalted One is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Now those devas who,
being likewise blessed with unwavering loyalty to the Norm,
have deceased here
and risen up there,
think thus:

'The Ariyan disciple is blessed
with just the same unwavering loyalty to the Norm as ourselves,
who deceased there
and rose up here.'

So they say to him:

'Come hither into the company of the devas.'

■

Again, monks, the Ariyan disciple is blessed
with unwavering loyalty to the Order
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,

walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

Those devas who,
being likewise blessed with unwavering loyalty to the Order,
have deceased here
and risen up there,
think thus:

'The Ariyan disciple is blessed
with just the same unwavering loyalty to the Order as ourselves,
who deceased there
and rose up here.'

So they say to him:

'Come hither into the company of the devas.'

■

Then one is blessed with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,

praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.'

Those devas who,
being likewise blessed the virtues dear to the Ariyans,
have deceased here
and risen up there,
think thus:

'The Ariyan disciple is blessed
with just the same virtues dear to the Ariyans, as ourselves,
who deceased there
and rose up here.'

So they say to him:

'Come hither into the company of the devas.'

"Monks, the devas are glad to talk to one who is blessed with these four things."

---

[1] *Sabhāgataṇ* (like *parisa-gato,* and *explebo numerum* of Virgil, *Aen*. vi, 545; and *deva-nasgaraṇ* or *deva-puraṇ* or *sagga-padaṇ puresi)*.

[2] *Devatā,* here one who has died and gone to *Devaloka*.

[ed1] Bhk. Bodhi notes: *Woodward understands* sabhāgataṃ *to be resolvable into* sabhā + gataṃ, "*joined the company,*" *but it is actually the accusative singular of the abstract noun* sabhāgatā, "*similarity*." He also notes regarding the concluding sentences: *Be and Ee have* ehi ti, *presumably*

understood as an imperative, while Se has etīti, *which seems hard to explain. I suggest reading the singular future* ehiti and he constructs this sutta thus: "... *When the noble disciple possesses four things, the devas are elated and speak of his similarity [to themselves]. ...'As the noble disciple possesses the same confirmed confidence in the Buddha ~ that we possessed when we passed away there and were reborn here, he will come into the presence of the devas.'*

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
4. Puññ-ā-bhisanda Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

4. Flood of Merit

Sutta 37

Mahānāma Suttaṃ

Mahānāma

---

[338]

THUS have I heard:

On a certain occasion the Exalted One was staying near Kapilavatthu,
in Banyan Park.

Now Mahanama the Sakyan went to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side
he said to the Exalted One:

"Pray, lord, how far is one a disciple?"

[339] "By going for refuge to the Buddha, Mahanama,
to the Norm
and to the Order,
one is a disciple."

"But, lord, how far is a disciple virtuous?"

"From the time when a disciple
abstains from killing,
abstains from stealing,
abstains from wrong conduct in sensual lusts,
abstains from falsehood
abstains from addiction to the neglect caused by intoxicants, -
thus far, Mahanama, a disciple is virtuous."

"But, lord, how far is a disciple a believer?"

"Herein, Mahanama, a disciple believes in the wisdom of the Tathāgata,
thus:

'He it is, the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpsassed charioteer of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

Thus far, Mahanama, a disciple is a believer."

"But, lord, how far is a disciple given to generosity?"

"Herein, Mahanama, a disciple dwells at home
with a heart freed from the taint of stinginess.

He is open-handed,
pure-banded,
delighting in self-surrender,
one to ask a favour of,
one who rejoices in the dispensing of charitable gifts.

Thus far, Mahanama, a disciple is given to generosity."

"Pray, lord, how far is a disciple blessed with insight?"

"Herein, Mahanama, a disciple is a sage,
blessed with insight
into the rise and fall of things,
insight which is Ariyan,
penetrating,
going on to the utter destruction of ill.

Thus far, Mahanama, a disciple is possessed of insight."

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
4. Puññ-ā-bhisanda Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

4. Flood of Merit

Sutta 38

Vassa Suttaṃ

Raining

---

[339]

THUS have I heard:

On a certain occasion the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks, when on the mountain-top
the sky-god rains down big drops,

that water flows down
and in its course
floods the mountam-gullies,
clefts
and spurs,
and, flooding these,
fills up the little pools:
then the big pools, filling,
flood the great lakes:
the great lakes, filling,
flood the rivulets:
the rivulets, filling,
flood the great rivers:
the great rivers, being flooded,
fill up the mighty ocean, -
even so in the Ariyan disciple
who has unwavering loyalty to the Buddha,
the Norm
and the Order,
and has the virtues dear to the Ariyans,
these conditions flow onwards
and reach the further shore
and lead to the destruction of the āsavas."[1]

---

[1] *Comy*. points out that here the order of words is deceptive. They conduce to the destruction of the āsavas on their way to Nibbāna *(pāraṃ)*.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
4. Puññ-ā-bhisanda Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

4. Flood of Merit

Sutta 39

Kāḷigodhā Suttaṃ

Kāḷi

---

[340]

Thus have I heard:

On a certain occasion the Exalted One was staying near Kapilavatthu, in Banyan Park.

Now the Exalted One, robing bimself in the forenoon
and taking bowl and outer robe,
started off to the house of Kāḷigodhā,[1] the Sakyan lady,
and on arriving
sat down on a seat made ready.

Then Kāḷigodhā, the Sakyan lady,
came to the Exalted One
and saluting him
sat down at one side.

As she thus sat
the Exalted One said this to her:

"Godhā, the Ariyan woman disciple
who is blessed with four things
is a Streamwinner,
one not doomed to the Downfall,
one assured,
one bound for enlightenment.

What are the four?

Herein, Godhā, the Ariyan woman disciple
has unwavering loyalty to the Buddha, thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted one.'

Herein, Godhā, the Ariyan woman disciple
has unwavering loyalty to the the Norm, thus:

'Well proclaimed by the Exalted One is the Norm,
seen in this very life,
a thing not involving time,

inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

Herein, Godhā, the Ariyan woman disciple
has unwavering loyalty to the Order, thus:

'Walking righteously is the Exalted one's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, —
a field of merit unsrupassed for the world.'

She dwells at home
with heart free from the taint of stinginess.

She is open-handed,
pure-handed,
delighting in self-surrender,
one to ask a favour of,
one who delights
in dispensing charitable gifts.

Blessed with these four things, Godhā,
the Ariyan woman disciple
is a Stream-winner."

"Lord, as to these four limbs of stream-winning
declared by the Exalted One,
all of them are to be seen in me,
and I do live according to those things.

I do have unwavering loyalty to the Buddha, thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted one.'

I do have unwavering loyalty to the Norm, thus:

'Well proclaimed by the Exalted One is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.'

I do have unwavering loyalty to the Order, thus:

'Walking righteously is the Exalted one's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, —
a field of merit unsrupassed for the world.'

Moreover, whatsoever gifts of charity
are to be made in the family,
they are shared fully and impartially
by the virtuous and good."

"That is a gain for you, Godhā!

It is a thing well gotten for you, Godhā!

You have declared the fruits of stream-winning, Godha!"

---

[1] For this family, *cf*. text, 371; *Brethren,* p. 315 *n*.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
4. Puññ-ā-bhisanda Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

4. Flood of Merit

Sutta 40

Nandiya Suttaṃ

Nandiya

---

[340]

Thus have I heard:

On a certain occasion the Exalted One was staying near Kapilavatthu, in Banyan Park.

Then Nandiya the Sakyan went to see the Exalted One,
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side he said to the Exalted One: -

"Pray, lord, if an Ariyan disciple is
in every way,
altogether,
[341] in every respect
and utterly,
without the four limbs of stream-winning,
can he in such case be called
'An Ariyan disciple who lives remiss?'"

"Of such an one, Nandiya, who
in every way,
altogether,
in every respect
and utterly,
without the four limbs of stream-winning,
I declare him to be one who stands without,
in the ranks of the manyfolk.

Moreover, Nandiya, I will tell you
how the Ariyan disciple is one who lives remiss
and one who lives in earnest.

Do you listen.

Apply your mind
and I will speak."

"I will, lord,"
replied Nandiya the Sakyan to the Exalted One.

§

The Exalted One said:

"And how, Nandiya, is the Ariyan disciple
one who dwells remiss?

Herein, Nandiya, the Ariyan disciple is blessed with unwavering loyalty to the Buddha
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He is content with that unwavering loyalty to the Buddha,
but he makes no further effort,
either to get seclusion by day
or meditation by night.

As he thus dwells remiss
he has no delight.

Without delight in a thing
there is no zest.

Zest lacking,
there is no calm.

Without calm
one dwells in discomfort.

In him who dwells in discomfort
the mind is not tranquillized.

In the mind that is not tranquillized
the teachings do not show clear.[1]

Owing to the teachings being obscure to him
he is reckoned one who dwells remiss.

■

Again, Nandiya, suppose the Ariyan disciple is blessed with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

He is content with that unwavering loyalty to the Norm,
but he makes no further effort,
either to get seclusion by day
or meditation by night.

As he thus dwells remiss
he has no delight.

Without delight in a thing
there is no zest.

Zest lacking,
there is no calm.

Without calm
one dwells in discomfort.

In him who dwells in discomfort
the mind is not tranquillized.

In the mind that is not tranquillized
the teachings do not show clear.

Owing to the teachings being obscure to him
he is reckoned one who dwells remiss.

■

Again, Nandiya, suppose the Ariyan disciple is blessed with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

He is content with that unwavering loyalty to the Order,
but he makes no further effort,

either to get seclusion by day
or meditation by night.

As he thus dwells remiss
he has no delight.

Without delight in a thing
there is no zest.

Zest lacking,
there is no calm.

Without calm
one dwells in discomfort.

In him who dwells in discomfort
the mind is not tranquillized.

In the mind that is not tranquillized
the teachings do not show clear.

Owing to the teachings being obscure to him
he is reckoned one who dwells remiss.

■

Again, Nandiya, he is blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.

He is content with that virtues dear to the Ariyans,
but he makes no further effort,
either to get seclusion by day
or meditation by night.

As he thus dwells remiss
he has no delight.

Without delight in a thing
there is no zest.

Zest lacking,
there is no calm.

Without calm
one dwells in discomfort.

In him who dwells in discomfort
the mind is not tranquillized.

In the mind that is not tranquillized
the teachings do not show clear.

Owing to the teachings being obscure to him
he is reckoned one who dwells remiss.

§

[342] And bow, Nandiya, does the Ariyan disciple
dwell in earnest?

Herein, Nandiya, the Ariyan disciple is blessed with unwavering loyalty to
the Buddha
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He is not content with that unwavering loyalty to the Buddha,
he makes a further effort,
to get seclusion by day
and meditation by night.

As he thus dwells in earnest
delight springs up.

In him that is delighted in a thing
zest is born.

The body of the zestful man
is tranquillized.

One whose body is tranquil
lives at ease.

In him who lives at ease,
the mind is concentrated.

To the concentrated mind,
the teachings show clear.

Owing to the teachings being clear
he is reckoned one who dwells in earnest.

■

Again, Nandiya, suppose the Ariyan disciple is blessed with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

He is not content with that unwavering loyalty to the Norm,
he makes a further effort,
to get seclusion by day
and meditation by night.

As he thus dwells in earnest
delight springs up.

In him that is delighted in a thing
zest is born.

The body of the zestful man
is tranquillized.

One whose body is tranquil
lives at ease.

In him who lives at ease,
the mind is concentrated.

To the concentrated mind,
the teachings show clear.

Owing to the teachings being clear
he is reckoned one who dwells in earnest.

■

Again, Nandiya, suppose the Ariyan disciple is blessed with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

He is not content with that unwavering loyalty to the Order,
he makes a further effort,
to get seclusion by day
and meditation by night.

As he thus dwells in earnest
delight springs up.

In him that is delighted in a thing
zest is born.

The body of the zestful man
is tranquillized.

One whose body is tranquil
lives at ease.

In him who lives at ease,
the mind is concentrated.

To the concentrated mind,
the teachings show clear.

Owing to the teachings being clear
he is reckoned one who dwells in earnest.

■

Again, Nandiya, he is blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.

He is not content with that virtues dear to the Ariyans,
he makes a further effort,
to get seclusion by day
and meditation by night.

As he thus dwells in earnest
delight springs up.

In him that is delighted in a thing
zest is born.

The body of the zestful man
is tranquillized.

One whose body is tranquil
lives at ease.

In him who lives at ease,
the mind is concentrated.

To the concentrated mind,
the teachings show clear.

Owing to the teachings being clear
he is reckoned one who dwells in earnest."

---

[1] *Comy*. 'by way of vipassana.'

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
5. Sagātha-Puññā-Bhisanda Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

5. Flood of Merit with Verses

Sutta 41

Paṭhama Abhisanda or Sayhaka or Asaṇkheyya Suttaṃ

Flood or Capacious[1] (a)

---

[342]

Thus have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four floods of merit,
floods of good things,
that bring happiness.

What are the four?

Herein, monks, the Ariyan disciple is blessed with unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

That is the first flood of merit.

■

He is blessed
with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,

to be known for themselves
by the wise.'

That is the second flood of merit.

■

He is blessed
with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

That is the third flood of merit.

■

He is blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,

untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.

That is the fourth flood of merit.

These are the four floods.

§

[343] Now it is no easy thing
to reckon up the measure of merit
that accrues to the Ariyan disciple
who is blessed with these four floods of merit,
these four floods of good things,
that bring happiness.

One cannot say they are thus and thus in quantity.

Nay, they are only to be described in terms like
'incalculable,
boundless.'

Just as, monks, it is no easy thing
to reckon the water in the mighty ocean thus:

'There are so many gallons of water,
so many hundred,
so many thousand,
so many hundreds of thousand gallons of water in it.'

Nay, one can only say of it:

'It is a mighty mass of water,
incalculable
and boundless.'

Just so, monks,
it is no easy thing to reckon up
the measure of merit
that accrues to the Ariyan disciple
who is blessed with these four floods of merit,
these four floods of good things,
that bring happiness.

One cannot say they are thus and thus.

Nay, they are only to be described in terms like
'incalculable,
boundless.'"

Thus spake the Exalted One.

"The mighty sea, unmeasured mighty lake,
The fearsome home of multitudes of pearls, -
'As rivers, serving countless hosts of men,
Flow widely forth and to that ocean come:
Just so on him that giveth food, drink, clothes,
Who bed and seat and coverlet provides,
Torrents of merit flood that mortal wise,
As rivers, bearing water, reach the Main."[2]

[1] *Sayhaka* (sub-title of this Sutta, but not in *uddana*) seems to mean *capax*. *Sayha* is gerund of *sahati*. See stanzas below and text, 391.

[2] *Cf*. *K.S*. iv, 267.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
5. Sagātha-Puññā-Bhisanda Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

5. Flood of Merit with Verses

Sutta 42

Dutiya Abhisanda or Sahyaka or Asaṇkheyya Suttaṃ

Flood or Capacious (b)

---

[343]

Thus have I heard:

On a certain occasion the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four floods of merit,
floods of good things,

that bring happiness.

What are the four?

Herein, monks, the Ariyan disciple is blessed with unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

That is the first flood of merit.

■

He is blessed
with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

That is the second flood of merit.

■

He is blessed
with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

That is the third flood of merit.

■

He dwells at home
with a heart free from the taint of stinginess:
he is open-handed,
pure-handed,
delighting in selfsurrender,
one to ask a favour of,
one who delights in dispensing charitable gifts.

That is the fourth flood of merit
flood of good things,
that bring happiness.

[344] Now it is no easy thing
to reckon up the measure of merit
that accrues to the Ariyan disciple
who is blessed with these four floods of merit,
these four floods of good things,
that bring happiness.

One cannot say they are thus and thus in quantity.

Nay, they are only to be described in terms like
'incalculable,
boundless.'

Just as, monks, where[1] these great rivers flow together,
meet together,
to wit:
Ganges
Yamunā
Aciravatī
Sarabhū
Mahī,
it is no easy task
to reckon the quantity of water there,
thus:

'There are so many gallons of water,
so many hundred,
so many thousand,
so many hundreds of thousand gallons of water in it.'

Nay, one can only say of it:

'It is a mighty mass of water,
incalculable
and boundless.'

Just so, monks,
it is no easy thing to reckon up
the measure of merit
that accrues to the Ariyan disciple
who is blessed with these four floods of merit,
these four floods of good things,
that bring happiness.

One cannot say they are thus and thus.

Nay, they are only to be described in terms like
'incalculable,
boundless.'"

Thus spake the Exalted One.

"The mighty sea, unmeasured mighty lake,
The fearsome home of multitudes of pearls, -
'As rivers, serving countless hosts of men,
Flow widely forth and to that ocean come:
Just so on him that giveth food, drink, clothes,
Who bed and seat and coverlet provides,
Torrents of merit flood that mortal wise,
As rivers, bearing water, reach the Main."

---

[1] *Comy*. reads *yatthavā* with *v.l*. of text.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
5. Sagātha-Puññā-Bhisanda Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

5. Flood of Merit with Verses

Sutta 43

Tatiya Abhisanda or Sayhaka or Asaṇkheyya Suttaṃ

Flood or Capacious (c)

---

[344]

Thus have I heard:

On a certain occasion the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four floods of merit,
floods of good things,

that bring happiness.

What are the four?

Herein, monks, the Ariyan disciple is blessed with unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

That is the first flood of merit.

■

He is blessed
with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

That is the second flood of merit.

■

He is blessed
with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

That is the third flood of merit.

■

Moreover he is a sage,
possessed of insight into the rise and fall of things,
insight which is Ariyan,
penetrating,
going on to the utter destruction of ill.

That is the fourth flood of merit.

These are the four floods.

Now it is no easy thing
to reckon up the measure of merit
that accrues to the Ariyan disciple
who is blessed with these four floods of merit,
these four floods of good things,
that bring happiness.

One cannot say they are thus and thus in quantity.

Nay, they are only to be described in terms like
'incalculable,
boundless.'

Thus spake the Exalted One.

Desiring merit, in the good set firm,
Who cultivates the way to reach the Deathless,
He, winning to the essence of the Norm,[1]
Rejoicing in destruction of the taints,[2]
Quakes not to think: The Lord of Death will come.

---

[1] *Dhamnā-sārādhigamo*. *Comy*. 'The Ariyan Norm is called *sāra; dh*. *sār*. is to reach the fruits of it.'

[2] *Khaye rato = kilesa-kkhaye rato*. *Comy*.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
5. Sagātha-Puññā-Bhisanda Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

5. Flood of Merit with Verses

Sutta 44

Paṭhama Mahā-d-Dhana or Aḍḍha Suttaṃ

Very Rich or Wealthy (a)

---

[345]

Thus have I heard:

On a certain occasion the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the Ariyan disciple
who is blessed with four things is called

'Rich, very rich,
of great possessions.[1ed1]

What four things?

Herein, monks, the Ariyan disciple is blessed with unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

■

He is blessed
with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

■

He is blessed
with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

■

He is blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.

These are the four things
possessed of which
the Ariyan disciple is called

'Rich, very rich,
of great possessions.'"

---

[1] *Comy*. "The Ariyan wealth (of *saddhā*, *sīla*, *hiri*, *ottappa*, *suta*, *cāga*, *paññā*).

[ed1] I follow the PTS text note 7 and Bhk. Bodhi here in eliminating 'of great fame' and inserting that in the next sutta as it is in some versions of the Pali. Otherwise the two suttas would be identical.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
5. Sagātha-Puññā-Bhisanda Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

5. Flood of Merit with Verses

Sutta 45

Dutiya Mahā-d-Dhana or Aḍḍha Suttaṃ

Very Rich or Wealthy (b)

---

[345]

Thus have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the Ariyan disciple who is blessed with four things is called 'Rich, very rich,

of great possessions,
of great fame.[ed1]

What four things?

Herein, monks, the Ariyan disciple is blessed with unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

■

He is blessed
with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

■

He is blessed
with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

■

He is blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.

These are the four things
possessed of which the Ariyan disciple is called
'Rich, very rich,

of great possessions,
of great fame.'"

---

ed1 I follow Bhk. Bodhi here in placing 'of great fame' in this sutta and eliminating it from the previous sutta as it is in some versions of the Pali. Otherwise the two suttas would be identical.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
5. Sagātha-Puññā-Bhisanda Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

5. Flood of Merit with Verses

Sutta 46

Bhikkhū or Suddaka Suttaṃ

Monks, or Puritan[1]

---

[345]

Thus have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Blessed with four things
the Ariyan disciple is a Stream-winner,
one not doomed to the Downfall,
assured,
bound for enlightenment.

What four things?

Herein, monks, the Ariyan disciple is blessed with unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

■

He is blessed
with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,

to be known for themselves
by the wise.'

■

He is blessed
with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

■

He is blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:

virtues untainted (by craving or delusion),
which lead to concentration of the mind.

These are the four things
blessed with which
the Ariyan disciple is a Stream-winner,
one not doomed to the Downfall,
assured,
bound for enlightenment."

---

[1] Text has *Suddaka* for ? *suddhika*.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
5. Sagātha-Puññā-Bhisanda Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

5. Flood of Merit with Verses

Sutta 47

Nandiya Suttaṃ

Nandiya

---

[345]

Thus have I heard:

On a certain occasion the Exalted One was staying near Kapilavatthu, in Banyan Park.

Then Nandiya the Sakyan went to see the Exalted One,
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side the Exalted One said this to Nandiya the Sakyan:

"Nandiya the Ariyan disciple who is Blessed with four things
is a Stream-winner,
one not doomed to the Downfall,
assured,
bound for enlightenment.

What four things?

Herein, Nandiya, the Ariyan disciple is blessed with unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

■

He is blessed
with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,

to be known for themselves
by the wise.'

■

He is blessed
with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

■

He is blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:

virtues untainted (by craving or delusion),
which lead to concentration of the mind.

These are the four things
blessed with which
the Ariyan disciple is a Stream-winner,
one not doomed to the Downfall,
assured,
bound for enlightenment."

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
5. Sagātha-Puññā-Bhisanda Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

5. Flood of Merit with Verses

Sutta 48

Bhaddiya Suttaṃ

Bhaddiya

---

[345]

Thus have I heard:

On a certain occasion the Exalted One was staying near Kapilavatthu, in Banyan Park.

Then Bhaddiya the Sakyan went to see the Exalted One,
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side the Exalted One said this to Bhaddiya the Sakyan:

"Bhaddiya the Ariyan disciple who is Blessed with four things
is a Stream-winner,
one not doomed to the Downfall,
assured,
bound for enlightenment.

What four things?

Herein, Bhaddiya, the Ariyan disciple is blessed with unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

■

He is blessed
with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,

to be known for themselves
by the wise.'

■

He is blessed
with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

■

He is blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:

virtues untainted (by craving or delusion),
which lead to concentration of the mind.

These are the four things
blessed with which
the Ariyan disciple is a Stream-winner,
one not doomed to the Downfall,
assured,
bound for enlightenment."

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
5. Sagātha-Puññā-Bhisanda Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

5. Flood of Merit with Verses

Sutta 49

Mahānāma Suttaṃ

Mahānāma

---

[345]

Thus have I heard:

On a certain occasion the Exalted One was staying near Kapilavatthu, in Banyan Park.

Then Mahānāma the Sakyan went to see the Exalted One,
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side the Exalted One said this to Bhaddiya the Sakyan:

"Mahānāma the Ariyan disciple who is Blessed with four things
is a Stream-winner,
one not doomed to the Downfall,
assured,
bound for enlightenment.

What four things?

Herein, Mahānāma, the Ariyan disciple is blessed with unwavering loyalty
to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

■

He is blessed
with unwavering loyalty to the Norm,
thus:

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,

to be known for themselves
by the wise.'

■

He is blessed
with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

■

He is blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:

virtues untainted (by craving or delusion),
which lead to concentration of the mind.

These are the four things
blessed with which
the Ariyan disciple is a Stream-winner,
one not doomed to the Downfall,
assured,
bound for enlightenment."

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
5. Sagātha-Puññā-Bhisanda Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

5. Flood of Merit with Verses

Sutta 50

Aṇga Suttaṃ

Limb

---

[345]

Thus have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four limbs of stream-winning.

What four?

Consorting with the good,
hearing the Good Norm,
thorough mindful attention
and practice in accordance with the Norm.

These are the four limbs of stream-winning."

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
6. Sappañña Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

6. Discreet[1]

Sutta 51

Sagāthaka Suttaṃ

With Verses

---

[346]

Thus have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

Monks, blessed with four things
the Ariyan disciple is a Stream-winner,
not doomed to the Downfall,
assured,
one bound for enlightenment.

What four?

Herein, monks, an Ariyan disciple is blessed with unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

He is blessed
with unwavering loyalty to the Norm,
thus:

■

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,

to be known for themselves
by the wise.'

■

He is blessed
with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

■

He is blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:

virtues untainted (by craving or delusion),
which lead to concentration of the mind.'

These are the four things
blessed with which,
the Ariyan disciple is a Stream-winner,
not doomed to the Downfall,
assured,
one bound for enlightenment.

The Exalted One said this:|| ||

Whoso hath faith in the Tathāgata
Unwavering and fixed, whose life is good,
Praised by the Axiyans and dear to them;
Whoso is likewise loyal to the Order
And looks straight forth - 'He is not poor,' they say,
'Not lived in vain the life of such a man.'
Wherefore the wise should cultivate (these three)
Faith, virtue and clear-seeing of the Norm,
Bearing the Buddha's message in his mind.[2]

---

[1] The title comes from § 4.

[2] As at text, 384.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
6. Sappañña Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

6. Discreet

Sutta 52

Vassa-Vuttha Suttaṃ

Spending the Rainy Season

---

[346]

Thus have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

On that occasion a certain monk
who had just spent the rainy season near Sāvatthī,
had come to Kapilavatthu
on some business or other.

Now the Sakyans of Kapilavatthu heard it said
that a certain monk
who had spent the rainy season at Sāvatthī
was come to Kapilavatthu.

Then the Sakyans of Kapilavatthu
went to visit that monk,
and on coming to him
saluted him
and sat down at one side.

So seated
the Sakyans said this to that monk:

"Pray, sir, is the Exalted One well and strong?"

"He is, friends."

"Pray, sir, are Sāriputta and Moggallāna
well and strong?"

"They are, friends."

"Pray, sir, is the Order of Monks well and strong?"

[347] "They are, friends."

"Sir, during this retreat of the rainy season,
have you beard anything
face to face with the Exalted One?

Have you learned anything from him?"

"Yes, friends. I have heard
and learned this
face to face with the Exalted One:

'Monks, few indeed are those monks,
who, by destroying the āsavas,
have of themselves
in this very life
by their own knowledge
realized the heart's release,
the release by insight,
and abide therein.

More numerous are those monks
who, by destroying the five fetters of the lower sort,
are reborn spontaneously
(in the higher worlds),
there to pass utterly away,
destined not to return from that world.'

Moreover, friends, I heard this
face to face with the Exalted One:

'Monks, few indeed are those monks
who, by destroying the five fetters of the lower sort,
are reborn spontaneously
(in the higher worlds),
there to pass utterly away,
not destined to return from that world.

More numerous are those monks
who, by destroying three fetters
and wearing down lust,
hatred
and delusiön,
are Once-returners.

Coming back once more to this world
they will make an end of ill.'

Further, friends, I learned this
face to face with the Exalted One:

'Monks, few are those monks
who, by destroying three fetters
and wearing down lust,
hatred
and delusion,
are Once-returners,
who, coming back once more to this world,
shall make an end of ill.

More numerous are those monks
who, by destroying three fetters,
are Stream-winners,
not doomed to the Downfall,
assured,
bound for enlightenment.'"

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
6. Sappañña Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

6. Discreet

Sutta 53

Dhammadinna Suttaṃ

Dhammadinna

---

[347]

Thus have I heard:

Once the Exalted One was staying near Benares,
at Isipatana,
in the Deer Park.

Then Dhammadinna[1] the lay-disciple
came with five hundred **[348]** lay-disciples
to see the Exalted One,
and on coming to him saluted him
and sat down at one side.

As they thus sat,
Dhammadinna the lay-disciple
said this to the Exalted One:

"Let my lord the Exalted One admonish us!

Let my lord the Exalted One admonish us,
that it may be for our profit and welfare
for many a long day."

"Then, Dhammadinna, thus must ye train yourselves:

'As to those discourses[2] uttered by the Tathāgata,
deep,
deep in meaning,
transcendental[3]
and concerned with the Void,[4]
from time to time
we will spend our days learning them.'

That is how you must train yourselves, Dhammadinna."

"Lord, it is no easy thing for us,
living as we do
in crowded houses,[5]
encumbered with children,
enjoying the use of Benares sandal-wood,
decking ourselves with garlands and unguents,
handling gold and silver, -
it is no easy thing for us
from time to time
to spend our days
learning those discourses uttered by the Tathāgata,
deep,
deep in meaning,

transcendental
and concerned with the Void.

Let my lord the Exalted One
teach us some other teaching,
to us who stand firm in the five precepts."

"Then, Dhammadinna,
ye must train yourselves in this way:

'We shall be blessed
with unwavering loyalty to the Buddha,
thus:

"He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One."

■

We shall be blessed
with unwavering loyalty to the Norm,
thus:

"Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,

leading onward,
to be known for themselves
by the wise."

■

We shall be blessed
with unwavering loyalty to the Order,
thus:

"Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world."

■

We shall be blessed
with the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:

virtues untainted (by craving or delusion),
which lead to concentration of the mind.'

That is how you must train yourselves, Dhammadinna."

§

"Lord, as to these four limbs of stream-winning taught by the Exalted One,
those conditions are seen to exist in us already.

We do live according to them.

Lord, we do possess
with unwavering loyalty to the Buddha,
thus:

'He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.'

Lord, we do possess
with unwavering loyalty to the Norm,
thus:

■

'Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise.'

■

Lord, we do possess
with unwavering loyalty to the Order,
thus:

'Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully
is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.'

■

Lord, we do possess
the virtues dear to the Ariyans,
virtues unbroken,

whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind."[6]

[349] "Well for you, Dhammadinna!

Well gotten by you, Dhammadinna!

You liave declared the fruits of stream-winning, Dhannnadinna!"

---

[1] *Comy*. He was one of the seven laymen who had followings of 500. The others were Visākhā the woman lay-disciple, Ugga the housefather, Citta the housefather, Haṭṭhaka Ālavaka, and Cūḷa-Anāthapiṇḍika and Anāthapiṇḍika the housefathers.

[2] *Suttantā*. *Cf*. *S*. ii, 267; *K.S*. ii, 179.

[3] *Comy*. 'Such as the *Asankhata-saṇyutta,*' etc. (S. iv, 360 *ff*.).

[4] Suñña-Nibbāna. *Cf*. *VM*. 513. *Comy*. refers to *Khajjamta sutta,* etc. (*S*. iii 81).

[5] Text, 353.

[6] Text, 343.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
6. Sappañña Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

6. Discreet

Sutta 54

Gilāyana Suttaṃ

Visiting the Sick

---

[349]

Thus have I heard:

On a certain occasion the Exalted One was staying near Kapilavatthu,
in Banyan Park.

Now on that occasion
a number of monks were busied
making robes for the Exalted One,
"for," said they,
"when the rains are over,
the Exalted One will go forth on his rounds."

Now Mahānāma the Sakyan heard it said:

"A number of monks are busied
making robes for the Exalted One,
'for,' said they,
'when the rains are over,
the Exalted One will go forth on his rounds'"
and he went to the Exalted One,
saluted him
and sat down at one side.

So seated
Mahanama the Sakyan said this to the Exalted One:

"I hear it said, lord,
that a number of monks are busied
making robes for the Exalted One
with the idea that,
when the rains are over,
the Exalted One will set forth on his rounds.

Now, lord, we have never heard[1]
from the Exalted One's own lips
how a discreet[2] lay-disciple who is sick,
afflicted,
suffering from a sore disease,
should be admonished by another discreet lay-disciple."

"A discreet lay-disciple, Mahānāma,
who is sick,
afflicted,
suffering from a sore disease,
should be admonished by another discreet lay-disciple
with the four comfortable assurances,
thus:

'Take comfort, dear sir,
in your unwavering loyalty to the Buddha,
saying:

"He it is the Exalted One,
Arahant,
a fully Enlightened One,
perfect in knowledge and practice,
a Happy One,
world-knower,
unsurpassed charioteer
of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One."

Take comfort, dear sir, in your unwavering loyalty to the Norm,
thus:

"Well proclaimed by the Exalted One
is the Norm,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves
by the wise."

Take comfort, dear sir,
in your unwavering loyalty to the Order,
thus:

"Walking righteously is the Exalted One's Order,
walking uprightly,
walking in the right way,
walking dutifully

is the Exalted One's Order of Disciples:
namely,
the four pairs of men,
the eight sorts of men.

That is the Exalted One's Order of Disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world."

Take comfort, dear sir, in your possession of the virtues dear to the Ariyans,[3]
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise:
virtues untainted (by craving or delusion),
which lead to concentration of the mind.'

A discreet lay-disciple, Mahānāma,
who is sick,
afflicted,
suffering from a sore disease,
should be **[350]** admonished by another discreet lay-disciple
with these four comfortable assurances.

§

Then, supposing he has longing for his parents,
he should thus be spoken to:

If he say:

'I have longing for my parents,'

the other should reply:

'But, my dear sir,
you are subject to death.

Whether you feel longing for your parents or not,
you will have to die.

'Twere just as well for you
to abandon the longing you have
for your parents.'

If he should say:

'That longing for my parents
is now abandoned,'

the other should reply:

'Yet, my dear sir,
you still have longing for your children.

As you must die in any case,
'twere just as well for you
to abandon that longing for your children.'

If he should say:

'That longing for my children
is now abandoned,'

the other should reply:

"Yet my dear sir,
you still have longing
for the five human pleasures of sense.'

Then, if he say:

'That longing for the five human pleasures of sense
is now abandoned,'

the other should reply:

'My friend, the heavenly delights
are more excellent
than the five human pleasures of sense.

'Twere well for you, worthy sir,
to remove your thoughts from them
and fix them on the Four Deva Kings.'

Suppose the sick man say:

'My thoughts are removed
from human pleasures of sense
and fixed upon the Four Deva Kings.'

■

then let the other say:

'More excellent than the Four Deva Kings
and more choice
are the Devas of Delight.

'Twere well for you, worthy sir,
to remove your thoughts from them
and fix them on the Devas of Delight.'

Suppose the sick man say:

'My thoughts are removed
from the Four Deva Kings
and fixed upon the Devas of Delight.'

■

then let the other say:

'More excellent than the Devas of Delight
and more choice
are the Creative Devas.

'Twere well for you, worthy sir,
to remove your thoughts from them
and fix them on the Creative Devas.'

Suppose the sick man say:

'My thoughts are removed
from the Devas of Delight
and fixed upon the Creative Devas.'

■

then let the other say:

'More excellent than the Creative Devas
and more choice
are the Devas who rejoice in the work of other Devas.

'Twere well for you, worthy sir,
to remove your thoughts from them
and fix them on the Devas who rejoice in the work of other Devas.'

Suppose the sick man say:

'My thoughts are removed
from the Creative Devas
and fixed upon the Devas who rejoice in the work of other Devas.'

■

then let the other say:

'More excellent than the Devas who rejoice in the work of other Devas
and more choice
is the Brahma World.

'Twere well for you, worthy sir,
to remove your thoughts from them
and fix them on the Brahma World.'

Suppose the sick man say:

'My thoughts are removed
from the Devas who rejoice in the work of other Devas
and fixed upon the Brahma World.'

■

Then let the other say:

'My friend, even the Brahma World is impermanent,
not lasting,
prisoned in a person.[4]

Well for you, friend,
if **[351]** you raise your mind above the Brahma World
and fix it on cessation from the person-pack.'

And if the sick man say be has done so,
then, Mahānāma, I declare
that there is no difference

between the lay-disciple who thus avers
and the monk whose heart is freed from the āsavas,
that is, between the release of the one
and the release of the other."[5]

---

[1] Text, *na kho te etaṇ ... sutaṇ;* but *Comy. na kho pan'etaṇ = na kho amhehi eva*.

[2] *Sappañño = sotāpanno*. *Comy.*

[3] Text has *ariyakantāni sīlāni,* etc., which I think should be *ariya-kantehi sīlehi,* etc.

[4] *Sakkāya pariyāpannā* (subject to individuality), as at *S*. iii, 85; *K.S*. iii, 71.

[5] *Nānākaraṇaṇ yadidaṇ vimuttiyā vimuttin ti*. *Comy*. 'in the matter of path-and-fruit penetration.'

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
6. Sappañña Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

6. Discreet

Sutta 55

Paṭhama Caturo Phalā Suttaṃ

Four Fruits (a)

---

[351]

Thus have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four conditions,
if cultivated and made much of,

conduce to realizing the fruits of stream-winning.

What four?[1]

Following after the good,
hearing the Good Norm,
systematic attention to it
and living in accordance with the precepts of the Norm.

These four conditions,
if cultivated and made much of
conduce to realizing the fruits of stream-winning."

---

[1] *Comy*. refers to *Paṭisambhidā,* ii, 189 *ff*. (quoted in full at *SA*. on *S*. i, 63 - *K.S*. i, 87). The qualities are all attributed to Sāriputta.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
6. Sappañña Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

6. Discreet

Sutta 56

Dutiya Caturo Phalā Suttaṃ

Four Fruits (b)

---

[351]

Thus have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four conditions,
if cultivated and made much of,

conduce to realizing the fruits of once-returning.

What four?

Following after the good,
hearing the Good Norm,
systematic attention to it
and living in accordance with the precepts of the Norm.

These four conditions,
if cultivated and made much of
conduce to realizing the fruits of once-returning."

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
6. Sappañña Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

6. Discreet

Sutta 57

Tatiya Caturo Phalā Suttaṃ

Four Fruits (c)

---

[351]

Thus have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four conditions,
if cultivated and made much of,

conduce to realizing the fruits of not-returning

What four?

Following after the good,
hearing the Good Norm,
systematic attention to it
and living in accordance with the precepts of the Norm.

These four conditions,
if cultivated and made much of
conduce to realizing the fruits of not-returning."

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
6. Sappañña Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

6. Discreet

Sutta 58

Catuttha Caturo Phalā Suttaṃ

Four Fruits (d)

---

[351]

Thus have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four conditions,
if cultivated and made much of,

conduce to realizing the fruits of Arahantship.

What four?

Following after the good,
hearing the Good Norm,
systematic attention to it
and living in accordance with the precepts of the Norm.

These four conditions,
if cultivated and made much of
conduce to realizing the fruits of Arahantship."

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
6. Sappañña Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

6. Discreet

Sutta 59

Paṭhama Paññā-Paṭilābhāya Suttaṃ

Acquiring Insight

---

[351]

Thus have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four conditions,
if cultivated and made much of,

conduce to acquiring insight.

What four?

Following after the good,
hearing the Good Norm,
systematic attention to it
and living in accordance with the precepts of the Norm.

These four conditions,
if cultivated and made much of
conduce to acquiring insight."

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
6. Sappañña Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

6. Discreet

Sutta 60

Paññā-vuddhiyā Suttaṃ

Growth of Insight

Thus have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four conditions,
if cultivated and made much of,

conduce to growth of insight.

What four?

Following after the good,
hearing the Good Norm,
systematic attention to it
and living in accordance with the precepts of the Norm.

These four conditions,
if cultivated and made much of
conduce to growth of insight.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
6. Sappañña Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

6. Discreet

Sutta 61

Paññā-Vepullata Suttaṃ

Increase of Insight

---

[351]

Thus have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four conditions,
if cultivated and made much of,

conduce to increase of insight.

What four?

Following after the good,
hearing the Good Norm,
systematic attention to it
and living in accordance with the precepts of the Norm.

These four conditions,
if cultivated and made much of
conduce to increase of insight."

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
7. Mahā-Paññā Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

7. Great Insight

Sutta 62

Mahā-Paññā Suttaṃ

Comprehensive Insight

---

[351]

Thus have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four conditions,
if cultivated and made much of,

conduce to comprehensive insight.

What four?

Following after the good,
hearing the Good Norm,
systematic attention to it
and living in accordance with the precepts of the Norm.

These four conditions,
if cultivated and made much of
conduce to comprehensive insight."

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
7. Mahā-Pañña Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

7. Great Insight

Sutta 63

Puthu-Paññā Suttaṃ

Manifold Insight

---

[351]

Thus have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four conditions,
if cultivated and made much of,

conduce to manifold insight.

What four?

Following after the good,
hearing the Good Norm,
systematic attention to it
and living in accordance with the precepts of the Norm.

These four conditions,
if cultivated and made much of
conduce to manifold insight.

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
7. Mahā-Pañña Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

7. Great Insight

Sutta 64

Vipula-Paññā Suttaṃ

Extensive Insight

---

[351]

Thus have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four conditions,
if cultivated and made much of,

conduce to extensive insight.

What four?

Following after the good,
hearing the Good Norm,
systematic attention to it
and living in accordance with the precepts of the Norm.

These four conditions,
if cultivated and made much of
conduce to extensive insight."

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
7. Mahā-Paññā Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

7. Great Insight

Sutta 65

Gambhīra-Paññā Suttaṃ

Profound Insight

---

[351]

Thus have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four conditions,
if cultivated and made much of,

conduce to profound insight.

What four?

Following after the good,
hearing the Good Norm,
systematic attention to it
and living in accordance with the precepts of the Norm.

These four conditions,
if cultivated and made much of
conduce to profound insight."

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
7. Mahā-Paññā Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

7. Great Insight

Sutta 66

Asamatta or Appamatta-Paññā Suttaṃ

Unbounded Insight

---

[351]

Thus have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four conditions,
if cultivated and made much of,

conduce to unbounded[1] insight.

What four?

Following after the good,
hearing the Good Norm,
systematic attention to it
and living in accordance with the precepts of the Norm.

These four conditions,
if cultivated and made much of
conduce to unbounded insight."

---

[1] *Pṭs*. has wrong reading *assāmanta* (?) for *appamatta* (Sinh. MSS. *asamatta*).

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
7. Mahā-Paññā Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

7. Great Insight

Sutta 67

Bhūri-Paññā Suttaṃ

Abundant Insight

---

[351]

Thus have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four conditions,
if cultivated and made much of,

conduce to abundant insight.

What four?

Following after the good,
hearing the Good Norm,
systematic attention to it
and living in accordance with the precepts of the Norm.

These four conditions,
if cultivated and made much of
conduce to abundant insight."

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
7. Mahā-Paññā Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

7. Great Insight

Sutta 68

Paññā-Bahula Suttaṃ

Many-Sided Insight

---

[351]

Thus have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four conditions,
if cultivated and made much of,

conduce to many-sided insight.

What four?

Following after the good,
hearing the Good Norm,
systematic attention to it
and living in accordance with the precepts of the Norm.

These four conditions,
if cultivated and made much of
conduce to many-sided insight."

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
7. Mahā-Paññā Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

7. Great Insight

Sutta 69

Sīgha-Paññā Suttaṃ

Swift Insight

---

[351]

Thus have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four conditions,
if cultivated and made much of,

conduce to swift insight.

What four?

Following after the good,
hearing the Good Norm,
systematic attention to it
and living in accordance with the precepts of the Norm.

These four conditions,
if cultivated and made much of
conduce to swift insight."

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
7. Mahā-Paññā Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

7. Great Insight

Sutta 70

Lahu-Paññā Suttaṃ

Buoyant Insight

---

[351]

Thus have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four conditions,
if cultivated and made much of,

conduce to buoyant[1] insight.

What four?

Following after the good,
hearing the Good Norm,
systematic attention to it
and living in accordance with the precepts of the Norm.

These four conditions,
if cultivated and made much of
conduce to buoyant insight."

---

[1] *Lahu* at Pṭs. Text has *bahula-*

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
7. Mahā-Paññā Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

7. Great Insight

Sutta 71

Hāsa or Hāsu-Paññā Suttaṃ

Joyous Insight

---

[351]

Thus have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four conditions,
if cultivated and made much of,

conduce to joyous insight.

What four?

Following after the good,
hearing the Good Norm,
systematic attention to it
and living in accordance with the precepts of the Norm.

These four conditions,
if cultivated and made much of
conduce to joyous insight."

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
7. Mahā-Paññā Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

7. Great Insight

Sutta 72

Javana-Paññā Suttaṃ

Instant Insight

---

[351]

Thus have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four conditions,
if cultivated and made much of,

conduce to instant insight.

What four?

Following after the good,
hearing the Good Norm,
systematic attention to it
and living in accordance with the precepts of the Norm.

These four conditions,
if cultivated and made much of
conduce to instant insight."

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
7. Mahā-Paññā Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

7. Great Insight

Sutta 73

Tikkha-Paññā Suttaṃ

Sharp Insight

---

[351]

Thus have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four conditions,
if cultivated and made much of,

conduce to sharp insight.

What four?

Following after the good,
hearing the Good Norm,
systematic attention to it
and living in accordance with the precepts of the Norm.

These four conditions,
if cultivated and made much of
conduce to sharp insight."

Saṃyutta Nikāya
5. Mahā-Vagga
55. Sot'Āpatti Saṃyutta
7. Mahā-Paññā Vagga

5. The Great Chapter

55. Kindred Sayings on Streamwinning

7. Great Insight

Sutta 74

Nibbedhika-Paññā Suttaṃ

Fastidious Insight

---

[351]

Thus have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four conditions,
if cultivated and made much of,

conduce to fastidious insight.

What four?

Following after the good,
hearing the Good Norm,
systematic attention to it
and living in accordance with the precepts of the Norm.

These four conditions,
if cultivated and made much of
conduce to fastidious insight."

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
1. Samādhi Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

1. Concentration

Sutta 1

Samādhi Suttaṃ

Concentration

---

[352]

Thus have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, do ye practise concentration.

The monk who is concentrated knows a thing as it really is.

And what does he know as it really is?

In this connexion he knows as it really is,

'This is ill.'

'This is the arising of ill.'

'This is the ceasing of ill.'

'This is the practice that leads to the ceasing of ill.'

Do ye practise concentration, monks.

The monk who is concentrated knows a thing as it really is.

Wherefore, monks, an effort must be made to realize:

'This is ill.'

'This is the arising of ill.'

'This is the ceasing of ill.'

'This is the practice that leads to the ceasing of ill.'

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
1. Samādhi Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

1. Concentration

Sutta 2

Paṭisallāṇa Suttaṃ

Meditation

---

[352]

Thus have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, do ye apply yourselves to meditation.

The monk who is meditative knows a thing as it really is.

And what does he know as it really is?

In this connexion he knows as it really is,

'This is ill.'

'This is the arising of ill.'

'This is the ceasing of ill.'

'This is the practice that leads to the ceasing of ill.'

Monks, do ye apply yourselves to meditation.

The monk who is concentrated knows a thing as it really is.

Wherefore, monks, an effort must be made to realize:

'This is ill.'

'This is the arising of ill.'

'This is the ceasing of ill.'

'This is the practice that leads to the ceasing of ill.'"

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
1. Samādhi Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

1. Concentration

Sutta 3

Paṭhama Kulaputta Suttaṃ

Clansman (a)

---

[352]

Thus have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, whatsoever clansmen have
in time past
rightly gone forth from the home
to the homeless life, -
all of them have done so
to get full comprehension of the four Ariyan truths,
as they really are.

Monks, whatsoever clansmen shall
in future time
rightly go forth from the home
to the homeless life, -
all of them will do so
to get full comprehension of the four Ariyan truths,
as they really are.

[353] Monks, whatsoever clansmen
do now
rightly go forth from the home
to the homeless life, -
all of them do so
to get full comprehension of the four Ariyan truths.

Of what four?

The Ariyan truth of ill,
the Ariyan truth of the arising of ill,
the Ariyan truth of the ceasing of ill,
the Ariyan truth of the practice
that leads to the ceasing of ill.

"Monks, whatsoever clansmen have
in time past
rightly gone forth from the home
to the homeless life, -
all of them have done so

to get full comprehension of the four Ariyan truths,
as they really are.

Monks, whatsoever clansmen shall
in future time
rightly go forth from the home
to the homeless life, -
all of them will do so
to get full comprehension of the four Ariyan truths,
as they really are.

Monks, whatsoever clansmen
do now
rightly go forth from the home
to the homeless life, -
all of them do so
to get full comprehension of the four Ariyan truths.

Wherefore, monks, an effort must be made to realize:

'This is ill.'

'This is the arising of ill.'

'This is the ceasing of ill.'

'This is the practice that leads to the ceasing of ill.'"

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
1. Samādhi Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

1. Concentration

Sutta 4

Dutiya Kulaputta Suttaṃ

Clansman (b)

---

[353]

Thus have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, whatsoever clansmen have
in time past
rightly gone forth from the home
to the homeless life,
who have fully comprehended what really is
all of them have fully comprehended,
as they really are,
the Four Ariyan truths.

Monks, whatsoever clansmen shall
in future time
rightly go forth from the home
to the homeless life,
who will fully comprehend what really is
all of them will do so
to get full comprehension of the four Ariyan truths,
as they really are.

Monks, whatsoever clansmen
do now
rightly go forth from the home
to the homeless life,
who fully comprehend what really is
all of them do so
to get full comprehension of the four Ariyan truths.

Of what four?

The Ariyan truth of ill,
the Ariyan truth of the arising of ill,
the Ariyan truth of the ceasing of ill,
the Ariyan truth of the practice
that leads to the ceasing of ill.

"Monks, whatsoever clansmen have
in time past

rightly gone forth from the home
to the homeless life,
who have fully comprehended what really is
all of them have fully comprehended,
as they really are,
the Four Ariyan truths.

Monks, whatsoever clansmen shall
in future time
rightly go forth from the home
to the homeless life,
who will fully comprehend what really is
all of them will do so
to get full comprehension of the four Ariyan truths,
as they really are.

Monks, whatsoever clansmen
do now
rightly go forth from the home
to the homeless life,
who fully comprehend what really is
all of them do so
to get full comprehension of the four Ariyan truths.

Wherefore, monks, an effort must be made to realize:

'This is ill.'

'This is the arising of ill.'

'This is the ceasing of ill.'

'This is the practice that leads to the ceasing of ill.'"

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
1. Samādhi Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

1. Concentration

Sutta 5

Paṭhama Samaṇa-Brāhmaṇa Suttaṃ

Recluses and Brahmins (a)

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[353]

Thus have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, whatsoever recluses or brahmins
in time past
have gained the highest wisdom in its reality,
all of them have done so[1] by penetrating,
as they really are,
the four Ariyan truths.

Whatsoever recluses
in future time
will gain the highest wisdom in its reality,
all of them will do so by penetrating,
as they really are,
the four Ariyan truths.

Whatsoever recluses and brahmins
in the present time
do gain the highest wisdom in its reality,
all of them do so by penetrating,
as they really are,
the four Ariyan truths.

Of what four?

The Ariyan truth of ill,
the Ariyan truth of the arising of ill,
the Ariyan truth of the ceasing of ill,
the Ariyan truth of the practice
that leads to the ceasing of ill.

"Monks, whatsoever recluses or brahmins
in time past
have gained the highest wisdom in its reality,
all of them have done so by penetrating,
as they really are,
the four Ariyan truths.

Whatsoever recluses
in future time
will gain the highest wisdom in its reality,
all of them will do so by penetrating,
as they really are,
the four Ariyan truths.

Whatsoever recluses and brahmins
in the present time
do gain the highest wisdom in its reality,
all of them do so by penetrating,
as they really are,
the four Ariyan truths.

Wherefore, monks, an effort must be made to realize:

'This is ill.'

'This is the arising of ill.'

'This is the ceasing of ill.'

'This is the practice that leads to the ceasing of ill.'"

---

[1] Text should read *abhisambujjhiṇsu*

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
1. Samādhi Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

1. Concentration

Sutta 6

Dutiya Samaṇa-Brāhmaṇa Suttaṃ

Recluses and Brahmins (b)

---

[353]

Thus have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, whatsoever recluses or brahmins
in time past
have declared that they have in very truth
gained the highest wisdom,
all of them have declared
that they have penetrated
in very truth,
the four Ariyan truths.

Whatsoever recluses
in future time
will declare that they have in very truth
gained the highest wisdom,
all of them will declare
that they have penetrated
in very truth,
the four Ariyan truths.

Whatsoever recluses and brahmins
in the present time
do declare that they have in very truth
gained the highest wisdom,
all of them do declare
that they have penetrated
in very truth,
the four Ariyan truths.

Of what four?

The Ariyan truth of ill,
the Ariyan truth of the arising of ill,
the Ariyan truth of the ceasing of ill,
the Ariyan truth of the practice
that leads to the ceasing of ill.

Monks, whatsoever recluses or brahmins
in time past
have declared that they have in very truth
gained the highest wisdom,
all of them have declared
that they have penetrated
in very truth,
the four Ariyan truths.

Whatsoever recluses
in future time
will declare that they have in very truth
gained the highest wisdom,
all of them will declare
that they have penetrated
in very truth,
the four Ariyan truths.

Whatsoever recluses and brahmins
in the present time
do declare that they have in very truth
gained the highest wisdom,
all of them do declare
that they have penetrated
in very truth,
the four Ariyan truths.

Wherefore, monks, an effort must be made to realize:

'This is ill.'

'This is the arising of ill.'

'This is the ceasing of ill.'

'This is the practice that leads to the ceasing of ill.'"

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
1. Samādhi Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

1. Concentration

Sutta 7

Vitakkā Suttaṃ

Thoughts

---

[354]

Thus have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, think not evil,
unprofitable thoughts,
such as:
thoughts of lust,
thoughts of hatred,
thoughts of delusion.[1]

Why do I say so?

Because, monks,
these thoughts are not concerned with profit,
they are not the rudiments of the holy life,
they conduce not to revulsion,
to dispassion,
to cessation,
to tranquillity,
to full understanding,
to the perfect wisdom,
they conduce not to Nibbāna.

When ye do think, monks,
ye should think thus:

'This is ill.

This is the arising of ill.

This is the ceasing of ill.

This is the practice
that leads to the ceasing of ill.'

Why do I say this?

Because, monks,
these thoughts are concerned with profit,
they are rudiments of the holy life,

they conduce to revulsion,
to dispassion,
to cessation,
to tranquillity,
to full understanding,
to the perfect wisdom,
they conduce to Nibbāna.

Wherefore, monks, an effort must be made to realize:

'This is ill.'

'This is the arising of ill.'

'This is the ceasing of ill.'

'This is the practice
that leads to the ceasing of ill.'"

---

[1] Quoted at *Mil. Panh.*, 379.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
1. Samādhi Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

1. Concentration

Sutta 8

Cintā Suttaṃ

Reasoning

---

[354]

Thus have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, reason not ill,
unprofitable reasonings,[1]
such as:

Eternal is the world
or Not eternal is the world:

Finite is the world
or Infinite is the world:

Life is the same as body,
or Life and body are different:

The Tathāgata exists after death
or The Tathāgata exists not after death,
or He both exists and exists not after death,
or The Tathāgata neither exists nor not-exists after death.

Why do I say this?

Because, monks,
these thoughts are not concerned with profit,
they are not the rudiments of the holy life,
they conduce not to revulsion,
to dispassion,
to cessation,
to tranquillity,
to full understanding,
to the perfect wisdom,
they conduce not to Nibbāna.

§

When ye reason, monks, reason thus:

'This is ill.

This is the arising of ill.

This is the ceasing of ill.

This is the practice
that leads to the ceasing of ill.'

Why do I say this?

Because, monks,
these thoughts are concerned with profit,
they are rudiments of the holy life,
they conduce to revulsion,
to dispassion,
to cessation,
to tranquillity,
to full understanding,
to the perfect wisdom,
they conduce to Nibbāna.

Wherefore, monks, an effort must be made to realize:

'This is ill.'

'This is the arising of ill.'

'This is the ceasing of ill.'

'This is the practice
that leads to the ceasing of ill.'"

---

[1] *Mā akusalaṇ cittaṇ cinteyyātha*. In the previous section we have *mā akus. vitakke vitakkeyyātha*. The contrast seems to be between 'discursive thought' and 'directed thought.' *Cf*. text, 446; *K.S*. iv, 276.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
1. Samādhi Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

1. Concentration

Sutta 9

Viggāhikā-Kathā Suttaṃ

Wordy Warfare

---

[355]

Thus have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, wage not wordy warfare,[1]
thus:

'You know not about this Norm-discipline.

I do know about this Norm-discipline.

How could you know about it?

You have fallen on wrong views.

I have come by right views.

You spoke last what should come first,
and first what should come last.

I am speaking to the point,
you are not.

What you have thought out so long[2] is quite upset.

Your view is confuted.

Go, explain yourself.

You are shown up.

Clear yourself if you can!'

Why do I say this?

Because, monks,
such talk is not concerned with profit,
they are not the rudiments of the holy life,
they conduce not to revulsion,
to dispassion,
to cessation,
to tranquillity,

to full understanding,
to the perfect wisdom,
they conduce not to Nibbāna.

§

When ye talk, monks, talk about:

'This is ill.

This is the arising of ill.

This is the ceasing of ill.

This is the practice
that leads to the ceasing of ill.'

Why do I say this?

Because, monks,
such talk is concerned with profit,
they are rudiments of the holy life,
they conduce to revulsion,
to dispassion,
to cessation,
to tranquillity,
to full understanding,
to the perfect wisdom,
they conduce to Nibbāna.

Wherefore, monks, an effort must be made to realize:

'This is ill.'

'This is the arising of ill.'

'This is the ceasing of ill.'

'This is the practice
that leads to the ceasing of ill.'"

---

[1] *Cf*. *D*. iii, 117; *K.S*. iii, 13 *n*.; *DA*. 1, 91.

[2] Reading (as at *S*. ii, 12) *adhiciṇṇaṇ*, text's *v.l*. for *āciṇṇaṇ*.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
1. Samādhi Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

1. Concentration

Sutta 10

Tiracchāna-Kathā Suttaṃ

Talk

---

[355]

Thus have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, talk ye not childish[1] talk of divers kinds,
such as:

talk about rajahs,
robbers,
great ministers:
talk of armies,
panic and battle:[2] talk of food and drink and clothes,
beds,
flowers,
garlands and perfumes:
talk of relatives,
vehicles,
villages,
suburbs,
towns and districts:
talk about women[3]
and champions:[4]
talk about streets[5]
and gossip at the well:
ghost- **[356]** stories,
desultory talk and fabulous[6] talk
about (the origin of) land and sea:
talk of being and not-being.

Wby do I say this?

Because, monks,
such talk is not concerned with profit,
they are not the rudiments of the holy life,
they conduce not to revulsion,
to dispassion,
to cessation,
to tranquillity,
to full understanding,

to the perfect wisdom,
they conduce not to Nibbāna.

§

When ye talk, monks, talk about:

'This is ill.

This is the arising of ill.

This is the ceasing of ill.

This is the practice
that leads to the ceasing of ill.'

Why do I say this?

Because, monks,
such talk is concerned with profit,
they are rudiments of the holy life,
they conduce to revulsion,
to dispassion,
to cessation,
to tranquillity,
to full understanding,
to the perfect wisdom,
they conduce to Nibbāna.

Wherefore, monks, an effort must be made to realize:

'This is ill.'

'This is the arising of ill.'

'This is the ceasing of ill.'

'This is the practice
that leads to the ceasing of ill.'"

---

[1] *Cf. Dialog*. iii, 33 *n.; DA*. i, 89 (repeated here by *Comy*.). Here *tiracchānakathā* ('animal talk') is paraphr. by *Comy*. as 'not conducive to the path to heaven or to release.'

[2] Text should read *yuddhaka*.

[3] Text adds *purisa-* [of B. *MSS*.]. See *Dialog*. *n*. *ad loc*

[4] *Sūra-k*. Our *Comy*. adds to *DA*. saying 'there is a reading *sūra-k*. {"about drunkards").'

[5] Not in the sense of 'street-gossip,' but as *Comy*. 'Talk of this or that street, as well or badly built, or inhabited by so and so.'

[6] *Akkhāyika*, 'fabulous narratives.'

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
2. Dhamma-Cakka-Pavattana Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

2. The Foundation of the Kingdom of the Norm[1]

Sutta 11

Dhamma-Cakka-p-Pavattana Suttaṃ
Paṭhama Tathāgatena Vutta

Spoken by the Tathāgata (a)

[2] The five co-wanderers were Kondañña, Vappa, Bhaddiya, Mahānāma, and Assaji.

[3] Text has several misprints: *kāmesu kāmesu khallika-*, which should be *kāmesu kāma-sukh*. ... *puthujjanīko* ... and further on, *anupagamma*.

[4] *Gammo = gāma-vasīnaṇ santako*. *Comy*.

[5] *Comy*. 'of the four truths.'

[6] These last omitted by the Vinaya version.

[7] Here Burmese MSS. (*v.l.* of text) omit *Ariya-*. But we must omit *ariya-saccaṇ;* otherwise the text would mean 'the Ariyan truth about the arising of

Ill is to be put away.' *Craving* has to be put away. The frame has obscured the picture here.

[8] *Aññāta-Kondañña*. 'Hereupon,' says the Vinaya account, 'Kondañña asked for ordination, and it was given in these words: "Come, monk! Well proclaimed is the Norm. Live the holy life for the utter destruction of Ill." This was full ordination (*upasampadā*) for that venerable one.' Then Vappa and Bhaddiya gained insight, and a little later Mahānāma and Assaji. Thus here were six in the Order.

Another version of this story is to be found at MN 26
and see also:
First Sutta Resources

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
2. Dhamma-Cakka-Pavattana Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

2. The Foundation of the Kingdom of the Norm

Sutta 12

Dutiya Tathāgatena Vutta Suttaṃ

Spoken by the Tathāgata (b)[1]

---

[360]

Monks, at the thought
of this Ariyan truth of Ill,
— there arose in me concerning things unlearnt before by Tathāgatas,
vision,
insight,
understanding:
there arose in me wisdom,
there arose in me light.

Monks, at the thought:
This Ariyan truth about Ill
is to be understood,

— concerning things unlearnt before by Tathāgatas,
there arose in me vision,
insight,
understanding:
there arose in me wisdom,
there arose in me light.

Monks, at the thought:
This Ariyan truth about Ill
has been understood (by me),
[361] — concerning things unlearnt before by Tathāgatas,
there arose in me vision,
insight,
understanding:
there arose in me wisdom,
there arose in me light.

Again, monks, at the thought
of this Ariyan truth
about the arising of Ill,
— concerning things unlearnt before by Tathāgatas,
there arose in me vision,
insight,
understanding:
there arose in me wisdom,
there arose in me light.

At the thought:
This arising of Ill
is to be put away,
— concerning things unlearnt before by Tathāgatas,
there arose in me vision,
insight,
understanding:
there arose in me wisdom,
there arose in me light.

At the thought:
This arising of I11
has been put away,
— concerning things unlearnt before by Tathāgatas,
there arose in me vision,
insight,
understanding:
there arose in me wisdom,
there arose in me light.

Again, monks, at the thought
of this Ariyan truth
about the ceasing of Ill,
— concerning things unlearnt before by Tathāgatas,
there arose in me vision,
insight,
understanding:
there arose in me wisdom,
there arose in me light.

At the thought:
This ceasing of Ill
must be realized,
— concerning things unlearnt before by Tathāgatas,
there arose in me vision,
insight,
understanding:
there arose in me wisdom,
there arose in me light.

At the thought:
This Ariyan truth about the ceasing of Ill
has been realized,
— concerning things unlearnt before by Tathāgatas,
there arose in me vision,
insight,

understanding:
there arose in me wisdom,
there arose in me light.

Again, monks, at the thought
of this Ariyan truth
about the **[359]** practice
leading to the ceasing of Ill,
— concerning things unlearnt before by Tathāgatas,
there arose in me vision,
insight,
understanding:
there arose in me wisdom,
there arose in me light.

At the thought:
This Ariyan truth
about the practice
leading to the ceasing of Ill
must be cultivated,
— concerning things unlearnt before by Tathāgatas,
there arose in me vision,
insight,
understanding:
there arose in me wisdom,
there arose in me light.

At the thought:
This Ariyan truth
about the practice
leading to the ceasing of Ill
has been cultivated,
— concerning things unlearnt before by Tathāgatas,
there arose in me vision,
insight,
understanding:

there arose in me wisdom,
there arose in me light."

---

[1] In this Sutta the only difference from the previous one is the inclusion of the word *Tathāgatas* [Ed.: Nidana and closing paragraphs are also missing from the PTS text.]

More
First Sutta Resources

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
2. Dhamma-Cakka-Pavattana Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

2. The Foundation of the Kingdom of the Norm

Sutta 13

Khandha Suttaṃ

Factors

---

[361]

THUS have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four Ariyan truths.

What four?

The Ariyan truth about Ill,
the Ariyan truth about the arising of Ill,
the Ariyan truth about about the ceasing of Ill,
the Ariyan truth about the practice that leads to the ceasing of Ill.

§

And what, monks, is the Ariyan truth about Ill?

Ill, it should be said,
is the fivefold factor of grasping:
the grasping of body,
the grasping of feeling,
the grasping of perception,
the grasping of the activities,
the grasping of consciousness.

This, monks, is called
'the Ariyan truth about Ill.'

■

And what, monks, is the Ariyan truth about the arising of Ill?

It is that craving
that leads back to rebirth,
along with the lure and the lust
that linger longingly now here,
now there:
namely,
the craving for sensual delight,

the craving to be born again,
the craving for existence to end.

This is the Ariyan truth about the arising of Ill.

■

And what, monks, is the Ariyan truth about the ceasing of Ill?

[362] Verily it is the utter passionless cessation of,
the giving up,
the forsaking,
the release from,
the absence of
longing for this craving.

This is the Ariyan truth about the ceasing of Ill.

■

And what, monks, is the Ariyan truth about the practice that leads to the ceasing of Ill?

Verily it is this Ariyan eightfold way,
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

This is the Ariyan truth about the practice that leads to the ceasing of Ill.

■

These, monks, are the four Ariyan truths.

Wherefore an effort must be made to realize:

This is Ill.

This is the arising of Ill.

This is the ceasing of Ill.

This is the practice that leads to the ceasing of Ill."

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
2. Dhamma-Cakka-Pavattana Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

2. The Foundation of the Kingdom of the Norm

Sutta 14

Āyatana Suttaṃ

Sphere of Sense

---

[362]

THUS have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four Ariyan truths.

What four?

The Ariyan truth about Ill,
the Ariyan truth about the arising of Ill,
the Ariyan truth about about the ceasing of Ill,
the Ariyan truth about the practice that leads to the ceasing of Ill.

§

And what, monks, is the Ariyan truth about Ill?

Ill, it should be said,
is the six personal spheres of sense.

What six?

The sense-sphere of the eye,
the sense-sphere of the ear,
the sense-sphere of the nose,
the sense-sphere of the tongue,
the sense-sphere of the body,
the sense-sphere of the mind.

This, monks, is called
'the Ariyan truth about Ill.'

■

And what, monks, is the Ariyan truth about the arising of Ill?

It is that craving
that leads back to rebirth,
along with the lure and the lust
that linger longingly now here,

now there:
namely,
the craving for sensual delight,
the craving to be born again,
the craving for existence to end.

This is the Ariyan truth about the arising of Ill.

■

And what, monks, is the Ariyan truth about the ceasing of Ill?

Verily it is the utter passionless cessation of,
the giving up,
the forsaking,
the release from,
the absence of
longing for this craving.

This is the Ariyan truth about the ceasing of Ill.

■

And what, monks, is the Ariyan truth about the practice that leads to the ceasing of Ill?

Verily it is this Ariyan eightfold way,
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration.

This is the Ariyan truth about the practice that leads to the ceasing of Ill.

■

These, monks, are the four Ariyan truths.

Wherefore an effort must be made to realize:

This is Ill.

This is the arising of Ill.

This is the ceasing of Ill.

This is the practice that leads to the ceasing of Ill."

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
2. Dhamma-Cakka-Pavattana Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

2. The Foundation of the Kingdom of the Norm

Sutta 15

Paṭhama Dhārana Suttaṃ

Bearing in Mind (a)

---

[362]

THUS have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, do ye bear in mind
the four Ariyan truths

taught by me?"

At these words a certain monk said:

"I, lord, do bear in mind
the Ariyan truths
taught by the Exalted One."

[363] "And how, monk, do you bear in mind
the four Ariyan truths
taught by me?"

"Thus, lord:

I bear in mind that
Ill is the first Ariyan truth
taught by the Exalted One.

I bear in mind that
the arising of Ill is the second Ariyan truth
taught by the Exalted One.

I bear in mind that
the ceasing of Ill is the third Ariyan truth
taught by the Exalted One.

I bear in mind that
the practice that leads to the ceasing of Ill
is the fourth Ariyan truth
taught by the Exalted One.

That, lord, is how I bear in mind
the Ariyan truths
taught by the Exalted One."

"Well done, monk!

Well done, monk!

You rightly bear in mind
the four Ariyan truths
taught by me.

Ill
was indeed taught by me
as the first Ariyan truth.

The arising of Ill
was taught by me
as the the second Ariyan truth.

The ceasing of Ill
was taught by me
as the the third Ariyan truth.

The practice that leads to the ceasing of Ill
was the fourth Ariyan truth
taught by me.

Thus, monk, do you bear in mind
the four Ariyan truths
taught by me.

Wherefore, monk, an effort must be made to realize:

This is Ill.

This is the arising of Ill.

This is the ceasing of Ill.

This is the practice that leads to the ceasing of Ill."

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
2. Dhamma-Cakka-Pavattana Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

2. The Foundation of the Kingdom of the Norm

Sutta 16

Dutiya Dhāraṇa Suttaṃ

Bearing in Mind (b)

---

[363]

THUS have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, do ye bear in mind
the four Ariyan truths

taught by me?"

At these words a certain monk said:

"I, lord, do bear in mind
the Ariyan truths
taught by the Exalted One."

And how, monk, do you bear in mind
the four Ariyan truths
taught by me?"

"Thus, lord:

I bear in mind that
Ill is the first Ariyan truth
taught by the Exalted One.

Whatsoever recluse or brahmin should say:

'This 'Ill'
is not the first Ariyan truth
taught by Gotama the recluse.

Rejecting this Ill
as the first Ariyan truth,
I will proclaim another Ill,'

he could not do so.

■

I bear in mind that
the arising of Ill is the second Ariyan truth
taught by the Exalted One.

Whatsoever recluse or brahmin should say:

'The arising of Ill
is not the second Ariyan truth
taught by Gotama the recluse.

Rejecting this arising of Ill
as the second Ariyan truth,
I will proclaim another arising of Ill,'

he could not do so.

■

I bear in mind that
the ceasing of Ill
is the third Ariyan truth
taught by the Exalted One.

Whatsoever recluse or brahmin should say:

'The ceasing of Ill
is not the third Ariyan truth
taught by Gotama the recluse.

Rejecting this ceasing of Ill
as the third Ariyan truth,
I will proclaim another ceasing of Ill,'

he could not do so.

■

I bear in mind that
the practice that leads to the ceasing of Ill
is the fourth Ariyan truth
taught by the Exalted One.

Whatsoever recluse or brahmin should say:

'The practice that leads to the ceasing of Ill
is not the fourth Ariyan truth
taught by Gotama the recluse.

Rejecting this practice that leads to the ceasing of Ill
as the fourth Ariyan truth,
I will proclaim another practice that leads to the ceasing of Ill,'

he could not do so.

That, lord, is how I bear in mind
the Ariyan truths
taught by the Exalted One."

"Well done, monk!

Well done, monk!

You rightly bear in mind
the four Ariyan truths
taught by me.

Ill
was indeed taught by me
as the first Ariyan truth.

Whatsoever recluse or **[364]** brahmin should say:

'This 'Ill'
is not the first Ariyan truth
taught by Gotama the recluse.

Rejecting this Ill
as the first Ariyan truth,
I will proclaim another Ill,'

he could not do so.

■

The arising of Ill
was taught by me
as the the second Ariyan truth.

Whatsoever recluse or brahmin should say:

'The arising of Ill
is not the second Ariyan truth
taught by Gotama the recluse.

Rejecting this arising of Ill
as the second Ariyan truth,
I will proclaim another arising of Ill,'

he could not do so.

■

The ceasing of Ill
was taught by me
as the the third Ariyan truth.

Whatsoever recluse or brahmin should say:

'The ceasing of Ill
is not the third Ariyan truth
taught by Gotama the recluse.

Rejecting this ceasing of Ill
as the third Ariyan truth,
I will proclaim another ceasing of Ill,'

he could not do so.

■

The practice that leads to the ceasing of Ill
was the fourth Ariyan truth
taught by me.

Whatsoever recluse or brahmin should say:

'The practice that leads to the ceasing of Ill
is not the fourth Ariyan truth
taught by Gotama the recluse.

Rejecting this practice that leads to the ceasing of Ill
as the fourth Ariyan truth,
I will proclaim another practice that leads to the ceasing of Ill,'

he could not do so.

Thus, monk, do you bear in mind
the four Ariyan truths
taught by me.

Wherefore, monk, an effort must be made to realize:

This is Ill.

This is the arising of Ill.

This is the ceasing of Ill.

This is the practice that leads to the ceasing of Ill."

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
2. Dhamma-Cakka-Pavattana Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

2. The Foundation of the Kingdom of the Norm

Sutta 17

Avijjā Suttaṃ

Ignorance

---

[364]

THUS have I heard:

Now a certain monk came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side he said to the Exalted One: -

"'Ignorance! Ignorance,' is the saying, lord.

Pray, lord, what is ignorance,
and how far is one the victim of ignorance?"

"Monk, being ignorant about Ill,
its arising,
its ceasing
and about the practice that leads to its ceasing
is called 'ignorance,'
and one who is thus ignorant
is a victim of ignorance.

Wherefore, monk, an effort must be made to realize:

'This is Ill.'

'This is the arising of Ill.'

'This is the ceasing of Ill.'

'This is the practice that leads to the ceasing of Ill.'"

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
2. Dhamma-Cakka-Pavattana Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

2. The Foundation of the Kingdom of the Norm

Sutta 18

Vijjā Suttaṃ

Knowledge

---

[364]

THUS have I heard:

Now a certain monk came to see the Exalted One
on coming to him greeted him courteously,
and after the exchange of greetings and compliments
sat down at one side.

Seated at one side he said to the Exalted One: -

"'Knowledge! Knowledge,' is the saying, lord.

Pray, lord, what is knowledge,
and how far is one possessed of knowledge?"

"Monk, knowing about Ill,
its arising,
its ceasing
and about the practice that leads to its ceasing
is called 'knowledge,'
and he who has this knowledge
is one possessed of knowledge.

Wherefore, monk, an effort must be made to realize:

'This is Ill.'

'This is the arising of Ill.'

'This is the ceasing of Ill.'

'This is the practice that leads to the ceasing of Ill.'"

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
2. Dhamma-Cakka-Pavattana Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

2. The Foundation of the Kingdom of the Norm

Sutta 19

Saṇkāsanā Suttaṃ

Illustration[1]

---

[364]

THUS have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the Ariyan truth of
This is Ill
has been pointed out by me.

Therein are numberless shades
and variations of meaning.[2]

Numberless are the ways
of illustrating this Ariyan truth of
This is Ill.

■

The Ariyan truth of
'This is the arising of Ill'
has been pointed out by me.

Therein are numberless shades
and variations of meaning.

Numberless are the ways
of illustrating this Ariyan truth of
'This is the arising of Ill.'

■

The Ariyan truth of
'This is the ceasing of Ill'
has been pointed out by me.

Therein are numberless shades
and variations of meaning.

Numberless are the ways
of illustrating this Ariyan truth of
'This is the ceasing of Ill.'

■

The Ariyan truth of
'This **[365]** is the practice that leads to the ceasing of Ill'
bas been pointed out by me.

Therein are numberless shades
and variations of meaning.

Numberless are the ways
of illustrating this Ariyan truth of
'This is the practice that leads to the ceasing of Ill'

Wherefore, monk, an effort must be made to realize:

'This is Ill.'

'This is the arising of Ill.'

'This is the ceasing of Ill.'

'This is the practice that leads to the ceasing of Ill.'"

---

[1] *Sankāsanā*. Other synonyms are *pakāsanā, vivaraṇā, vibhājan'uttānī-karaṇa, paññatti*. *UdA*. 9; *Netti* 5, etc.

[2] *Vaṇṇā byañjanā:* 'like a cook's flavourings and sauces.' *Comy*.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
2. Dhamma-Cakka-Pavattana Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

2. The Foundation of the Kingdom of the Norm

Sutta 20

Tathā Suttaṃ

True[1]

---

[365]

Thus have I heard:

Once the Exalted One was dwelling near Benares,
at Isipatana,
in the Deer Park.

2. Monks, these four things are true,
not false,[2]
not alterable.[3]

What four?

3. The fact of Ill, monks,
is true,
not false,
not changeable.

4. The fact of the arising of Ill, monks,
is true,
not false,
not changeable.

5. The fact of the ceasing of Ill, monks,
is true,
not false,
not changeable.

6. The fact of the practice
that leads to the ceasing of Ill, monks,
is true,
not false,
not changeable.

7. These are the four things
that are true,
not false,
not changeable.

Wherefore, monks, ye must make an effort to realize:

'This is Ill',
'this is the arising of Ill',
'this is the ceasing of Ill',
'this is the practice that leads to the ceasing of Ill'".

---

[1] The adj. *tatha = saccaṇ*. *Cf*. *tatha-bhāvo,* the eternally, constantly true. *Cf*. *S*. ii, 26; *VM*. ii, 494 ff.; *MA*. i, 49; quoted at *Kathāvatthu,* ii, 325; *Pts*. *of Contr.,* 189.

[2] *A-vi-tathaṇ*

[3] *An-aññathaṇ*

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
3. Koṭigāma Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

3. Koṭigāma

Sutta 21

Paṭhama Vijjā Suttaṃ

Knowledge (a)

---

[365]

THUS have I heard:

On a certain occasion the Exalted One was staying among the Vajjians at Koṭigāma.[1]

Then the Exalted One addressed the monks saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, it is through not understanding,
not penetrating
four Ariyan truths
that we have run on,
wandered on,
this long long road,
both you and I.

§

What are the four?

Through not understanding,
not penetrating
the Ariyan truth of Ill
we have run on,
wandered on,
this long long road,
both you and I.

■

Through not understanding,
not penetrating
the Ariyan truth of the arising of Ill
we have run on,
wandered on,
this long long road,
both you and I.

■

Through not understanding,
not penetrating
the Ariyan truth of the ceasing of Ill
we have run on,
wandered on,
this long long road,
both you and I.

■

Through not understanding,
not penetrating
the Ariyan truth of the practice that leads to the ceasing of Ill
we have run on,
wandered on,
this long long road,
both you and I.

§

But now, monks,
the Ariyan truth of Ill
is understood,
is penetrated.

But now, monks,
the Ariyan truth of the arising of Ill
is understood,
is penetrated.

But now, monks,
the Ariyan truth of the ceasing of Ill

is understood,
is penetrated.

But now, monks,
the Ariyan truth of the practice that leads to the ceasing of Ill
is understood,
is penetrated.

Uprooted is the craving **[366]** to exist,
destroyed is the channel[2] to becoming,
there is no more coming to be."

Thus spake the Exalted One.

Then as Teacher he added this:

"Who have not really seen the fourfold Ariyan truth
A long long road must wander on thro' many births.

Clean gone is that which leads to birth when these are seen;
Torn up the root of Ill. There is no more becoming.[3]

---

[1] Not found elsewhere except at *Dīgha,* ii, 90 and *JA,* ii, 232, 'a village of the Vajjians, on the Ganges.'

[2] *Bhava-netti* (*lit*. 'conduit').

[3] *Cf*. *D*. ii, 91; *Vin*. i, 231.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
3. Koṭigāma Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

3. Koṭigāma

Sutta 22

Dutiya Vijjā Suttaṃ

Knowledge (b)[1]

---

[366]

THUS have I heard:

On a certain occasion the Exalted One was staying among the Vajjians at Koṭigāma.

Then the Exalted One addressed the monks saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"'Monks, whatsoever recluses or brahmins
understand not,
as it really is,
'This is Ill';
who understand not,
as it really is,
'this is the arising of Ill';
who understand not,
as it really is,
'this is the ceasing of Ill';
who understand not,
as it really is,
'this is the practice that leads to the ceasing of Ill', -
such are not reckoned as recluses
among recluses
nor as brahmins
among brahmins,
nor have those worthies,
in this very life,
of themselves realized
by their own knowledge
the reality of recluseship
or of brahminhood.

But whatsoever recluses or brahmins
have understood,
as it really is,
'This is Ill';
who have understood,
as it really is,
'this is the arising of Ill';
who have understood,
as it really is,
'this is the ceasing of Ill';
who have understood,
as it really is,

'this is the practice that leads to the ceasing of Ill', -
such are not reckoned as recluses
among recluses
nor as brahmins
among brahmins,
nor have those worthies,
in this very life,
of themselves realized
by their own knowledge
the reality of recluseship
or of brahminhood."

Thus spake the Exalted One.

Having thus spoken
the Happy One added this as Teacher:

Who understand not Ill, and how Ill comes to be,
And how Ill ceases utterly without remains,
Nor know the Way that leads on to Ill's ending,
Such lack the heart's release, they lack release by insight.
Helpless to make an end, to birth and eld they go.

But understanding Ill and how Ill comes to be,
And where Ill ceases utterly without remains,
Knowing the Way that leads on to Ill's ending,
Blessed with the heart's release, blessed with release by insight,
They, able to end all, go not to birth and eld.

---

[1] This Sutta occurs at *Itivutt*. 105-6, [#103] and in a different setting at *SnA*. v, 725: *cf*. *SnA*. 504. Our *Comy*. passes it by.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
3. Koṭigāma Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

3. Koṭigāma

Sutta 23

Sammā Sambuddho Suttaṃ

Fully Enlightened

---

[367]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four Ariyan truths.

What four?

The Ariyan truth about Ill,
the Ariyan truth about the arising of Ill,
the Ariyan truth about about the ceasing of Ill,
the Ariyan truth about the practice that leads to the ceasing of Ill.

Monks, by the fact of understanding,
as they really are,
these four Ariyan truths,
a Tathāgata is called
'Arahant, a Fully Enlightened One.'

Wherefore, monks, an effort must be made to realize:

'This is Ill.'

'This is the arising of Ill.'

'This is the ceasing of Ill.'

'This is the practice that leads to the ceasing of Ill.'"

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
3. Koṭigāma Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

3. Koṭigāma

Sutta 24

Arahanta Suttaṃ

Arahants

---

[367]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, whatsoever Arahants,
fully enlightened ones,
in past time
had full understanding (of things)
as they really are,
all of them had full understanding
of the four Ariyan truths
as they really are.

Whatsoever Arahants,
fully enlightened ones,
shall in future time
have full understandmg of things
as they really are,
all of them will have full understanding
of the four Ariyan truths
as they reñlly are.

Whatsoever Arahants,
fully enlightened ones,
do now fully understand things
as they really are,
all of them have full understanding
of the four Ariyan truths
as they really are.

What are the four?

The Ariyan truth about Ill,
the Ariyan truth about the arising of Ill,
the Ariyan truth about about the ceasing of Ill,
the Ariyan truth about the practice
that leads to the ceasing of Ill.

Monks, whatsoever Arahants,
fully enlightened ones,

in past time
had full understanding (of things)
as they really are,
all of them had full understanding
of the four Ariyan truths
as they really are.

Whatsoever Arahants,
fully enlightened ones,
shall in future time
have full understandmg of things
as they really are,
all of them will have full understanding
of the four Ariyan truths
as they reñlly are.

Whatsoever Arahants,
fully enlightened ones,
do now fully understand things
as they really are,
all of them have full understanding
of the four Ariyan truths
as they really are.

Wherefore, monks, an effort must be made to realize:

'This is Ill.'

'This is the arising of Ill.'

'This is the ceasing of Ill.'

'This is the practice
that leads to the ceasing of Ill.'"

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
3. Koṭigāma Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

3. Koṭigāma

Sutta 25

Āsava-k-Khayo Suttaṃ

Destruction of the Āsavas[1]

---

[367]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, in him who knows,
in him who sees,
do I declare the āsavas to be destroyed:
not in him who knows not,
who sees not.

And what, monks, is the destruction of the āsavas
in him who knows,
who sees?

In him who knows, who sees:

'This is Ill',

there is destruction of the āsavas.

■

In him who knows, who sees:

'This is the arising of Ill',

there is destruction of the āsavas.

In him who knows, who sees:

'This is the ceasing of Ill',

there is destruction of the āsavas.

■

In him who knows, who sees:

'This the practice that leads to the ceasing of Ill',

there is destruction of the āsavas.

[368] Wherefore, monks, an effort must be made to realize:

'This is Ill.'

'This is the arising of Ill.'

'This is the ceasing of Ill.'

'This is the practice that leads to the ceasing of Ill.'"

---

[1] *Cf. S.* ii, 29; *Pts. of Ccntr.,* 116.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
3. Koṭigāma Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

3. Koṭigāma

Sutta 26

Mittā Suttaṃ

Friends[1]

---

[368]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, those for whom ye have fellow-feeling,
those who may deem you worth listening to,
your friends and colleagues,
your kinsmen and blood-relations, -
they ought to be roused to,
admonished and established in,
the comprehension of the four Ariyan truths
as they really are.

What four?

The Ariyan truth about Ill,
the Ariyan truth about the arising of Ill,
the Ariyan truth about about the ceasing of Ill,
the Ariyan truth about the practice that leads to the ceasing of Ill.

"Monks, those for whom ye have fellow-feeling,
those who may deem you worth listening to,
your friends and colleagues,
your kinsmen and blood-relations, -
they ought to be roused to,
admonished and established in,
the comprehension of the four Ariyan truths
as they really are.

Wherefore, monks, an effort must be made to realize:

'This is Ill.'

'This is the arising of Ill.'

'This is the ceasing of Ill.'

'This is the practice that leads to the ceasing of Ill.'"

[1] Text, 189.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
3. Koṭigāma Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

3. Koṭigāma

Sutta 27

Tathā Suttaṃ

True

---

[368]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four Ariyan truths.

What four?

The Ariyan truth about Ill,
the Ariyan truth about the arising of Ill,
the Ariyan truth about about the ceasing of Ill,
the Ariyan truth about the practice that leads to the ceasing of Ill.

"Now, monks, these four Ariyan truths are true,
not false,
not alterable.

That is why they are called Ariyan truths.

Wherefore, monks, an effort must be made to realize:

'This is Ill.'

'This is the arising of Ill.'

'This is the ceasing of Ill.'

'This is the practice that leads to the ceasing of Ill.'"

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
3. Koṭigāma Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

3. Koṭigāma

Sutta 28

Loka Suttaṃ

The World

---

[368]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four Ariyan truths.

What four?

The Ariyan truth about Ill,
the Ariyan truth about the arising of Ill,
the Ariyan truth about about the ceasing of Ill,
the Ariyan truth about the practice that leads to the ceasing of Ill.

In the world
with its Devas,
its Māras,
its Brahmās,
its host of recluses and brahmins,
of Devas and mankind,
the Tathāgata is an Ariyan.

Therefore are they called 'Ariyan truths.'[1].

Wherefore, monks, an effort must be made to realize:

'This is Ill.'

'This is the arising of Ill.'

'This is the ceasing of Ill.'

'This is the practice that leads to the ceasing of Ill.'"

---

[1] *Comy*. 'They are called "truths of the Ariyans," not "Ariyan truths," but are penetrated by way of the Ariyan truth.'

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
3. Koṭigāma Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

3. Koṭigāma

Sutta 29

Pariññeyyaṃ or Abhiññeyya Suttaṃ

To Be Fully Understood or Comprehended

---

[368]

THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four Ariyan truths.

What four?

The Ariyan truth about Ill,
the Ariyan truth about the arising of Ill,
the Ariyan truth about about the ceasing of Ill,
the Ariyan truth about the practice that leads to the ceasing of Ill.

Of these four Ariyan truths,
one is to be fully understood,
one is to be abandoned,
one is to be realized,
one is to be cultivated.

§

Which Ariyan truth is to be fully understood?

[369] Ill, as an Ariyan truth,
is to be fully understood.

The arising of Ill,
as an Ariyan truth,
is to be abandoned.

The ceasing of Ill,
as an Ariyan truth,
is to be realized.

The practice that leads to the ceasing of Ill,
as an Ariyan truth,
is to be cultivated.

Wherefore, monks, an effort must be made to realize:

'This is Ill.'

'This is the arising of Ill.'

'This is the ceasing of Ill.'

'This is the practice that leads to the ceasing of Ill.'"

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
3. Koṭigāma Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

3. Koṭigāma

Sutta 30

Gavampati Suttaṃ

Gavampati[1]

---

[369]

THUS have I heard:

On a certain occasion
a number of monks were staying among the Cetīs[2]
at Sahajātā.[3]

Now on that occasion a number of elder monks,
after going their rounds
and eating their meal,
were sitting in the pavilion.

As they sat there in company
their talk chanced to fall on this subject:

"Friends, he who sees Ill
also sees the arising of Ill,
he also sees the ceasing of Ill
and the practice that leads to the ceasing of Ill."

At these words
the venerable Gavampati said this
to the elder monks:

"Friends, I have heard this,
I have learned this
from the very lips of the Exalted One:

"Monks, whoso seeth Ill
sees also the arising of Ill,
he also sees the ceasing of Ill
and the practice that leads to the ceasing of Ill.

Whoso seeth the arising of Ill
sees also Ill,
the ceasing of Ill
and the practice that leads to the ceasing of Ill.

Whoso seeth the ceasing of Ill
sees also Ill,
the arising of Ill
and the practice that leads to the ceasing of Ill.

Whoso seeth the practice that leads to the ceasing of Ill,
he also sees Ill,
the arising of Ill
and the ceasing of Ill.'"

[1] Lit. 'bull' (lord of cows). A son of a Benares merchant; ordained by the Master in the very early days. *Cf. Vin*. i, 19; *Brethren,* p. 42; *Dialog*. ii, 373; *Pts. of Contr.,* 133.

[2] The Cetīs (*cf. Buddhist India,* 28, 29), probably of Nepal. Text reads Cetesu.

[3] Sinh. *MSS. Sahajāniyaṇ (-nāyaṇ). Comy. Sahajātāyaṇ;* text (B), *Sahañcanike* (?). *Cf. Vin*. ii, 300; *A*. iii, 355 *(Sahajātiyaṇ)*.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
4. Siṃsapā Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

4. Siṃsapā Grove

Sutta 31

Siṃsapā Suttaṃ

Siṃsapā[1]

---

[370]

THUS have I heard:

Once the Exalted One was staying at Kosambī
in Siṇsapā Grove.

Then the Exalted One,
gathering up a few siṃsapa leaves in his hand,
said to the monks:

"What think ye, monks?

Which are the more numerous,
just this mere handful of Siṇsapā leaves I have here,
or those in the grove overhead?"

"Very few in number, lord,
are the leaves in the handful
gathered up by the Exalted One:
much more in number
are those in the grove overhead."

"Just so, monks,
much more in number
are those things I have found out,
but not revealed;
very few
are the things I have revealed.

And why, monks, have I not revealed them?

Because they are not concerned with profit,
they are not rudiments of the holy life,
they conduce not to revulsion,
to dispassion,
to cessation,
to tranquIllity,
to full comprehension,
to the perfect wisdom,
to Nibbāna.

That is why I have not revealed them.[2]

And what is it, monks, that I have revealed?

Just that

This is Ill.

This is the arising of Ill.

This is the ceasing of Ill.

This is the practice
that leads to the ceasing of Ill.

And why so?

Because, monks,
this is concerned with profit.

It is the rudiments of the holy life.

It does conduce to revulsion,
to dispassion,
to cessation,
to tranquIllity,
to full comprehension,
to the perfect wisdom.

It does conduce to Nibbāna.

Therefore have I revealed it.

Wherefore, monks, an effort must be made to realize:

'This is ill.'

'This is the arising of ill.'

'This is the ceasing of ill.'

'This is the practice that leads to the ceasing of ill.'"

---

[1] Of the tree *Dalbergia Sisu* or the Asoka tree. *Cf*. *A*. i, 136; *D*. ii, 316; *M.P.* 413.

[2] *Cf*. *D*. ii, 100.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
4. Siṃsapā Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

4. Siṃsapā Grove

Sutta 32

Khadira Suttaṃ

The Acacia Tree

---

[371]

THUS have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, if anyone should say:

'Without penetrating,
as it really is,
the Ariyan truth of Ill,
without penetrating,
as it really is,
the Ariyan truth of the arising of Ill,
without penetrating,
as it really is,
the Ariyan truth of the ceasing of Ill,
without penetrating,
as it really is,
the Ariyan truth of the practice that leads to the ceasing of Ill,
I will make an utter end of Ill'
it would be an impossibility for him to do so.

Just as, if anyone should say:

'I will make a leaf-basket[1] of acacia leaves
or of Judas-tree leaves
or of myrobalan leaves,
and fetch water in it,
or use them for a fan,'[2]
it would be impossible for him to do so.

'Even so
for him to make an utter end of Ill
without[3] penetrating,
as it really is,
the Ariyan truth of Ill,
without penetrating,
as it really is,
the Ariyan truth of the arising of Ill,
without penetrating,
as it really is,
the Ariyan truth of the ceasing of Ill,
without penetrating,

as it really is,
the Ariyan truth of the practice that leads to the ceasing of Ill,
would be an impossibility.

§

But, monks, if anyone should say:

'I will make an utter end of Ill by penetrating,
as it really is,
the Ariyan truth of Ill,
by penetrating,
as it really is,
the Ariyan truth of the arising of Ill,
by penetrating,
as it really is,
the Ariyan truth of the ceasing of Ill,
by penetrating,
as it really is,
the Ariyan truth of the practice that leads to the ceasing of Ill,'
I will make an utter end of Ill'
it could be done.

Just as, if anyone should say:

'I will make a leaf-basket
of lotus-leaves
or pulasa[4] leaves
or creeper leaves,
or make a fan of them,'
it could be done.

So also if one were to say:

'I will make an utter end of Ill by penetrating,
as it really is,
the Ariyan truth of Ill,
by penetrating,
as it really is,
the Ariyan truth of the arising of Ill,
by penetrating,
as it really is,
the Ariyan truth of the ceasing of Ill,
by penetrating,
as it really is,
the Ariyan truth of the practice that leads to the ceasing of Ill,'
I will make an utter end of Ill'
it could be done

Wherefore, monks, an effort must be made to realize:

'This is ill.'

'This is the arising of ill.'

'This is the ceasing of ill.'

'This is the practice that leads to the ceasing of ill.'"

---

[1] *Puṭaṇ*. Palm fronds of different sorts are used for baskets in the tropics, and a plantain-leaf is used to make a cup. The leaves here mentioned would be too small for such purposes.

[2] *Tālapatta,* the broad leaves of the palmyra or of the taliat are used for fans and writing on. Lit. 'I will fetch water or a palm-leaf.'

[3] Text should read *anabhisamecca*.

[4] *Palāsa* (used above as the name of a small leaf) cannot stand here. I read *pulāsa* (*Cf*. *JA*. iii, 478) with Sinh. MSS. It is a jungle tree with large leaves.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
4. Siṃsapā Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

4. Siṃsapā Grove

Sutta 33

Daṇḍa Suttaṃ

The Stick[1]

---

[371]

THUS have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, just as a stick,
when thrown up into the air,
falls, now on its butt,
now on its middle,
now on its tip,
even so beings,
hindered by ignorance,
fettered by craving,
run on,
wander on,
pass on from this world to the next
and thence come back again to this world.

What is the cause of it?

[372] Through the fact of not seeing
four Ariyan truths.

What four?

The Ariyan truth of Ill

The Ariyan truth of the arising of ill.

The Ariyan truth of the ceasing of ill.

The Ariyan truth of the practice that leads to the ceasing of ill.

Wherefore, monks, an effort must be made to realize:

'This is ill.'

'This is the arising of ill.'

'This is the ceasing of ill.'

'This is the practice that leads to the ceasing of ill.'"

[1] *Cf*. *S*. ii, 185.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
4. Siṃsapā Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

4. Siṃsapā Grove

Sutta 34

Ceḷa Suttaṃ

Turban[1]

---

[372]

THUS have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, when one's turban or head is ablaze,
what is to be done?"

"Lord, when one's turban or head is ablaze,
for the extinguishing thereof
one must put forth extra desire,
effort,
endeavour,
exertion,
impulse,[2]
mindfulness
and attention."

"Well, monks, letting alone,[3] paying no heed to,
the blazing turban or head,
for the comprehension,
as they really are,
of the four not penetrated Ariyan truths,
one must put forth extra desire,
effort,
endeavour,
exertion,
impulse,
mindfulness
and attention.

What are the four?

The Ariyan truth of Ill

The Ariyan truth of the arising of ill.

The Ariyan truth of the ceasing of ill.

The Ariyan truth of the practice that leads to the ceasing of ill.

Wherefore, monks, an effort must be made to realize:

'This is ill.'

'This is the arising of ill.'

'This is the ceasing of ill.'

'This is the practice that leads to the ceasing of ill.'"

---

[1] *Cf*. *S*. i, 108, iii, 143 *n*. (ref. at *VM*. ii, 645); *A*. ii, 93.

[2] *Appaṭivāni* ('unfettered actions').

[3] *Ajjhupekkhitvā;* this word curiously has two opposite meanings: to attend to and to neglect (look with complacency on). Hence some *MSS*. read *anajjkh*. (The simile is ref. to at *PvA*. 149, in a similar sense.) *Cf*. *supra,* text, 69 *n*.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
4. Siṃsapā Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

4. Siṃsapā Grove

Sutta 35

Satti-Sata Suttaṃ

A Hundred Years

---

[372]

THUS have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, a man
whose span of life is a hundred years.[1]

Then they say to that man
who lives a hundred years:

'See here, good fellow!

At early dawn
they will torture you with a hundred spears,
again at midday
and again at eventide.

Now look you, friend,
thus tortured day by day
with three hundred spears,
you will live on to a hundred,
reach a hundred years of age.

At the end of a hundred years
you shall comprehend four Ariyan truths
hitherto not comprehended.'

Well, monks, a clansman
who had any sense
might well undertake it.[2]

Why?

Because, monks,
incalculable[3] is the beginning
of this faring **[373]** on.

The earliest point is not revealed
(of the pain)
of blows from spears,

swords
and axes.

Even if this were to befall one, monks,
I would not deem the full comprehension
of four Ariyan truths
to be won with sorrow and woe,
but with joy and gladness.

What are the four?[4]

The Ariyan truth of Ill

The Ariyan truth of the arising of ill.

The Ariyan truth of the ceasing of ill.

The Ariyan truth of the practice that leads to the ceasing of ill.

Wherefore, monks, an effort must be made to realize:

'This is ill.'

'This is the arising of ill.'

'This is the ceasing of ill.'

'This is the practice that leads to the ceasing of ill.'"

---

[1] Text should read *vassa-sata-jīvin tam enaṇ*.

[2] *Alaṇ upagantuṇ* (the torture).

[3] *Anamatagga* ('un-thought of-beginning'). *Cf*. *K.S*. ii, cap. xv *ff*.

[4] Text misprints *vadāmi*, 1. 7, *pharasu* (1. 4), and at 1. 8 omits *abhisamayaṇ*.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
4. Siṃsapā Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

4. Siṃsapā Grove

Sutta 36

Pāṇā Suttaṃ

Living Creatures

"Suppose, monks, a man should cut up all the grass,
sticks,
branches
and stalks in this Jambudīpa
and gather them together in a heap;
were to bind them together
and make a stake thereof.

Then, having made a stake of them,
suppose he spitted all the mighty creatures
in the mighty ocean
on mighty stakes;
likewise all the creatures of middle size
on stakes of middle size;
likewise all the creatures of minute size
on stakes of minute size.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
4. Siṃsapā Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

4. Siṃsapā Grove

Sutta 37

Paṭhama Suriy'Upamā Suttaṃ

The Parable of the Sun (a)

---

[373]

THUS have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, just as the dawn is the forerunner,
the harbinger,

of the arising of the sun,
even so is right view the forerunner,
the harbinger,
of fully comprehending the four Ariyan truths.

[374] Of a monk who bas rigbt view
it may be expected
that he will understand:|| ||

'This is Ill',
as it really is;

that he will understand:

'This is the arising of Ill', as it really is;

that he will understand:

'This is the ceasing of Ill', as it really is;

that he will understand:

'This is the practice that leads to the ceasing of Ill',
as it really is.

Wherefore, monks, an effort must be made to realize:

'This is ill.'

'This is the arising of ill.'

'This is the ceasing of ill.'

'This is the practice that leads to the ceasing of ill.'"

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
4. Siṃsapā Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

4. Siṃsapā Grove

Sutta 38

Dutiya Suriy'Upamā Suttaṃ

The Parable of the Sun (b)

---

[374]

THUS have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"So long, monks, as moon and sun
arise not in the world,

so long is there no shining forth
of great light,
of great radiance.

Then is there gloom and darkness,
a murk of gloom and darkness,
no telling whether it is night or day,
no telling of months
or half-months
and the seasons of the year.|| ||

But, monks, when moon and sun
shine in the world,
then is there a shining forth
of great light,
of great radiance.

Then is there no more gloom and darkness,
no more murk of gloom and darkness,
but one can tell whether it is night or day,
one can tell the months
and the half-months
and the seasons of the year.

Just so, monks, so long as a Tathāgata
arises not in the world,
even so long is there no shining forth
of the light,
of great radiance.

Then is there gloom and darkness,
a murk of gloom and darkness,
then is there no proclamation
of the four Ariyan truths,
no teaching,
no setting forth,

no establishing,
opening up,
analyzing
or making of them plain.

But, monks, as soon as a Tathāgata
arises in the world,
then is there a shining forth
of great light,
of great radiance.

Then is there no more gloom and darkness,
no more murk of gloom and darkness;
then is there proclamation
of the four Ariyan truths,
then is there teaching,
setting forth,
establishing,
opening up,
analyzing
and making of them plain.

Of what four Ariyan truths?

The Ariyan truth of Ill.

The Ariyan truth of the arising of Ill.

The Ariyan truth of the ceasing of Ill.

The Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is ill.'

'This is the arising of ill.'

'This is the ceasing of ill.'

'This is the practice that leads to the ceasing of ill.'"

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
4. Siṃsapā Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

4. Siṃsapā Grove

Sutta 39

Inda-Khīla Suttaṃ

Foundation Stone

---

[375]

THUS have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, whatsoever recluses or brahmins understand not,
as it really is,

the meaning of:

'This is ill;'

understand not,
as it really is,
the meaning of:

'This is the arising of ill;'

understand not,
as it really is,
the meaning of:

'This is the ceasing of ill;'

understand not,
as it really is,
the meaning of:

'This is the practice that leads to the ceasing of ill;'

such maybe scan the face
of[1] some recluse or brahmin
and conclude:

'Surely this worthy
is one who knowing knows
and seeing sees!'

■

Just as, monks,
a tuft of cotton-wool
or a ball of thistledown,
lightly wafted on the wind,
is cast down on level ground,

and the east wind whirls it west,
and the west wind whirls it east,
the north wind whirls it south
and the south wind whirls it north.

What is the cause of that?

Monks, it is the lightness
of the ball of thistledown.

■

Just so, monks,
whatsoever recluses or brahmins understand not,
as it really is,
the meaning of:

'This is ill;'|| ||

understand not,
as it really is,
the meaning of:

'This is the arising of ill;'

understand not,
as it really is,
the meaning of:

'This is the ceasing of ill;'

understand not,
as it really is,
the meaning of:

'This is the practice that leads to the ceasing of ill;'

such maybe scan the face
of some recluse or brahmin and conclude:

'Surely this worthy
is one who knowing knows
and seeing sees!'

What is the cause of that?

It is through not seeing clearly
the four Ariyan truths.

§

But whatsoever recluses or brahmins do understand,
as it really is,
the meaning of:

'This is ill;'

do understand,
as it really is,
the meaning of:

'This is the arising of ill;'

do understand,
as it really is,
the meaning of:

'This is the ceasing of ill;'

do understand,
as it really is,

the meaning of:

'This is the practice that leads to the ceasing of ill;'

such scan not the face
of some recluse or brahmin
and conclude:

'Surely this worthy
is one who knowing knows
and seeing sees!'

■

Again, monks, just as an iron pillar
or threshould of a door[2]
or some deep-set pedestal
is unshakable,
unquakable:
if there came from the eastern quarter
a violent blast of wind and rain,
it could not shake it,
could not make it quake
and quake again;
if there came from the western quarter
a violent blast of wind and rain,
it could not shake it,
could not make it quake
and quake again;
if there came from the northern quarter
a violent blast of wind and rain,
it could not shake it,
could not make it quake
and quake again;
if there came from the southern quarter
a violent blast of wind and rain,

it could not shake it,
could not make it quake
and quake again.

Why not?

Because, monks, that threshould is deep set,
that pedestal is deep set.

■

Even so, monks, whatsoever recluses or brahmins do understand,
as it really is,
the meaning of:

'This is ill;'

do understand,
as it really is,
the meaning of:

'This is the arising of ill;'

do understand,
as it really is,
the meaning of:

'This is the ceasing of ill;'

do understand,
as it really is,
the meaning of:

'This is the practice that leads to the ceasing of ill;'

such need not to scan not the face
of some recluse or brahmin
and **[376]** conclude:

'Surely this worthy
is one who knowing knows
and seeing sees!'

Why so?

Because of seeing clear
the four Ariyan truths.

What four?

The Ariyan truth of Ill.

The Ariyan truth of the arising of Ill.

The Ariyan truth of the ceasing of Ill.

The Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is ill.'

'This is the arising of ill.'

'This is the ceasing of ill.'

'This is the practice that leads to the ceasing of ill.'"

---

[1] *Mukhaṇ ullokenti = ajjhāsayaṇ* (disposition). *Comy.*

[2] *Cf*. text, 270; *Dhp*. 18, 298; *Sn*. 229 (*SnA*. 185).

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
4. Siṃsapā Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

4. Siṃsapā Grove

Sutta 40

Vādina Suttaṃ

Dogmatists

---

[376]

THUS have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, whatsoever monk understands,
as it really is,

the meaning of:

'This is ill;'

understands,
as it really is,
the meaning of:

'This is the arising of ill;'

understands,
as it really is,
the meaning of:

'This is the ceasing of ill;'

understands,
as it really is,
the meaning of:

'This is the practice that leads to the ceasing of ill;'

suppose from the east
there comes a recluse or brahmin
looking for dogma,
searching for dogma,
in hopes of refuting such dogma,
it would be impossible for such recluse or brahmin
to shake that monk in his belief,
standing as he does on truth:[1]
it would be impossible to make him quake or waver;

suppose from the west
there comes a recluse or brahmin
looking for dogma,
searching for dogma,
in hopes of refuting such dogma,

it would be impossible for such recluse or brahmin
to shake that monk in his belief,
standing as he does on truth:
it would be impossible to make him quake or waver;

suppose from the north
there comes a recluse or brahmin
looking for dogma,
searching for dogma,
in hopes of refuting such dogma,
it would be impossible for such recluse or brahmin
to shake that monk in his belief,
standing as he does on truth:
it would be impossible to make him quake or waver;

suppose from the south
there comes a recluse or brahmin
looking for dogma,
searching for dogma,
in hopes of refuting such dogma,
it would be impossible for such recluse or brahmin
to shake that monk in his belief,
standing as he does on truth:
it would be impossible to make him quake or waver.

Suppose, monks, a stone column
sixteen cubits long,
and eight cubits of it
are sunk in the ground
below the pedestal,
while eight cubits
are above the pedestal.

Then from the east
there comes a blast of wind and rain, -

it could not shake it,
could not make it quake or waver;

or from the west
there comes a blast of wind and rain, -
it could not shake it,
could not make it quake or waver;

or from the north
there comes a blast of wind and rain, -
it could not shake it,
could not make it quake or waver;

or from the south
there comes a blast of wind and rain, -
it could not shake it,
could not make it quake or waver.

What is the cause of that?

Because monks, the pedestal is deep set,
the stone column,
is deep dug.

Just in the same way, monks,
whatsoever monk understands,
as it really is,
the meaning of:

'This is ill;'

understands,
as it really is,
the meaning of:

'This is the arising of ill;'

understands,
as it really is,
the meaning of:

'This is the ceasing of ill;'

understands,
as it really is,
the meaning of:

'This is the practice that leads to the ceasing of ill;'

suppose from the east
there comes a recluse or brahmin
looking for dogma,
searching for dogma,
in hopes of refuting such dogma,
it would be impossible for such recluse or brahmin
to shake that monk in his belief,
standing as he does on truth:
it would be impossible to make him quake or waver;

suppose from the west
there comes a recluse or brahmin
looking for dogma,
searching for dogma,
in hopes of refuting such dogma,
it would be impossible for such recluse or brahmin
to shake that monk in his belief,
standing as he does on truth:
it would be impossible to make him quake or waver;

suppose from the north
there comes a recluse or brahmin
looking for dogma,
searching for dogma,
in hopes of refuting such dogma,

it would be impossible for such recluse or brahmin
to shake that monk in his belief,
standing as he does on truth:
it would be impossible to make him quake or waver;

suppose from the south
there comes a recluse or brahmin
looking for dogma,
searching for dogma,
in hopes of refuting such dogma,
it would be impossible for such recluse or brahmin
to shake that monk in his belief,
standing as he does on truth:
it would be impossible to make him quake or waver.

Why so?

It is because he clearly sees four Ariyan truths.

What four?

The Ariyan truth of Ill.

The Ariyan truth of the arising of Ill.

The Ariyan truth of the ceasing of Ill.

The Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

[1] *Saha-dhammena = dhammmena*. It might mean 'by fair means.'

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
5. Papāta Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

5. The Precipice

Sutta 41

Cintā Suttaṃ

Reasoning

---

[377]

Thus have I heard:

On a certain occasion the Exalted One was staying near Rājagaha,
in Bamboo Grove,
at the Squirrels' Feeding Ground.

Now on that occasion the Exalted One addressed the monks, saying:

"Once upon a time, monks,
a certain man left Rājagaha
with this intention:

'I will speculate about the world';

and be came to Sumāgavā[1] Lotus Pond.

On reaching it
he sat down on the bank of the lotus pond
and fell to speculating
about the world.[2]

Now, monks, that man saw
an army with its four divisions
(of elephants and horses, chariots and infantry)
entering a lotus stalk.

On seeing it he thought:

'I must be mad!

I must be out of my mmd,[3]
for I have seen
what does not exist in the world!'

Well, monks, that man went into the town
and told a great crowd of folk:

'Sirs, I must be mad!

I must be out of my mmd,
for I have seen
what does not exist in the world!'

'How's that, good fellow?

How are you mad?

How are you out of your mind?

What have you seen that's not in the world?'

'Why, sirs, it's like this:

I left Rājagaha with this intention:

"I will speculate about the world",

and I came to Sumāgavā Lotus Pond.

When I got there
I sat down on the bank of the pond
and fell to speculating
about the world.

Then, sirs, I saw an army
with its four divisions
entering a lotus stalk.[4]

That, sirs, is how I must be mad,
must be out of my mind,
for I saw what does not exist in the world.'

[378] 'Indeed, good fellow,
you are mad,
you are out of your mind!

What you saw does not exist in the world!'

Now, monks, what that man saw
was real,
not unreal.

Once upon a time, monks,
the hosts of the Devas and the Asuras
were arrayed for battle,
and in that battle

the Devas won the day,
the Asuras were defeated;
and the Asuras,
defeated and panic-stricken,
entered Asura Town
by way of a lotus-stalk,
in terror of the Devas.[5]

Wherefore, monks,
reason not about the world[6] thus:

'Eternal is the world' or
'Not eternal is the world'.

'Finite is the world' or
'Infinite is the world'.

'Life is the same as body' or
'Life and body are different'.

'The Tathāgata exists after death' or
'The Tathāgata exists not after death'; or
'He both exists and exists not after death'; or
'The Tathāgata neither exists nor not-exists after death.'

Why do I say this?

Because, monks, such reasonings are not concerned with profit,
are not concerned with the rudiments of the holy life:
conduce not to revulsion,
to dispassion,
to cessation,
to tranquillity,
to comprehension,
to perfect wisdom,
conduces not to Nibbāna.

When ye reason, monks, reason thus:

'This is ill.

This is the arising of ill.

This is the ceasing of ill.

This is the practice that leads to the ceasing of ill.'

Why do I say so?

Because, monks, such reasonings are concerned with profit,
concerned with the rudiments of the holy life:
conduce to revulsion,
to dispassion,
to cessation,
to tranquillity,
to comprehension,
to the perfect wisdom
conduce to Nibbāna.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

---

[1] Text has *Sumāgadhā,* but *Sinh*. *MSS*. and *Comy.,* which I follow, *Sumāgavā* (a tank near Rājagaha).

[2] *Loka-cintā*. *Comy*. 'Such as: Who made the moon and sun? Who made the earth, the ocean, beings, mountains, mangoes, coconuts, etc.?'

[3] *Viceto = vikhitta-citta*. *Comy*.

[4] Here the Asuras would seem to be fairies or nature-spints.

[5] Text *bhāyamānā,* but *v.ll*. and *Comy*. *mohayamānā,* expl. as *devānaṃ cittaṃ mohattā*.

[6] Text, 418.

References:

AN 4.77
SN 5.56.8

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
5. Papāta Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

5. The Precipice

Sutta 42

Papāta Suttaṃ

The Precipice

---

[378]

Thus have I heard:

On a certain occasion the Exalted One was staying near Rājagaha,
on the hill Vulture's Peak.

Then the Exalted One addressed the monks, saying:

"Monks, let us go to Splendid Spur[1]
for the noonday rest."

"So be it, lord," replied those monks to the Exalted One.

So the Exalted One with a number of monks came to **[379]** Splendid Spur.

Now a certain monk saw the great precipice
and on seeing it
said to the Exalted One:

"Lord, this is indeed a great precipice!

This is indeed a fearsome precipice, lord!

Pray, lord, is there anywhere
a precipice greater
and more frightful?"

"Yes, monk.

There is indeed a precipice
greater
and more frightful.

§

And what is that?

Monks, whatsoever recluses or brahmins
understand not,
as it really is,
the meaning of
'This is Ill;'

understand not,
as it really is,
the meaning of
'This is the arising of Ill;'

understand not,
as it really is,
the meaning of
'This is the ceasing of Ill;'

understand not,
as it really is,
the meaning of
'This is the practice that leads to the ceasing of ill;'

such delight in activities
delight in activities that lead to rebirth,
delight in activities that lead to old age,
delight in activities that lead to death,
delight in activities that lead to sorrow,
grief,
woe,
lamentation
and despair.

Thus taking delight in activities
delight in activities that lead to rebirth,
delight in activities that lead to old age,
delight in activities that lead to death,
delight in activities that lead to sorrow,
grief,
woe,
lamentation
and despair,
they compose a compound[2] of activities that conduce to rebirth,
they compose a compound of activities that conduce to old age,
they compose a compound of activities that conduce to death,
they compose a compound of activities that conduce to sorrow,
grief,
woe,

lamentation
and despair.

Thus composing a compound of activities
that conduce to rebirth,
composing a compound of activities that lead to old age,
composing a compound of activities that lead to death,
composing a compound of activities that lead to sorrow,
grief,
woe,
lamentation
and despair,
they fall down the precipice of rebirth,
they fall down the precipice of old age,
they fall down the precipice of death,
they fall down the precipice of sorrow,
grief,
woe,
lamentation
and despair.

Such are not released from rebirth,
old age,
death,
sorrow,
grief,
woe,
lamentation
and despair.

They are not released from Ill,
I declare.

§

But, monks, those recluses or brahmins who do understand,
as it really is,
the meaning of
'This is Ill;'

who do understand,
as it really is,
the meaning of
'This is the arising of Ill;'

who do understand,
as it really is,
the meaning of
'This is the ceasing of Ill;'

who do understand,
as it really is,
the meaning of
'This is the practice that leads to the ceasing of ill;'

such take not delight in activities that conduce to rebirth,
take not delight in activities that conduce to old age,
take not delight in activities that conduce to death,
take not delight in activities that conduce to sorrow,
grief,
woe,
lamentation
and despair.

Not taking delight in activities that conduce to rebirth,
not taking delight in activities that conduce to old age,
not taking delight in activities that conduce to death,
not taking delight in activities that conduce to sorrow,
grief,
woe,

lamentation
and despair
they compose not a compound of activities that conduce to rebirth
they compose not a compound of activities that conduce to old age,
they compose not a compound of activities that conduce to death,
they compose not a compound of activities that conduce to sorrow,
grief,
woe,
lamentation
and despair.

Not composing a compound of activities that conduce to rebirth,
not composing a compound of activities that conduce to old age,
not composing a compound of activities that conduce to death,
not composing a compound of activities that conduce to sorrow,
grief,
woe,
lamentation
and despair,
they fall not down the precipice of rebirth,
they fall not down the precipice of old age,
they fall not down the precipice of death,
they fall not down the precipice of sorrow,
grief,
woe,
lamentation
and despair.

They are utterly released from rebirth,
old age,
death,
sorrow,
grief,
woe,
lamentation
and despair.

They are released from Ill,
I declare.

§

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

---

[1] *Paṭibhāna-kūto* (? *prati-bhā* 'splendour'). Not mentioned elsewhere. *Comy*. 'a great mountain-like perforated rook.'

[2] *Sankhāre abhisaṇkharonti*. *Cf*. *S*. iii, 87; *K.S*. iii, 73.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
5. Papāta Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

5. The Precipice

Sutta 43

Pariḷāha Suttaṃ

Distress

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
5. Papāta Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

5. The Precipice

Sutta 44

Kūṭāgara Suttaṃ

The Peaked House

---

[380]

Thus have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"If anyone, monks, should say:

'Without fully comprehending
as it really is,
the Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill
I will make an utter end of Ill,'
it would be impossible for him to do so.

Suppose, monks, one should say:

'Without building the lower part of a house,
I will fix the upper part,'
he could not do it.

Just so, monks, if one should say:

'Without fully comprehending
as it really is,
the Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill
I will make an utter end of Ill,'
it would be impossible for him to do so.

§

But if one should say:

'By fully comprehending,
as it really is,
the Ariyan truth of Ill,

the Ariyan truth of the arising of Ill,
the Ariyan truth of ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill
I will make an utter end of Ill,'
it would be possible for him to do so.

Suppose, monks, someone should say:

'After building the lower part of a house
I will fix the upper part,'
he could do so.

Just so, if one should say:

'By fully comprehending,
as it really is,
the Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill
I will make an utter end of Ill,'
it would be possible for him to do so.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
5. Papāta Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

5. The Precipice

Sutta 45

Paṭhama Chiggaḷa Suttaṃ

The Keyhole[1]

---

[381]

Thus have I heard:

On a certain occasion the Exalted One was staying at Vesālī
in Great Grove,
at the Hall of the Peaked Gable.

Now the venerable Ānanda,
robing himself in the forenoon
and taking bowl and outer robe,
went into Vesālī to beg.

Then the venerable Ānanda
saw a number of Licchavi youths in the gymnasium,[2]
making practice at archery,[3]
shooting even at a distance
through a very small keyhole,
and splitting an arrow,[4]
shot after shot,
without ever a miss.

Now when the venerable Ānanda saw it he exclaimed to himself:

"Practised shots are these Licchavi youths!

Well practised shots indeed are these Licchavi youths,
to be able to shoot like this even at a distance!"

So when the venerable Ānanda
had gone his rounds in Vesālī,
had returned and eaten his meal,
he went to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated
the venerable Ānanda said this to the Exalted One:

"Here, lord, robing myself in the forenoon
and taking bowl and outer robe
I set out for Vesālī on my begging rounds.

Then, lord, I saw a number of Licchavi youths
in the gymnasium
making practice at archery,
shooting even from a distance
through a very small keyhole,

and splitting an arrow,
shot after shot,
with never a miss.

And I said to myself, lord:

'Practised shots are these Licchavi youths!

Well practised shots indeed
are these Licchavi youths,
to be able even at a distance
to splinter an arrow
through a very small keyhole,
shot after shot,
with never a miss!'"

"Now what think you, Ānanda?

Which is the harder,
which is the harder task to compass:

To shoot like that
or **[382]** to pierce one strand of a hair,
a hundred times divided,
with another strand?"[5]

"Why, lord, of course
to split a hair,
a hundred times divided,
with another strand is the harder,
much the harder task."

"Just so, Ānanda,
they who penetrate the meaning of:

'This is Ill',
'This is the arising of Ill',

'This is the ceasing of Ill',
'This is the practice that leads to the ceasing of Ill',
pierce through something much harder to pierce.

Wherefore, Ānanda, an effort must be made to realize:

'This is Ill.

This is the arising of Ill.

This is the ceasing of Ill.

This is the practice that leads to the ceasing of Ill.'

---

[1] *Chiggaḷa*. In next Sutta it has a different meaning.

[2] *Santhāgāre*. *Comy*. *sippa-gaṇhana-sālāyaṇ*.

[3] *Upāsanaṇ karonte*. For amazmg feats of archery see *JA*. v, 130 *ff*., referred to below.

[4] *Asanaṇ atipātente = kaṇḍaṇ atikkamente:* 'getting the better of a shaft' *Comr*. (who explams that the arrow following split the one before it).

[5] *Comy*. (referring to the feats of Jotipāla at *JA*. v, 130), if I under stand it aright, says: 'Splitting a hair into a hundred strands he takes (? strand) and binds an egg-plant (*vātmgaṇa,* misinterpreted at *JA*. trans. in the *Cambridge Series*) on its middle, and binds another strand to the tip of his arrow. Then standing at the distance of one *usabha* (? 140 cubits) he pierces, with the end tied on his arrow, that which is tied to the egg-plant.' *Cf*. Dhp*A*. i, 288.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
5. Papāta Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

5. The Precipice

Sutta 46

Andhakāra Suttaṃ

Gross Darkness

---

[382]

THUS have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there is a darkness of interstellar space,[1]
impenetrable gloom,
such a murk of darkness as cannot enjoy
the splendour of this moon and sun,
though they be of such mighty magic power and majesty."

At these words
a certain monk said to the Exalted One:

"Lord, that must be a mighty darkness,
a mighty darkness indeed!

Pray, lord, is there any other darkness
greater and more fearsome than that?"

"There is indeed, monk,
another darkness,
greater and more fearsome."

"Pray, lord, what is that other darkness
greater and more fearsome than that?"[ed1]

"Whatsoever recluses or brahmins
understand not,
as it really is,
the meaning of
'This is Ill;'

understand not,
as it really is,
the meaning of
'This is the arising of Ill;'

understand not,
as it really is,
the meaning of
'This is the ceasing of Ill;'

understand not,
as it really is,
the meaning of
'This is the practice that leads to the ceasing of ill;'

such delight in activities
delight in activities that lead to rebirth,[2]
delight in activities that lead to old age,
delight in activities that lead to death,
delight in activities that lead to sorrow,
grief,
woe,
lamentation
and despair.

Thus taking delight in activities
delight in activities that lead to rebirth,
delight in activities that lead to old age,
delight in activities that lead to death,
delight in activities that lead to sorrow,
grief,
woe,
lamentation
and despair,
they compose a compound of activities that conduce to rebirth,
they compose a compound of activities that conduce to old age,
they compose a compound of activities that conduce to death,
they compose a compound of activities that conduce to sorrow,
grief,
woe,
lamentation
and despair.

Thus composing a compound of activities
that conduce to rebirth,
composing a compound of activities that lead to old age,

composing a compound of activities that lead to death,
composing a compound of activities that lead to sorrow,
grief,
woe,
lamentation
and despair,
they fall down into the darkness of rebirth,
they fall down into the darkness of old age,
they fall down into the darkness of death,
they fall down into the darkness of sorrow,
grief,
woe,
lamentation
and despair.

Such are not released from rebirth,
old age,
death,
sorrow,
grief,
woe,
lamentation
and despair.

They are not released from Ill,
I declare.

§

[383] But, monks, those recluses or brahmins who do understand,
as it really is,
the meaning of
'This is Ill;'

who do understand,
as it really is,
the meaning of
'This is the arising of Ill;'

who do understand,
as it really is,
the meaning of
'This is the ceasing of Ill;'

who do understand,
as it really is,
the meaning of
'This is the practice that leads to the ceasing of ill;'

such take not delight in activities that conduce to rebirth,
take not delight in activities that conduce to old age,
take not delight in activities that conduce to death,
take not delight in activities that conduce to sorrow,
grief,
woe,
lamentation
and despair.

Not taking delight in activities that conduce to rebirth,
not taking delight in activities that conduce to old age,
not taking delight in activities that conduce to death,
not taking delight in activities that conduce to sorrow,
grief,
woe,
lamentation
and despair
they compose not a compound of activities that conduce to rebirth
they compose not a compound of activities that conduce to old age,
they compose not a compound of activities that conduce to death,
they compose not a compound of activities that conduce to sorrow,

grief,
woe,
lamentation
and despair.

Not composing a compound of activities that conduce to rebirth,
not composing a compound of activities that conduce to old age,
not composing a compound of activities that conduce to death,
not composing a compound of activities that conduce to sorrow,
grief,
woe,
lamentation
and despair,
they fall not down into the darkness of rebirth,
they fall not down into the darkness of old age,
they fall not down into the darkness of death,
they fall not down into the darkness of sorrow,
grief,
woe,
lamentation
and despair.

They are utterly released from rebirth,
old age,
death,
sorrow,
grief,
woe,
lamentation
and despair.

They are released from Ill,
I declare.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

---

[1] *Lokantarikā aghā*.

[2] Text, 449.

[ed1] Woodward omits and puts the question into the mouth of the Buddha.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
5. Papāta Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

5. The Precipice

Sutta 47

Dutiya Chiggaḷa Suttaṃ

Yoke-hole (a)[1]

---

[383]

THUS have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, a man should throw into the mighty ocean
a yoke with a single hole,
and there were a blind turtle
to pop up to the surface
once in every hundred years.

Now what think ye, monks?

Would that blind turtle push his neck
through that yoke with one hole
whenever he popped up to the surface,
once at the end of every hundred years?"

"It might be so, lord,
now and again,
after the lapse of a long time."

"Well, monks, sooner I declare
would that blind turtle push his neck
through that yoke with one hole,
popping up to the surface
once in a hundred years,
than would a fool
who has gone to the Downfall
become a man again.[2]

What is the reason for that?

Because, monks, here prevails
no practice of the holy life,
no righteous living,
no doing of good deeds,
no working of merit,
but just cannibalism
and preying on weaker creatures.

Why so?

It is through not seeing
the four Ariyan truths,
to wit:

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
[384] the Ariyan truth of the practice that leads to the ceasing of Ill.'

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

---

[1] *Chiggaḷa*. *Cf*. above and *M*. iii, 169; *Expos*. i, 80; *Sisters,* 173; *Brethren,* 30; *Mil*. *Panh*., 204.

[2] At *M*. iii, 169, he may become a man again, but only in a low caste, in miserable conditions. Apparently those who fail to reach the state of Stream-winning by the end of the kalpa are 'thrown down' and have to begin again an elementary condition when the next kalpa starts.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
5. Papāta Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

5. The Precipice

Sutta 48

Tatiya Chiggaḷa Suttaṃ

Yoke-hole (b)[1]

---

[384]

THUS have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, this mighty earth
were one mass of water,
and a man were to throw down thereon
a yoke with one hole.

Then comes a wind from the east
and wafts it west,
and a wind from the west
wafts it east:
a north wind wafts it south
and a south wind wafts it north.

Then once at the end of a hundred years
a blind turtle pops up to the surface.

Now what think ye, monks?

Would that blind turtle
push his neck through
that yoke with one hole
whenever he popped up to the surface
at the end of a hundred years?"

"It is unlikely,[2] lord,
that the blind turtle would do that."

"It is just as unlikely, monks,
that one will get birth in human form,
just as unhkely
that a Tathāgata should arise in the world,
an Arahant,
a fully Enlightened One;
just as unlikely, monks,
that the Norm and Discipline proclaimed by a Tathāgata
should be shown in the world.

But now indeed, monks,
this state of human birth is won,
and a Tathāgata has arisen in the world,
and the Norm and Discipline proclaimed by the Tathāgata
is shown in the world.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

---

[1] This Sutta introduces the passages (from *M*. iii) omitted in the previous one.

[2] *A-dhiccaṇ*. *Comy*. *idaṇ adhicc'uppatikaṇ* (*viz*. provided that the yoke did not rot away, or the sea dry up, or the turtle die), and suggests the meaning as *yad'icchā-vasena* ('at pleasure')!

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
5. Papāta Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

5. The Precipice

Sutta 49

Paṭhama Sineru Suttaṃ

Sineru (a)

---

[384]

THUS have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, a man should lay down on Sineru, lord of mountains,
seven grains of gravel

as large as beans.[1]

Now what think ye, monks?

Which is the more,
those seven grains of gravel
as large as beans laid there,
or Sineru, lord of mountains?"

[385] "Why, lord, this is greater,
this Sineru, lord of mountains.

Very small are the seven grains of gravel laid down
as large as beans.

They cannot be reckoned,
cannot be compared with it:
they do not come to
the merest fraction of a part
when compared with Sineru, lord of mountains."

"Even so, monks, for the Ariyan disciple
who is blessed with vision,
for a person of understanding,
far greater is this Ill
which he has destroyed,
which he has used up,
and infinitely small
is that Ill which remains.

It cannot be reckoned,
cannot be compared therewith.

It does not come to
the merest fraction of a part of it,
when set beside that Ill
which he has destroyed,

which he has used up, -
that is, it is just a period
of seven lives at most,[2]
for the man who understands,
as it really is:
the meaning of:
'this is Ill'
who understands,
as it really is:
the meaning of:
'this is the arising of Ill'
who understands,
as it really is:
the meaning of:
'this is the ceasing of Ill'
who understands,
as it really is:
the meaning of:
'this is the practice that leads to the ceasing of Ill.'

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

---

[1] *Cf. S.* ii, 134-7; *K.S.* ii, 95 *ff.*

[2] *Satta-k-khattuṇ paramatā*. *Cf. n.* to *K.S.* ii, 95. *Comy.* 'a measure of seven existences (rebirths)'; *i.e.,* such a man is a Stream-winner.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
5. Papāta Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

5. The Precipice

Sutta 50

Dutiya Sineru Suttaṃ

Sineru (b)

---

[385]

THUS have I heard:

Once the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, Sineru, lord of mountains,
should come to[1] extinction,
should come to an end,
all save seven grains of gravel
as large as beans.

Now what think ye, monks?

Which is the more,
that part of Sineru, lord of mountains,
which has come to extinction,
come to an end,
or those seven grains of gravel
as large as beans?"

"Why, lord, that part of Sineru, lord of mountains,
is the more.

Very small are seven grains of gravel
as large as beans.

They cannot be reckoned,
they cannot be compared with it:
they do not come to the merest fraction of a part
when set beside all that part of Sineru
which is extinguished,
which has come to an end."

"Just so, monks, for the Ariyan disciple who is blessed with vision,
for a person of understanding,
far greater is this Ill which he has destroyed,
which he has used up,
and infinitely small
is that Ill which remains.

It cannot be reckoned,
cannot be compared therewith.

It does not come to the merest fraction of a part of it,
when set beside that Ill
which he has destroyed,
which he has used up, -
that is, it is just a period of seven lives at most,
for the man who understands,
as it really is:
the meaning of:
'this is Ill'
who understands,
as it really is:
the meaning of:
'this is the arising of Ill'
who understands,
as it really is:
the meaning of:
'this is the ceasing of Ill'
who understands,
as it really is:
the meaning of:
'this is the practice that leads to the ceasing of Ill.'

Wherefore, monk, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

---

[1] *Cf. S.* ii, 138. Text inserts *yam* here, omitted by *Sinh. MSS.,* but required in next §.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
6. Abhisamaya Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

6. Comprehension

1

Sutta 51

Nakha-Sikha Suttaṃ

Tip of the Nail

---

[386]

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small[2]
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth,[3] -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Well, just so, monks,
for the Ariyan disciple who is blessed with vision,
for the person who has understanding,
far greater is this Ill which he has destroyed,
which he has used up,
and infinitely small
is that Ill which remains.

It cannot be reckoned,
cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside that Ill
which he has destroyed,
which he has used up, -
that is, it is just a period of seven lives at most

for the man who understands,
as it really is:
the meaning of:
'this is Ill'
who understands,
as it really is:
the meaning of:
'this is the arising of Ill'
who understands,
as it really is:
the meaning of:
'this is the ceasing of Ill'
who understands,
as it really is:
the meaning of:
'this is the practice that leads to the ceasing of Ill.'

Wherefore, monk, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

---

[1] All the similes of this chapter are nearly the same as those at *S*. ii, 133.

[2] Text should read *appamattak'āyaṇ* B.

[3] Text should read *-pathaviṇ;* and *dukkhan ti* [(p. 460, 1. 3).]

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
6. Abhisamaya Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

6. Comprehension

Sutta 52

Pokkharaṇī Suttaṃ

The Tank

---

[386]

THUS have I heard:

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, there were a tank
of fifty yojanas in length,

fifty yojanas in width,
fifty in depth,
full of water,
brimful,
so that a crow could drink therefrom;
and thence a man draws water
on the tip of a blade of grass.

Now what think ye, monks?

Which is the more,
the water **[387]** drawn up on the tip of a blade of grass
or the water that is in the tank?"

"This, lord, is the more,
the water in the tank.

Very little is the water
drawn up on the tip of a blade of grass:
it cannot be reckoned,
cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the water in the tank, -
that water drawn up
on the tip of a blade of grass."

"Well, just so, monks,
for the Ariyan disciple who is blessed with vision,
for the person who has understanding,
far greater is this Ill which he has destroyed,
which he has used up,
and infinitely small
is that Ill which remains.

It cannot be reckoned,
cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside that Ill
which he has destroyed,
which he has used up, -
that is, it is just a period of seven lives at most
for the man who understands,
as it really is:
the meaning of:
'this is Ill'
who understands,
as it really is:
the meaning of:
'this is the arising of Ill'
who understands,
as it really is:
the meaning of:
'this is the ceasing of Ill'
who understands,
as it really is:
the meaning of:
'this is the practice that leads to the ceasing of Ill.'

Wherefore, monk, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
6. Abhisamaya Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

6. Comprehension

Sutta 53

Paṭhama Sambejja Suttaṃ

Confluence (a)

---

[387]

THUS have I heard:

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, that where these great rivers,
to wit:

Ganges,
Yamunā,
Aciravatī,
Sarabhū
and Mahī
flow together,
meet together,
a man draws two or three drops of water.

Now what think ye, monks?

Which is the more,
those two or three drops of water
thus drawn up or the water at the confluence?"

"Why, lord, this is the more,
the water at the confluence.

Exceeding small are the two or three drops of water drawn up:
they cannot be reckoned,
they cannot be compared therewith.

They do not amount to the merest fraction
of a part of the water at the confluence, -
these two or three drops of water thus drawn up."

"Well, just so, monks,
for the Ariyan disciple who is blessed with vision,
for the person who has understanding,
far greater is this Ill which he has destroyed,
which he has used up,
and infinitely small
is that Ill which remains.

It cannot be reckoned,
cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside that Ill
which he has destroyed,
which he has used up, -
that is, it is just a period of seven lives at most
for the man who understands,
as it really is:
the meaning of:
'this is Ill'
who understands,
as it really is:
the meaning of:
'this is the arising of Ill'
who understands,
as it really is:
the meaning of:
'this is the ceasing of Ill'
who understands,
as it really is:
the meaning of:
'this is the practice that leads to the ceasing of Ill.'

Wherefore, monk, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
6. Abhisamaya Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

6. Comprehension

Sutta 54

Dutiya Sambejja Suttaṃ

Confluence (b)

---

[387]

THUS have I heard:

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, that where these great rivers,
to wit:

Ganges,
Yamunā,
Aciravatī,
Sarabhū
and Mahī
flow together,
meet together,
the water wastes away
and comes to an end,
except two or three drops.

Now what think ye, monks?

Which is the greater:
the water at the confluence,
which has wasted away
and come to an end,
or those two or three drops that remain?"

"Why, lord, this water at the confluence,
that has wasted away,
come to an end,
is the greater.

Exceeding small
are those two or three drops that remain:
they cannot be reckoned,
[388] they cannot be compared therewith.

They do not amount to the merest fraction
of a part of the water at the confluence, -
these two or three drops of water thus drawn up."

"Well, just so, monks,
for the Ariyan disciple who is blessed with vision,
for the person who has understanding,
far greater is this Ill which he has destroyed,

which he has used up,
and infinitely small
is that Ill which remains.

It cannot be reckoned,
cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside that Ill
which he has destroyed,
which he has used up, -
that is, it is just a period of seven lives at most
for the man who understands,
as it really is:
the meaning of:
'this is Ill'
who understands,
as it really is:
the meaning of:
'this is the arising of Ill'
who understands,
as it really is:
the meaning of:
'this is the ceasing of Ill'
who understands,
as it really is:
the meaning of:
'this is the practice that leads to the ceasing of Ill.'

Wherefore, monk, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
6. Abhisamaya Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

6. Comprehension

Sutta 55

Paṭhama Paṭhavī Suttaṃ

The Earth (a)

---

[388]

THUS have I heard:

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, that a man lays together
on the mighty earth

seven balls of clay
as big as kola-stones.[1]

Now what think ye, monks?

Which is the greater:
those balls of clay as big as kola-stones,
thus laid together,
or this mighty earth?"

"Why, lord, this mighty earth is the greater.

Exceeding small
are the balls of clay
as big as kola-stones:
they cannot be reckoned,
they cannot be compared therewith.|| ||

They do not amount to the merest fraction
of a part of this mighty earth, -
those balls of clay
as big as kola-stones."

"Well, just so, monks,
for the Ariyan disciple who is blessed with vision,
for the person who has understanding,
far greater is this Ill which he has destroyed,
which he has used up,
and infinitely small
is that Ill which remains.

It cannot be reckoned,
cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside that Ill

which he has destroyed,
which he has used up, -
that is, it is just a period of seven lives at most
for the man who understands,
as it really is:
the meaning of:
'this is Ill'
who understands,
as it really is:
the meaning of:
'this is the arising of Ill'
who understands,
as it really is:
the meaning of:
'this is the ceasing of Ill'
who understands,
as it really is:
the meaning of:
'this is the practice that leads to the ceasing of Ill.'

Wherefore, monk, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

---

[1] The fruit of the jujube tree.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
6. Abhisamaya Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

6. Comprehension

Sutta 56

Dutiya Paṭhavī Suttaṃ

The Earth (b)

---

[388]

THUS have I heard:

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, the mighty earth should waste away,
come to an end,

all except just seven balls of clay
as big as kola-stones.

Now what think ye, monks?

Which is the greater:
that part of the mighty earth
which has wasted away,
come to an end,
or those seven balls of clay,
as big as kola-stones,
that remain?"

"Why, lord, greater is that part of the mighty earth
which has wasted away,
come to an end.

Exceeding small are the seven balls of clay
as big as kola-stones
that remain:
they cannot be reckoned,
cannot be compared therewith.

They do not amount to the merest fraction
of a part of the mighty earth
that has wasted away,
come to an end, -
those seven balls of clay
as big as kola-stones."

"Well, just so, monks,
for the Ariyan disciple who is blessed with vision,
for the person who has understanding,
far greater is this Ill which he has destroyed,
which he has used up,
and infinitely small
is that Ill which remains.

It cannot be reckoned,
cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside that Ill
which he has destroyed,
which he has used up, -
that is, it is just a period of seven lives at most
for the man who understands,
as it really is:
the meaning of:
'this is Ill'
who understands,
as it really is:
the meaning of:
'this is the arising of Ill'
who understands,
as it really is:
the meaning of:
'this is the ceasing of Ill'
who understands,
as it really is:
the meaning of:
'this is the practice that leads to the ceasing of Ill.'

Wherefore, monk, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
6. Abhisamaya Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

6. Comprehension

Sutta 57

Paṭhama Samudda Suttaṃ

The Ocean (a)

---

[389]

THUS have I heard:

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, the water in the mighty ocean[ed1]
and thence a man draws away
two or three drops of water.

Now what think ye, monks?

Which is the more:
that water of the mighty ocean
or those two or three drops of water?"

"Why, lord, greater is the water of the mighty ocean.

Exceeding small are those two or three drops of water:
they cannot be reckoned,
cannot be compared therewith.

They do not amount to the merest fraction
of a part of the mighty ocean-
those two or three drops of water."

"Well, just so, monks,
for the Ariyan disciple who is blessed with vision,
for the person who has understanding,
far greater is this Ill which he has destroyed,
which he has used up,
and infinitely small
is that Ill which remains.

It cannot be reckoned,
cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside that Ill
which he has destroyed,
which he has used up, -
that is, it is just a period of seven lives at most

for the man who understands,
as it really is:
the meaning of:
'this is Ill'
who understands,
as it really is:
the meaning of:
'this is the arising of Ill'
who understands,
as it really is:
the meaning of:
'this is the ceasing of Ill'
who understands,
as it really is:
the meaning of:
'this is the practice that leads to the ceasing of Ill.'

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

---

ed1 Woodward has here the translation for the next sutta which he repeats for the next sutta. I have reconstructed what he might have had here.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
6. Abhisamaya Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

6. Comprehension

Sutta 58

Dutiya Samudda Suttaṃ

The Ocean (b)

---

[389]

THUS have I heard:

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, the water in the mighty ocean
should waste away,

be used up,
all except two or three drops of water.

Now what think ye, monks?

Which is the more:
that water of the mighty ocean
which has wasted away,
been used up,
or those two or three drops of water
that remain?"

"Why, lord, greater is the water of the mighty ocean
which has wasted away,
come to an end.

Exceeding small are those two or three drops of water that remain:
they cannot be reckoned,
cannot be compared therewith.

They do not amount to the merest fraction
of a part of the mighty ocean
which has wasted away,
come to an end, -
those two or three drops of water
that remain."

"Well, just so, monks,
for the Ariyan disciple who is blessed with vision,
for the person who has understanding,
far greater is this Ill which he has destroyed,
which he has used up,
and infinitely small
is that Ill which remains.

It cannot be reckoned,
cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside that Ill
which he has destroyed,
which he has used up, -
that is, it is just a period of seven lives at most
for the man who understands,
as it really is:
the meaning of:
'this is Ill'
who understands,
as it really is:
the meaning of:
'this is the arising of Ill'
who understands,
as it really is:
the meaning of:
'this is the ceasing of Ill'
who understands,
as it really is:
the meaning of:
'this is the practice that leads to the ceasing of Ill.'

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
6. Abhisamaya Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

6. Comprehension

Sutta 59

Paṭhama Pabbat'Upamā Suttaṃ

Simile of the Mountain (a)

---

[389]

THUS have I heard:

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, a man should lay down together
on Himalaya, lord of mountains,

seven grains of gravel
as large as mustard seeds.

Now what think ye, monks?

Which is the greater:
those seven grains of gravel
as large as mustard seeds,
or this Himalaya, lord of mountains?"

"Why, lord, greater is this Himalaya, lord of mountains.

Exceeding small are the seven grains of gravel
as large as mustard seeds
thus laid together:
they cannot be reckoned,
cannot be compared therewith.

They do not amount to the merest fraction
of a part of Himalaya, lord of mountains,
those seven grains of gravel
as large as mustard seeds."

"Well, just so, monks,
for the Ariyan disciple who is blessed with vision,
for the person who has understanding,
far greater is this Ill which he has destroyed,
which he has used up,
and infinitely small
is that Ill which remains.

It cannot be reckoned,
cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside that Ill

which he has destroyed,
which he has used up, -
that is, it is just a period of seven lives at most
for the man who understands,
as it really is:
the meaning of:
'this is Ill'
who understands,
as it really is:
the meaning of:
'this is the arising of Ill'
who understands,
as it really is:
the meaning of:
'this is the ceasing of Ill'
who understands,
as it really is:
the meaning of:
'this is the practice that leads to the ceasing of Ill.'

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
6. Abhisamaya Vagga

5. The Great Chapter

56. Kindred Sayings about the Truths

6. Comprehension

Sutta 60

Dutiya Pabbat'Upamā Suttaṃ

Simile of the Mountain (b)

---

[389]

THUS have I heard:

Then the Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose, monks, that Himalaya, lord of mountains,
should waste away,

come to an end,
except for seven grains of gravel
as large as mustard seeds.

[390] Now what tbink ye, monks?

Which is the greater:
that part of Himalaya, lord of mountains,
that has wasted away,
come to an end,
or those seven grains of gravel
as large as mustard seeds?"

Why, lord, this is the greater,
Himalaya, lord of mountains.

Exceeding small
are the seven grains of gravel
as large as mustard seeds.

They cannot be reckoned,
cannot be compared therewith:
they do not amount to the merest fraction
of a part
when laid beside that part of Himalaya
that has wasted away,
come to an end, -
those seven grains of gravel
as large as mustard seeds."

"Well, just so, monks,
for the Ariyan disciple who is blessed with vision,
for the person who has understanding,
far greater is this Ill which he has destroyed,
which he has used up,
and infinitely small
is that Ill which remains.

It cannot be reckoned,
cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside that Ill
which he has destroyed,
which he has used up, -
that is, it is just a period of seven lives at most
for the man who understands,
as it really is:
the meaning of:
'this is Ill'
who understands,
as it really is:
the meaning of:
'this is the arising of Ill'
who understands,
as it really is:
the meaning of:
'this is the ceasing of Ill'
who understands,
as it really is:
the meaning of:
'this is the practice that leads to the ceasing of Ill.'

Wherefore, monks, an effort must be made to realize:

'This is Ill'.[1]

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

[1] Here the third simile of *S*. ii, 139 (of Sineru and beans) is omitted.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
7. Cakka Peyyāla

5. The Great Chapter

56. Kindred Sayings about the Truths

7. Cyclic-Repetition

Suttas 61-70

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[390]

Sutta 61

Aññatra Suttaṃ

Other Than

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

[391] "Just so, monks,
few are those beings that are reborn among men:
more numerous are these beings
that are reborn other than men.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 62

Paccanta Suttaṃ

Outlying

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up

on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings that are reborn in the middle districts:
more numerous are they
that are reborn in the outlying districts,
among the unreasoning barbarians.[1]

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 63

Paññā Suttaṃ

Insight

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -

this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings that are blessed
with the Ariyan eye of insight:
more numerous are these beings
that are sunk in ignorance and bewilderment.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 64

Surā-Meraya Suttaṃ

Intoxicating Liquor

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings
that are abstainers from intoxicants,
fermented[2] or distilled,

producing indolence:
more numerous are they
who are non-abstainers therefrom.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

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[392]

Sutta 65

Odakā Suttaṃ

Water Born

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are tbose beings
that are born on land:
more numerous are they
that are born in water.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 66

Matteyyā Suttaṃ

Reverent to Mothers

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up

on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings[3]
that reverence[4] their mothers:
more numerous are they
that reverence not their mothers.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 67

Petteyyā Suttaṃ

Reverent to Fathers

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:

it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings
that reverence their fathers:
more numerous are they
that reverence not their fathers.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 68

Sāmaññ a Suttaṃ

Reverent to Recluses[5]

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings
that reverence recluses:
more numerous are they
that reverence not recluses.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 69

Brahmañña Suttaṃ

Reverent to Brahmins[6]

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings
that reverence brahmins:
more numerous are they
that reverence not brahmins.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 70

Pacāyika Suttaṃ

Respect to Elders[7]

THUS have I heard:

Then the Exalted One,
taking up a little dust

on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings
that pay respect to the elders of the clan:
more numerous are they
that pay not respect
to[8] the elders of the clan.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

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[1] *Aviññataresu milakkhesu* (Skt. *mleccha*) in the sense of the Greek *barbaroi*. *Cf. DA*. i, 177; *SnA*. ii, 397 = *S.A*. on *S*. i, 188. 'Such as Damiḷā (Tamils), Kirātā, Yavanā (Milakkhā),' Dravidians of S. India, etc. *Comy*.

[2] *Comy*. *surā = piṭṭha-surā* (barley-ferment), *odaniya-surā* (rice-ferment), *pūva-surā* (sweetmeats ?), *kiṇṇa-pakkhitta* (yeast-mixture), *sambhāra-saṇyuttā* (a concoction of kañji), which are called 'the fivefold secretion *(āsava)* of flowers but does not mention any sort of toddy, though I think *pūva* (? jaggery) which is made from fermented kitul-palm juice, would include such.

[3] Text should read *sattā*.

[4] These terms (vi-ix) occur at *Pv*. ii, 7; *PvA*. 104.

[5] *Sāmaññna = samana-pūjakā,* def. at text, 25.

[6] Here in the derived meaning of *bāhita-pāpa-pūjakā*. *Comy*. 'a synonym for those who have attained perfection.'

[7] Text follows *uddāna* in wrongly printing *Pacāyilca*, which should read *apacāyika*.

[8] Text again wrong in reading *jeṭṭhāpacāyino* (taking it as negative of *pacāyika*) in the second instance. It should be *jeṭṭhānapacāyino*.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
8. Appakā-Viratam

5. The Great Chapter

56. Kindred Sayings about the Truths

8. Few Abstain[1]

Suttas 71-80

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[393]

Sutta 71

Pāṇa Suttaṃ

Life

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings that abstain from taking the life of creatures:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 72

Adinna Suttaṃ

Not Given

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:

it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings that abstain from taking what is not given:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 73

Kāmesu Suttaṃ

Sensual Lust

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings that abstain from wrong practice in sensual lust:

more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 74

Musāvāda Suttaṃ

Falsehood

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks, few are those beings that abstain from falsehood:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,

the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 75

Pesuṇa Suttaṃ

Slander

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings
that abstain from slander:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 76

Pharusa Suttaṃ

Harsh Speech

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings
that abstain from harsh speech:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 77

Samphappalāpa Suttaṃ

Idle Chatter

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings

that abstain from idle chatter:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

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[394]

Sutta 78

Bija Suttaṃ

Seed

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings
that abstain from spoiling[2] the different sorts of crops[3] and vegetation.[4]:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 79

Vikāle Suttaṃ

Unseasonable

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up

on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings
that abstain from eating at unseasonable hours[5]:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 80

Gandhavilepana Suttaṃ

Scents and Unguents

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:

it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings
that abstain from the use of flowers,
scents,
unguents
as adornments and finery:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

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[1] For this chapter see *D*. i, 5 *ff*. *(Brahmajāla-sutta)*; *Dialog*. i, 5 (where the Buddha is represented as saying: 'These are the trifles of mere morality which the unconverted man, when praising the Tathāgata, would speak in praise of'). These are the practices deemed unfit for a monk.

[2] *Cf*. *A*. ii, 197; *DA*. 77, 81. *Comy*. *bīja-gāma = mūla-, khandha-, agga-, phalu-, bīja-bījaṇ*.

[3] *Bhūta-gāma = nīla-tiṇa-rukkhādi* (*DA*. reads *alla-tiṇa*).

[4] *Samārambha,* 'uprooting or cutting down.'

[5] I.e., after midday.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
9. Āmaka-Dhañña Peyyālaṃ

5. The Great Chapter

56. Kindred Sayings about the Truths

9. Uncooked-Grain Repetition[1]

Suttas 81-90

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[394]

Sutta 81

Nacca Suttaṃ

Nautch

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings that abstain from going to see exhibitions[2] of nautch-dancing and singing:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 82

Sayaṇa Suttaṃ

Bed

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up

on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings that abstain from from high and broad beds:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 83

Rajata Suttaṃ

Silver

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings that abstain from accepting gold[3] and silver:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

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[395]

Sutta 84

Dhañña Suttaṃ

Uncooked Grain

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks, few are those beings that abstain from accepting gifts of uncooked grain:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 85

Maṇsa Suttaṃ

Uncooked Flesh

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up

on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings
that abstain from accepting gifts of uncooked flesh:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 86

Kumāriya Suttaṃ

Girls

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:

it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings
that abstain from accepting women or girls:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 87

Dāsī Suttaṃ

Female and Male Slaves

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings
that abstain from accepting female and male slaves:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 88

Ajelaka Suttaṃ

Goats and Sheep

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings
that abstain from accepting goats and sheep:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 89

Kukkuṭasūkara Suttaṃ

Fowls and Swine

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings
that abstain from accepting fowls and swine:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 90

Hatthina Suttaṃ

Elephants

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up

on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings
that abstain from accepting elephants,
cattle,
horses
and mares:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

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[1] As at *D*. i, 5. this chapter is merely a continuation of the previous list from which *Comy*. does not separate it.

[2] *Visūka-dassanā*. *Comy*. (as at *DA*. i, 77) explains as *patāni-bhūtā* (? exhibited) and includes peacock-dancing.

[3] *Jātarūpa* is uncoined gold.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
10. Bahutarā Sattā

5. The Great Chapter

56. Kindred Sayings about the Truths

10. More Numerous

Suttas 91-101

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[395]

Sutta 91

Khetta Suttaṃ

Fields

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings that abstain from accepting fields, whether cultivated or waste:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 92

Kayavikkaya Suttaṃ

Buying and Selling

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up

on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings that abstain from buying and selling:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 93

Dūteyya Suttaṃ

Errands

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings that abstain from sending messengers or going as such:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

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[396]

Sutta 94

Tulākūṭa Suttaṃ

Giving False Measue

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks, few are those beings that abstain from cheating with scales, copper vessels or measures[1]:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 95

Ukkoṭana Suttaṃ

Perverting Justice

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up

on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings
that abstain from taking bribes to pervert justice, cheating and crooked ways[2]:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 96

Chedana Suttaṃ

Cutting

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:

it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings
that abstain that abstain from cutting:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 97

Vadha Suttaṃ

Flogging

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings
that abstain that abstain from flogging:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 98

Bandhana Suttaṃ

Binding

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings
that abstain that abstain from binding:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 99

Viparāmosa Suttaṃ

Highway Robbery

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings
that abstain that abstain from highway robbery:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 100

Ālopa Suttaṃ

Plundering

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up

on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings
that abstain that abstain from plundering:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 101

Sāhasākārā Suttaṃ

Violent Deeds

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few are those beings
that abstain that abstain from violent deeds:
more numerous are these beings who do not so abstain.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

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[1] *Tūla-, kaṇsa-, māna-kūṭā*. *Comy*. takes *kaṇsa-k*. [as at *DA*.] as 'passing off bronze vessels as gold ones'; *Dialog*. i, 6, 'bronzes,' perhaps copper coins. I think the context requires the meaning to be 'pots for measuring,' *e.g*., liquor.

[2] *Ukkotaṇa-vañcana,; nikati-sāci-yogā*. *Cf*. *PuggA*. 240. The first is taken to mean 'taking bribes in giving a verdict about landownership, etc.' Text misprints *sāvi-y*.

Saṃyutta Nikāya
5. Mahā-Vagga
56. Sacca Saṃyutta
11. Gatiyo Pañcakā

5. The Great Chapter

56. Kindred Sayings about the Truths

11. The Five Destinies

Suttas 102-131

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[396]

Sutta 102

Manussa-Cuti Suttaṃ

Deceasing as Humans (1)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

[397] It does not come to the merest fraction
of a part of it
when laid beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing as human beings,
are reborn among human beings:
more numerous are these beings that,
deceasing as human beings,
are reborn in Purgatory.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 103

Manussacuti Suttaṃ

Deceasing as Humans (2)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing as human beings,
are reborn among human beings:
more numerous are these beings that,
deceasing as human beings,
are reborn in the womb of an animal.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 104

Manussacuti Suttaṃ

Deceasing as Humans (3)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing as human beings,
are reborn among human beings:
more numerous are these beings that,
deceasing as human beings,
that are reborn in the Realm of Ghosts.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 105

Manussacuti Suttaṃ

Deceasing as Humans (4)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing as human beings,
are reborn among the Devas:
more numerous are these beings that,
deceasing as human beings,
are reborn in purgatory.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 106

Manussacuti Suttaṃ

Deceasing as Humans (5)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing as human beings,
are reborn among the Devas:
more numerous are these beings that,

deceasing as human beings,
are reborn in the womb of an animal.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 107

Manussacuti Suttaṃ

Deceasing as Humans (6)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing as human beings,
are reborn among the Devas:
more numerous are these beings that,
deceasing as human beings,
are reborn in the Realm of Ghosts.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 108

Devacuti Suttaṃ

Deceasing as Devas (1)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing as Devas,
are reborn among the Devas:
more numerous are these beings that,
deceasing as Devas,
are reborn in Purgatory.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 109

Devacuti Suttaṃ

Deceasing as Devas (2)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing as Devas,
are reborn among the Devas:
more numerous are these beings that,
deceasing as Devas,
are reborn in the womb of an animal.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 110

Devacuti Suttaṃ

Deceasing as Devas (3)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing as Devas,
are reborn among the Devas:
more numerous are these beings that,
deceasing as Devas,
are reborn in the Realm of Ghosts.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 111

Devacuti Suttaṃ

Deceasing as Devas (4)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing as Devas,
are reborn among human beings:
more numerous are these beings that,
deceasing as Devas,
are reborn are reborn in Purgatory.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 112

Devacuti Suttaṃ

Deceasing as Devas (5)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing as Devas,
are reborn among human beings:
more numerous are these beings that,

deceasing as Devas,
are reborn are reborn in the womb of an animal.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 113

Devacuti Suttaṃ

Deceasing as Devas (6)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing as Devas,
are reborn among human beings:
more numerous are these beings that,
deceasing as Devas,
are reborn are reborn in the Realm of Ghosts.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 114

Nirayacuti Suttaṃ

Deceasing from Purgatory (1)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing from Purgatory,
are reborn among human beings:
more numerous are these beings that,
deceasing from Purgatory,
are reborn in Purgatory.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 115

Nirayacuti Suttaṃ

Deceasing from Purgatory (2)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing from Purgatory,
are reborn among human beings:
more numerous are these beings that,
deceasing from Purgatory,
are reborn in the womb of an animal.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 116

Nirayacuti Suttaṃ

Deceasing from Purgatory (3)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing from Purgatory,
are reborn among human beings:
more numerous are these beings that,
deceasing from Purgatory,
are reborn in the Realm of Ghosts.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

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[398]

Sutta 117

Nirayacuti Suttaṃ

Deceasing from Purgatory (4)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing from Purgatory,
are reborn among Devas:
more numerous are these beings that,
deceasing from Purgatory,
are reborn in Purgatory.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 118

Nirayacuti Suttaṃ

Deceasing from Purgatory (5)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing from Purgatory,
are reborn among Devas:
more numerous are these beings that,

deceasing from Purgatory,
are reborn in the womb of an animal.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 119

Nirayacuti Suttaṃ

Deceasing from Purgatory (6)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing from Purgatory,
are reborn among Devas:
more numerous are these beings that,
deceasing from Purgatory,
are reborn in the Realm of Ghosts.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 120

Tiracchānacuti Suttaṃ

Deceasing as Animals (1)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing from life as animals,
are reborn among human beings:
more numerous are these beings that,
deceasing from as animals,
are reborn in Purgatory.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 121

Tiracchānacuti Suttaṃ

Deceasing as Animals (2)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing from life as animals,
are reborn among human beings:
more numerous are these beings that,
deceasing from as animals,
are reborn in the womb of an animal.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 122

Tiracchānacuti Suttaṃ

Deceasing as Animals (3)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing from life as animals,
are reborn among human beings:
more numerous are these beings that,
deceasing from as animals,
are reborn in the Realm of Ghosts.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 123

Tiracchānacuti Suttaṃ

Deceasing as Animals (4)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing from life as animals,
are reborn among Devas:
more numerous are these beings that,
deceasing from as animals,
are reborn in Purgatory.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 124

Tiracchānacuti Suttaṃ

Deceasing as Animals (5)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing from life as animals,
are reborn among Devas:
more numerous are these beings that,

deceasing from as animals,
are reborn in the womb of an animal.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 125

Tiracchānacuti Suttaṃ

Deceasing as Animals (6)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing from life as animals,
are reborn among Devas:
more numerous are these beings that,
deceasing from as animals,
are reborn in the Realm of Ghosts.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 126

Petticuti Suttaṃ

Deceasing from the Realm of Ghosts (1)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing from the Realm of ghosts,
are reborn among human beings:
more numerous are these beings that,
deceasing from the Realm of ghosts,
are reborn in Purgatory.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 127

Petticuti Suttaṃ

Deceasing from the Realm of Ghosts (2)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing from the Realm of ghosts,
are reborn among human beings:
more numerous are these beings that,
deceasing from the Realm of ghosts,
are reborn in the womb of an animal.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 128

Petticuti Suttaṃ

Deceasing from the Realm of Ghosts (3)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing from the Realm of ghosts,
are reborn among human beings:
more numerous are these beings that,
deceasing from the Realm of ghosts,
are reborn in the Realm of Ghosts.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 129

Petticuti Suttaṃ

Deceasing from the Realm of Ghosts (4)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing from the Realm of ghosts,
are reborn among Devas:
more numerous are these beings that,
deceasing from the Realm of ghosts,
are reborn in Purgatory.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 130

Petticuti Suttaṃ

Deceasing from the Realm of Ghosts (5)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing from the Realm of ghosts,
are reborn among Devas:
more numerous are these beings that,

deceasing from the Realm of ghosts,
are reborn in the womb of an animal.

What is the cause of that?

It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Sutta 131

Petticuti Suttaṃ

Deceasing from the Realm of Ghosts (6)

THUS have I heard:

Then the Exalted One,
taking up a little dust
on the tip of his finger-nail,
said to the monks:

"Now what think ye, monks?

Which is the greater,
this little dust I have taken up
on the tip of my finger-nail,
or this mighty earth?"

"Greater, lord, is this mighty earth.

Exceeding small
is this little dust taken up
on the tip of the Exalted One's fingernail:
it cannot be reckoned,
it cannot be compared therewith.

It does not come to the merest fraction
of a part of it
when set beside the mighty earth, -
this little dust taken up
on the tip of the Exalted One's finger-nail."

"Just so, monks,
few indeed are those beings that,
deceasing from the Realm of ghosts,
are reborn among Devas:
more numerous are these beings that,
deceasing from the Realm of ghosts,
are reborn in the Realm of Ghosts.

What is the cause of that?

[399] It is through not seeing four Ariyan truths.

What four?

The Ariyan truth of Ill,
the Ariyan truth of the arising of Ill,
the Ariyan truth of the ceasing of Ill,
the Ariyan truth of the practice that leads to the ceasing of Ill.

Wherefore, monks, an effort must be made to realize:

'This is Ill'.

'This is the arising of Ill.'

'This is the ceasing of Ill.'

This is the practice that leads to the ceasing of Ill.'"

Here Ends Saṃyutta Nikāya
or
The Book of the Kindred Sayings